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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JULY 3, 1969

Personally speaking



Then and now



Appreciation for the spacious, new, air-conditioned Baptist Building is heightened for two *Arkansas Baptist Newsmagazine* staff members by reflection on what their work-a-day lives used to be, 16 years ago, when getting the paper into the mails was an excruciating 1½-day task each week.

The accompanying picture was made in January 1953, 16½ years ago, in the unadorned, cluttered mailing room of the *Arkansas Baptist*, at the rear of the old Baptist Building at 401 West Capitol Ave. In the front row are Mary (Mrs. Harry) Giberson, left, now secretary to the editor, and Juanez (Mrs. E. F.) Stokes, who as associate editor serves now as business and circulation manager for the magazine.

Others in the picture are Thelma (Mrs. Don) Burnett, left, who still lives in Little Rock, and Bertha Lou (Mrs. Glen) Norris, now of San Marcos, Tex.

In 1953, the automatic mailing machine now used to get the Baptist weekly into the mails each week in short order was still several years in the future. Then the printers would print—on an old, flat-bed press, not on a four-unit off-set press such as they now use—gather, stitch, and trim the more than 40,000 copies then circulated, and box and haul all of them to the Baptist Building.

There the never-say-die crew of women, assisted by Frank Kinney of the mailing department of the *Arkansas Gazette*, who helped on a part-time basis, would address all of the papers by hand and bundle them for hauling to the post office.

The new technology has long since liberated the paper staff, as far as mailing is concerned.

Now the papers are taken, complete, from the cylinders of an off-set press, by the printers, and trimmed and placed on a belt that carries them to the automatic mailing machine. The paper's present circulation of 59,000 is printed on Monday night, trimmed and addressed on Tuesday and part of Wednesday, and mailed Wednesday afternoon. The only papers brought to the Baptist Building are 300 copies for filing and for distribution in the building.

Now Ann (Mrs. Weldon) Taylor, as mailing clerk, keeps mailing plates up to date and furnishes the printers with complete tapes each week for the mailing process.

Everybody today is saying how much the new Baptist Building is appreciated. But Giberson and Stokes *really* mean it!

Erwin L. McDonald

IN THIS ISSUE:

REMEMBER Czechoslovakia? . . ., page 12, by Jaroslav Vajda, recalls events preceding Aug. 21, 1968, and following that fateful day for Czechoslovakia. In his words it is a day "to remember, without vengeance, but with patient hope, and thereby to live."

NEW ORLEANS Convention: an appraisal, page 14, by Herschel H. Hobbs, gives as highlights the election of a president and the substitute motion by Dr. James L. Sullivan.

BEWARE liberalism and fundamentalism, page 15; by J. Terry Young, Editor, *The California Southern Baptist*, points out two theological tendencies which, according to the author, Southern Baptists need to avoid.

COVER story, page 12.

Arkansas Baptist

newsmagazine

July 3, 1969

Volume 68, No. 27

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Managing Editor, FRANKLIN I. PRESSON

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

Abbreviations used in 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.

Some advantages of regional meetings

Our main problem of holding onto some semblance of Baptist democracy in the ever-burgeoning annual meetings of the Southern Baptist Convention is not that of continuing to find meeting places big enough to hold everybody who goes. For we could always assemble in one of the nation's great sports stadia once we outgrew all convention halls. The big problem is how to have democratic deliberation in a body of 10, 15, 20, or 25 thousand Baptists representing almost that many different viewpoints.

It is not surprising that the long and rather "hot" business periods of the recent New Orleans sessions of the Southern Baptist Convention ended with brethren still clamoring for use of a "mike" and with some of them arguing, "But, Mr. President, I have been standing here trying to get the floor for ten minutes!" If we had waited to hear everyone who wanted to be heard, would we not still be in New Orleans?

As we see it, we could change our way of doing SBC business without taking away one iota of autonomy from the local churches. Instead of one big, impossible, national meeting a year, to which an estimated 150,000 are now eligible under the SBC constitution to go as messengers, there could be a number of regional meetings.

Suppose, just for the sake of discussion, we settled on having six regional meetings for the nation. Then, instead of a total attendance of more than 16,000 official messengers, as we had this year in our one, big meeting, we could have total attendance several times this large. Thus our democracy would be greatly improved, since we would be involving far more of our people "from the grassroots" in our meetings.

The local churches would continue to elect messengers each year—perhaps even on the same basis as now in effect, allowing up to ten from a church. But the messengers would be named to their respective regional meetings rather than to a national mass meeting.

At the regional meetings, there would still be some business to conduct. Each region would elect its own officers and its representatives to the Executive Committee and to the various boards of the Southern Baptist Convention institutions, agencies, and commissions. The representative Executive Committee, which might be enlarged to a membership of two or three hundred, would then

be charged with conducting the business of the SBC. The smaller but representative body (as compared with the present unwieldy national mass meeting) could hold its meetings regularly in Nashville and give much more time and attention to specific matters coming before it than is possible under the present arrangement. Any Baptist wishing to attend and to be heard would be welcomed, as now, subject only to there being enough space left for him to get in.

We would actually have a more effective democracy in this representative democracy than we have at present in our so-called pure democracy.

The fact that the Executive Committee of SBC has now been asked by the Convention itself to study the desirability and feasibility of some better way of conducting our affairs than under the present system is encouraging.

(For related letters-to-the-editor on this matter, see "The People Speak," in this issue.)

Example of the Czechs

This week's cover photograph shows liberty-loving Czechoslovakian youth as they fought bare-handed the mailed might of Russia in the brazen take-over of the Czechoslovakian government less than a year ago.

The gallantry of these young people stands in strange and sobering contrast to the kind of violence we have been seeing in our land from a radical and dissident minority of our own young people in recent months. For the Czech youth were not fighting to overthrow their government and their society, but for their right to have a government and a society.

Angry American youth would do well to meditate long and hard upon the example set for them by the young people of Czechoslovakia. With proper motivation and use of the due processes guaranteed to them by our national Constitution, our youth can do much to strengthen, rather than to tear down, our government and our society.

Sex Clabe

Speakin of th knowledge explosion, there's still a lot of us aroun that ain't been hit yet. And as ignorant as a lot of us is, the most of us still knows a lot better than we air doin.

Likes idea of regional meetings

Congratulations on excellent coverage of the Convention. For those of us who were not privileged to attend, your comprehensive report was the next best thing to actually being there. Also, I wish to 'raise my hand' in favor of your suggestion that the one annual meeting of the S. B. C. give way to several regional meetings.

I must take issue with you on one statement in your comment on the action of the convention reference to the "Quest" matter. You opine that the 'freest rein possible' must be given to convention agencies and commissions. This could be dangerous and hurtful to our work if we vest too much authority in any board, agency or commission. One such commission is the Christian Life Commission, which is already assuming to shape Baptist Policy along Social and political lines. No one agency should be given authority to keep pounding away trying to change Baptist emphasis from

evangelism and missions to civil rights and the endless labyrinth of political involvements. The publishers of *Home Missions* are doing the same thing, and are not saying very much about missions, only emphasizing Social work. Colored pastor Manuel Scott voiced the traditional and scriptural Baptist position at the Pastor's conference by saying that the church 'is no political institution, no economic institution, but a distinctively evangelistic institution whose principal business is to win men to Jesus Christ.'

Reference to the attempt to change the name of the Training Union to 'Quest'—this is perhaps the silliest gesture made in recent years at a great Baptist Meeting. The Training Union has been a blessing to millions of Baptists. In other years, the Bible readings with the daily comment and the key verse, provided a good daily devotional for those of us who read them at the break-

fast table. As time passed, the daily comment disappeared from the Daily Bible reading; next, the key verse was eliminated. Then the lesson writers began to use 'big' words that only persons with a college vocabulary could understand, and finally, the date is now eliminated from the lesson page, and in its place we find, session 1, session 2, etc. If the folks that prepare these lessons don't get back in touch with the people and with reality, the name of the Training Union may have to be changed to 'chaos.'

So rather than be too critical of men like Brother Phillips of Texas who opposed the "Quest" effort, let us be thankful that we still have men who will stand up for truth and common sense in our Baptist meetings.—Walter H. Watts, PO Box 662, Ft Smith, Ark. 72901

Against idea of regional meetings

I raise my hand against the delegated, representative, or apportioned relationship of churches to the Southern Baptist Convention annual meeting on these grounds:

1. Southern Baptist churches are autonomous and are associated with local associations, state conventions and denominational conventions as the local church desires (if the body will receive their messengers). If one church loses that position we have lost an important safeguard of ecclesiastical control. Delegated representation tells the local church it no longer is directly associated with the convention.

2. Many people have felt that we al-

ready have lost too much democracy in our convention due to the appointment and nomination of select people to convention boards and committees. Many smaller churches already feel that they are being ignored and left out. Delegated representation would make this feeling worse than it is.

3. There are cities with facilities sufficient to house the SBC annual meeting. Instead of acting as if there are none we could choose one and go to it annually. At least we should use more sense in selecting a place than was used in selecting New Orleans.

4. Too many good Baptist churches have already become independent of de-

nominal association because some people have sought to change Southern Baptists into their own liberal way of thinking and doing rather than join with some denomination which thinks and does as they do. Let's not encourage more churches to leave the Convention by letting some group of delegates run the business or keep the churches from having a voice in the work they pay for through their tithes and offerings.

5. Haven't seen or heard anyone who is promoting delegated representation volunteering to stay home and let someone else decide the issues. Have you?—Jerry Don Abernathy, Pastor, First Baptist Church, Crossett, Ark.

Praise for Woman's Missionary Union

To me, the Woman's Missionary Union means a greater and deeper knowledge of the Bible and its application to daily life. I enjoy the entire program, because it gives me the spiritual food my soul requires.

There is no greater joy felt in my heart than when we can help an unfortunate family, bring cheer to someone sick, make a child's Christmas a little happier, or anything we might do in the name of Jesus Christ.

To be able to share in the adventure of our missionaries, to know of the trials, the adjustments and adaptations

both to climate and customs, to shudder at some of the dangers, to consider their compassion for unfortunates, to apprehend the limited amount of facilities with which the missionaries do so much, their patience in language barriers, helps me realize just how little I do in return for the loving grace of Jesus.

Yet their devotion to their vocation, and faith in God overcomes all the obstacles, leaving the final reward in their hearts, that they have won someone to Christ.

To be a part of the WMU is indeed

an honor and a privilege.

Therefore, anything I do cannot be classified as work, but a spiritual recreation and growth which is a continual process in my life.—Shirley Pedigo, President, Woman's Missionary Union, Roland Church.

Appreciates report from New Orleans

Just a word to let you know I appreciated the current issue, June 19, and the information it gives about the meeting of the Convention at New Orleans. Thanks.—John B. Stephen, Gravette, Ark.

Posies from Britian

For many years now, you have had my name on your list of those privileged to see the magazine without cost, and I have been very grateful to you indeed. Except when deliveries have been interrupted by postal or dock strikes in your country (or mine) I have received the paper regularly.

I read it eagerly, turning first to your editorial page and enjoying your shrewd, amusing, and illuminating comments on life in general and Baptist life in particular. You have opened for me a most valuable window through which I can look at, and learn about, and keep up to date on the current American scene.

For ten years I was a member of the executive committee of the Baptist World Alliance and in that period grew to love and respect my American Baptist colleagues. Now, aged 76, with angina for a thorn in the flesh, such contacts and travels are over, but I find enormous interest in the weekly glimpse you give me of things and men and problems in your great land. You have no more eager reader in the wide world! Keep on writing about the old days down on Bunker! They are as good as Mark Twain and Charles Dickens rolled into one!—W. D. Jackson, 27 Grange Court, Upper Park, Loughton, Essex, England.

From Vietnam

Greetings from Vietnam! I have recently changed duty stations and need to report the change of address in order to continue receiving *Arkansas Baptist Newmagazine*.

There are several Baptists from Arkansas over here, so a copy of the magazine goes from hand to hand.

One of the great thrills from this experience has been baptizing soldiers on both Christmas and Easter day—of course "Baptist style"—in the Song Bow River North Hue.

I continue to appreciate your forthright insights as expressed in your editorials. We Baptists do have a mission in the world and we need new visions as we face the magnitude of the task at hand. God be with you.—William B. Watson, Chaplain (CPT), USA, Asst. Div. Chaplain

VBS conducted at nursing home

The Woman's Missionary Society of First Church, Walnut Ridge, conducted a three-day Vacation Bible School for Lawrence Hall Nursing Home recently.

With the pastor, Jim E. Tillman, serving as principal, the school was conducted each morning for one hour. The program included a worship service, a Bible story, and a simple handwork



'CLABE HANKINS' (right) presents to Dr. and Mrs. S. A. Whitlow a painting by Dean Shelton, Little Rock, depicting highlights of Dr. Whitlow's career.

Baptist employees honor Dr. Whitlow

Employees of the Arkansas Baptist Building honored Dr. S. A. Whitlow, executive secretary of the Convention, Wednesday, June 25, upon his completion of more than 11 years of service and his retirement on June 30.

The program, in a spirit of fun and good humor, included a recorded tape by Lawson Hatfield which depicted in song the past and future for Dr. Whitlow.

A "demonstration," complete with placards and costume hats was given in support of Dr. Whitlow's contributions as "Chief."

As a surprise to Dr. Whitlow, special guests were introduced. They included Mrs. S. A. Whitlow; John Whitlow, a brother; Lex Eaker, pastor of First Church, Sheridan; Mr. and Mrs. Wayne Beard, Newport; and a close friend, Charles Lawrence, Little Rock.

Mr. Eaker told of his experience as

the first person whom Dr. Whitlow led to a profession of faith when he was a young minister. Mr. and Mrs. Beard were the first couple to be married by Dr. Whitlow.

Ralph Davis presented to Dr. Whitlow a collection of poems in book form. Written by Baptist Building staff members, they recounted many experiences of the past.

"Clabe Hankins" unveiled for Dr. and Mrs. Whitlow a painting by Dean Shelton, Little Rock, a student at Arkansas Tech, Russellville. The painting is a composite of scenes from Dr. Whitlow's ministry and service.

The program was concluded with refreshments and fellowship in the dining room of Baptist Building, causing Dr. Whitlow to remark that "Baptist Building employees would do anything to get a 'break'."

project, followed by a refreshment period.

The total enrollment included 21 patients and 15 workers. The average attendance daily was 91 per cent. The patients were given Bible School certificates on the last day of the school.

Cooperation of the nursing home personnel aided the planning and execution by WMS members. Its success has prompted plans for a similar school of longer duration in 1970.

Claude R. Bumpus back from Brazil

Claude R. Bumpus, treasurer of Brazil Missions of the Foreign Mission Board, has returned to the United States.

He and his family will be living in El Dorado, where they may be reached c/o Second Baptist Church, 1010 Combs, El Dorado, Ark. 71730.



Westark has new center

The twelfth Baptist Student Center in Arkansas, at Westark Junior College, Ft. Smith, was dedicated Sunday afternoon, May 25.

Visiting before the service in the photo above (left to right), were Ken Shipman, president of the Baptist Student Union at Westark; Mrs. Whitfield, and Dr. Ben Whitfield, dean of the college; Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention; Connie Caton, a student; Bill Lilly and George O'Neal, members of the Student Committee of Concord Association.

Speaking at the dedication were Dr. Whitlow, Dr. Whitfield, and Bruce Cushman of First Church, Van Buren.



MR. NORDMAN

MISS BASWELL

Robert Nordman is licensed to preach

Nalls Memorial Church, Little Rock, has licensed Robert (Bob) Nordman to preach.

Mr. Nordman has been church treasurer, Brotherhood president and Sunday School teacher.

Employed by the Little Rock Fire Department for 20 years, he is captain of Fire Station No. 12. He is the son of Mrs. G. L. Nordman, Little Rock.

His wife is the former Jean Hatfield. They have two daughters and a son.

Regina Baswell chosen as Glorieta staffer

Miss Regina Baswell, daughter of Mr. and Mrs. L. O. Baswell, Jonesboro, has been chosen to serve as a staffer at Glorieta Baptist Assembly for 12 weeks this summer.

A recent graduate of Jonesboro High School, Miss Baswell is a member of Walnut Street Church, Jonesboro. Two years ago she received an award of a trip to Glorieta's Church Music Conference.

As a staffer, she will assist in the administration and operation of the assembly.

Prayer mates meet

Two Baptist families which became acquainted through PACT of the Crusade of the Americas met for a visit June 15 in Greenwood.

The families were the Fred Kinslows of Greenwood and the Joe Mosleys of Stuart, Fla.

The families attended church together at First Church, Greenwood, of which Lonnie Lasater is pastor.

Student publication heads for '69-'70

Student publication heads for the 1969-70 school year at Ouachita University have been announced by William D. Downs Jr., chairman of the department of journalism and publications advisor.

Rosemary Massey has been named editor of the *Signal*, the student newspaper, while Glen McNeal has been chosen to be editor of the *Ouachitonian* yearbook. Jane McCallum will serve as business manager for both publications.

Miss Massey, 20, a sophomore journalism-political science major from Booneville, was assistant editor for the student newspaper this year and a recipient in her freshman year of the Keith Tudor Journalism Scholarship for her meritorious work on the *Signal*.

McNeal, 19, a sophomore journalism, speech-drama major from Hot Springs, was copy assistant of the 1968 *Ouachitonian* and business manager of the 1969 book.

Miss McCallum, 20, a sophomore journalism major from Wasco, Calif., has been business manager of the *Signal* during the past year. She is a member of Theta Lambda Tau Social Club, Deadline Club and AWS.

No July 10 issue of the Arkansas Baptist.

In keeping with our annual policy of omitting an issue of our paper in July, there will be no July 10 issue of the *Arkansas Baptist Newsmagazine*. For that reason, Sunday School lessons for both July 6 and July 13 are included in this issue.

Summer workers at Forrest Park

Forrest Park Church, Pine Bluff, has added two youth workers to the staff for the summer, according to D. B. Bledsoe, pastor.

Miss Ginger Murdock, daughter of Mr. and Mrs. Quinton Murdock, Atkins, and a senior at Ouachita University, Arkadelphia, is the youth music director; and Tommy Cunningham, Pine Bluff, is the education director mainly in charge of youth work. Mr. Cunningham is the son of Dr. and Mrs. T. J. Cunningham, Pine Bluff.

These two youths will have charge of all the youth activities, including socials, fellowships, retreats, youth choirs, summer youth assemblies, youth seminars, and youth week in the local church, Pastor Bledsoe said.

Mrs. C. E. Rixse given recognition



MRS. RIXSE and DR. SOUTH

At a recent Sunday night service, Mrs. C. E. Rixse was presented with a Bible in recognition of 21 years' volunteer service to Park Hill Church, North Little Rock, in the nursery department. The presentation was made by R. L. South, pastor of the church.

Mrs. Rixse began working with nursery children in Park Hill Church soon after it was organized in 1947, and while it was still meeting in Park Hill Elementary School, with all nursery-age children in one room. As the church grew and became more closely graded, she taught and cared for the toddlers, some of the more recent ones being the children of some of the children she cared for in the early days of the church.

The church now has eight nursery departments. It is estimated that Mrs. Rixse has cared for at least 350 children during these 21 years.

Mrs. Rixse was reared in Ironton community, south of Little Rock. She joined the Baptist church there at an early age. She and Mr. Rixse have two sons, Charles, of Hot Springs, and James, of Camden. They have 5 grandchildren.

Arkansan named to Brotherhood staff

Charles E. Doggett has joined the staff of the Brotherhood Commission in Memphis, Tenn., as a consultant in the Royal Ambassador department, according to an announcement by George W. Schroeder, executive secretary - treasurer of the commission. Doggett holds a B.A. degree from Ouachita University and a M.R.E. degree from Southwestern Seminary. He will specialize in Royal Ambassador work with the Pioneer age group, which includes boys in grades 6-12.



MR. DOGGETT

Doggett replaces John Scales, who resigned to join the office of development at Oklahoma Baptist University, Shawnee.

Beacon lights of Baptist history

Research and libraries

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

Dr. James P. Boyce plead for a number of important fundamentals as he laid the need for a seminary before Southern Baptists in the mid-1850's. He saw that a good library would provide a basis for them.

The lack of study of theological science had made Baptists and other denominations in the United States too dependent upon others. He called for investigations for ourselves and recognition of the valuable results of those who had accomplished the work for us. "It is a matter of the deepest interest to all that we should be placed in a position of independence in this matter, and that our rising ministry should be trained under the scholarship of the Anglo-Saxon mind, which, from its nature, as well as from the circumstances which surround it, is eminently fitted to weigh evidence, and to decide as to its appropriateness and its proper limitations."¹

He reasoned that such an institution of research would give an understanding and appreciation of Baptist heritage. "The history of religious literature and of Christian scholarship has been a history of Baptist wrongs. We have been overlooked, ridiculed, and defamed. Critics have committed the grossest perversions, violated the plainest rules of criticism, and omitted points which could not have been developed without benefit to us. Historians who have professed to write the history of the Church have either utterly ignored the presence of those of our faith, or classed them among fanatics and heretics; or, if forced to acknowledge the prevalence of our principles and practice among the earliest churches, have adopted such false theories as to church power, and the development and growth of the truth and principles of Scripture that by all, save their most discerning readers, our pretensions to an early origin and a continuous existence have been rejected."²

He felt there was a just cause to present our case. "We owe a change to ourselves, as Christians, bound to show an adequate reason for the differences between us and others; as men of even moderate scholarship, that it may appear that we have not made the gross errors in philology and criticism which we must have made if we be not right; as the successors of a glorious spiritual ancestry, illustrated by heroic martyrdom, by the profession of noble principles, by the maintenance of true doctrines; as the Church of Christ, which he has ever preserved as the witness for his truth, by which he has illustrated his wonderful ways, and shown that his promises are sure and steadfast."³

He saw that a good library would provide information both for learning and for research in writing.

- (1.) John A. Broadus, *Memoir of James Pétigru Boyce*, (New York, A.C. Armstrong and Son, 1893) p. 136
- (2.) *Ibid*, 136
- (3.) *Ibid*, 137



IRONTON CHURCH Little Rock, recently held ground-breaking ceremonies for a two-story educational building to cost \$34,000. The building will accommodate 285 people.

Taking part in the ceremony (photo, left to right) were: Darrell Dreher, Homer Perry Jr., Bill Elliott, pastor, Marvin Perry, Frank Lanier, Building committee chairman, Fred Hogue, John Horton, and Glenn Alexander.



First Church, Ashdown

New building dedicated by First Church, Ashdown

First Church, Ashdown, recently dedicated its new auditorium and facilities as a highlight of its 75th year, and to mark the first anniversary of the present pastor, Harold Brewer.

J. T. Elliff, secretary of Missions and Evangelism, Arkansas Baptist State Convention, delivered the dedicatory sermon.

Dawson Hatfield, a former pastor of the church, and now secretary of the Sunday School department, Arkansas Baptist State Convention, spoke at the morning worship.

Another former pastor, Ross O. Ward, spoke at the evening services.

The new facility houses an auditorium with a seating capacity of 460, an office suite, three additional rooms on the ground level, plus a complete de-

partment on the second floor. With 10-700 square feet of floor space, the brick and stone structure was built at a cost of \$130,000. The former sanctuary will be converted to educational space.

First Church was organized on Aug. 29, 1894, in the home of Mrs. M. A. Dupree. There were three other charter members: G. G. Rochelle, Mrs. E.M. Wilkerson, and Miss M. A. Wilkerson. On Sept. 1, 1894, seven additional members were added to the church: Mattie Taylor, Annie Dupree, Betty Pounds, Levada Pounds, Lena Furlow, Glen Gill, and Dyre Nelson.

The church was originally called the Ashdown Missionary Baptist Church. The Sunday School was organized in 1899. By 1912, church membership was 245, and at the 50th anniversary it numbered 350, with the present membership being 656.

Pike Avenue Church has 25th anniversary

Pike Avenue Church, North Little Rock, marked its 25th anniversary on Sunday, June 15th. Two of the church's former pastors were guest speakers for the occasion.

R. H. Dorris, director of Chaplain Ministries, Arkansas Baptist State Convention, who served the church as pastor for seventeen years, was the speaker for the morning worship services and Raymond Strickland, who was the first pastor of the church, spoke in the evening service.

The members and friends of the church enjoyed a reception honoring the charter members in the fellowship hall following evening services.

In 25 years, the church's membership has grown from 79 charter members to over 800 members. The annual budget of the church has increased from about \$5,000 in 1944 to approximately \$60,000 in 1968. Zane Chesser presently serves as the pastor, having come to the church in June, 1968.

Mrs. Smith retires

One of our Memphis readers, Mrs. Richard Smith, retired as of May 29 after having taught for 15 years at Central High School, Memphis, "without one day's absence for illness."

Mrs. Smith is the former Miss Opal Fletcher, who was graduated from Ouachita College [now Ouachita University] in 1925.

OBU will host basketball camp

Thirty of the nation's most outstanding girls' basketball players will participate in the National Girls' Basketball Training Camp to be hosted this summer by Ouachita University.

The summer camp, to be held Aug. 3-14, will be under the direction of Alberta Cox, coach of the Raytown (Mo.) Pipersettes. Ouachita Tigerette coach Carolyn Moffatt will be assistant coach.

After the camp, a team of 12 girls selected from the group will leave for a basketball tour of Latin America, playing the national teams of Colombia, Peru, Panama and Mexico.

"The purpose of this camp," says Coach Moffatt, "is to familiarize the girls with the international rules they will be playing under on the tour."

Five of the girls to be invited are on the Ouachita Tigerette team. These include Myrna De Berry, Lin Gamble, Patsy Hill, Pat Ramsey and Charlotte Duckett.

Marsha Ragsdell wins Amis Award

Marsha Ragsdell, Farmington, a junior at the University of Arkansas, is the first recipient of the Velma Bird-whistell Amis Award.

The award was created by Dr. Edward Amis, UA Chemistry Professor, in honor of his wife. It goes to a Baptist graduate or undergraduate student who is preparing for a full-time church-related vocation.

The interest on the principal will be matched by the University of Arkansas Endowment and Trust Fund, Inc., up to a maximum of \$125 per year.

Miss Ragsdell is the daughter of Mr. and Mrs. Bryan Ragsdell, Farmington. She has served in various leadership capacities in the Baptist Student Union, including secretary of the BSU Steering committee and co-chairman of the Christian Life Emphasis Week. She is president-elect of the Baptist Student Union for his summer.

She is an active member of the University Baptist Church and pianist for the singing group, "The New Creations."

Jamie Jones, BSU director, describes Miss Ragsdell as "one of the finest, most dedicated young women I have met in 18 years of BSU work."

[That, from Director Jones, is a top award itself!—ELM]



MISS RAGSDELL

MRS. JONES

Has long service in Berea Church

Mrs. Peggie Jones, 9927 Jacksonville Highway, North Little Rock, recently resigned as church clerk for Berea Church, North Little Rock, after 12½ years of service.

Mrs. Jones is financial secretary for her church, Sunday School secretary, secretary of the building fund and financial committee, and is active in the Woman's Missionary Union.

She has been in the real estate and building business around Jacksonville for the past 18 years. She is now developing a sub-division south of Jacksonville.

Mrs. Jones was voted Woman of the Year by the Jacksonville Chamber of Commerce in 1960. She is past president of the Business and Professional Women's Club of Jacksonville, and was state chairman of world affairs for the Business and Professional Women's Federation of Arkansas, in 1961.



Feminine intuition

by Harriet Hall

Courtship customs of other days

How would you react if your one and only Prince Charming proposed through a friend rather than directly to you? Or how would you enjoy a courtship entirely by mail? Would you think a young man would eventually marry a girl whom he once called "a confirmed old maid of sixteen with the fur of her nerves rubbed the wrong way." And what sort of person might fall in love with a picture and propose to her by mail, sight unseen? Or what sort of girl would accept such a proposal? Would you think working in a Bible school in Belgrade, Yugoslavia sounds like an exciting way to spend your honeymoon. Or maybe you might prefer a honeymoon voyage that lasted a whole year on the ocean, en route to China.

The above paragraph was prompted by a book which I have just read called "Then Came Spring." The author, Mrs. Jerry Lambdin, has written a delightful account of some missionary love stories which took place from the mid-nineteenth century through the early part of this century. Needless to say, the courtship customs of those days were vastly different from those of today, but this is what makes the book one that will be enjoyed by both young and old. I heartily recommend it.

I was reminded of hearing my father tell of the days when he was courting my mother. As I interviewed him when I was writing his biography I once asked him; "What was considered a really exciting way to spend an evening when you were dating Mother?" He recalled renting a rig—a horse-drawn carriage one Christmas vacation while he visited her in Monticello. They were planning to be married the next summer so they had many plans to make. They wanted to get away from the relatives for a little private conversation. The year was 1909. Jim Grant didn't own a Mustang or an Oldsmobile. The horse-drawn carriage was the answer. They drove for three hours. The plans were made and they married the following summer, after a courtship that had lasted four years.

Times have changed and customs have changed, but love is still—like the song says—what the world needs now.

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



EAST SIDE CHURCH, Paragould, has broken ground for a new educational building, with 4,600 square feet of floor space. The building will house a large fellowship hall, with kitchen facilities on the ground floor. The second story will be used for Sunday School. Don Reed is pastor.



MRS. SALLIS and MR. CLARKE

Mrs. W. C. Sallis is choice of youth vote

Mrs. W. C. Sallis was presented recently with an award of Marianna First Church which named her "Most Delightful Senior Member."

The youth of the church selected Mrs. Sallis by secret ballot, upon a basis of her many unselfish acts of kindness toward them.

The recognition concluded a month-long emphasis on the Christian home by pastor Lewis Clarke.



MR. GREER



MR. MURCHISON

Greer and Murchison join Sylvan Hills

Jim Greer and Rodger Murchison have been called by Sylvan Hills First Church to serve as minister of music and education and as summer youth director.

Mr. Greer is a native of Ozark, a graduate of Arkansas Tech and has done additional study at Ouachita University. For the last nine years he has been the band director at Lonoke High School.

He has been active in Baptist work throughout the state and last served as minister of music at Lonoke Church.

Mr. Greer is married to the former Sonja Dalrymple of Searcy. The Greers have a seven-month-old daughter, Jennifer Joy.

Mr. Murchison is returning for his second year as summer youth director. He is a graduate of Baylor University and has completed his first year as a theological student at Southern Seminary, Louisville, Ky. He is a native of Coy.

Hamp Valentine now at Mountain Home

Hamp Valentine has joined First Church, Mountain Home, as minister of music and education.

A native of Hattiesburg, Miss., he is a graduate of William Carey College, Hattiesburg, and of Southwestern Seminary, Ft. Worth.

He has served as minister of music at Ridgecrest Church and Southside Church, both at Hattiesburg; minister of music and youth at Northside Church, Corsicana, Tex.; and minister of music-education and youth at Ash Creek Church, Azle, Tex.

His wife, formerly Sandra Lott, is also a native of Hattiesburg.

Mr. Valentine replaces Eugene May, who resigned Sept. 1, 1968, to continue his education at New Orleans Seminary.

Harold Elmore is pastor of First Church, Mountain Home.

About people

G. Paul Hamm, librarian at Golden Gate Seminary, Strawberry Point, Mill Valley, Calif., recently received the master of library science degree from the University of California, Berkeley. Hamm, a doctor of sacred theology candidate at Golden Gate, holds the B.A. degree from Ouachita University, and the bachelor of divinity and master of theology degrees from Golden Gate.

Four Arkansans on assembly staff

RIDGECREST, N. C.—David Tolson, son of Mr. and Mrs. Bill Tolson and a member of First Church, Walnut Ridge, joins three other Arkansas students on the staff of Ridgecrest Baptist Assembly, Ridgecrest, N. C., this summer.

Frances Ethridge, Sylvan Hills; Meredith Walker, Stuttgart; and Sharon Lefler, Stuttgart, are other Arkansas Baptists on the staff.

Miss Lefler attends Ouachita University, Arkadelphia; Tolson, Southern Baptist College, College City; Miss Ethridge, Sylvan Hills High School; and Miss Walker, Arkansas State University, Jonesboro.

New chaplain at Memorial Hospital

Homer A. Bradley, a native of Jonesboro, has resigned as pastor of First Church, DeWitt, to become chaplain of



MR. BRADLEY

Memorial Hospital, North Little Rock. Mr. Bradley has been a minister since 1941. He received the B. A. degree from Ouachita University and the B. D. degree from New Orleans Seminary. He was graduated Feb. 14 from the Arkansas Baptist Medical Center's

School of Pastoral Care and has completed the comprehensive curriculum of continuing education in pastoral counseling.

Before going to DeWitt, Mr Bradley was pastor at Earle. He is a member of the Executive Board of the Arkansas Baptist State Convention and a former member of the board of trustees of Arkansas Baptist Medical Center.

He is married to the former Marion Priest, Jonesboro. The Bradleys live on Waterside Drive, North Little Rock.

Mr. Bradley replaces Chaplain Glenn C. Womack, who has resigned.

Time

Today is all the time I have—
So let me live today
In fulness, richness, and enjoy
Creative work and play.
The past is gone, today is here
Tomorrow may not be;
But I would live so that today's
A whole lifetime for me.

—Etta Caldwell Harris

CHURCH TRAINING DEPARTMENT

A ROSE BY ANY OTHER NAME—



How will the action of the Southern Baptist Convention in rejecting the new name for Training Union affect us? In no way whatsoever except in the name. Notice five things.

1. The name of our department, "Church Training Department," was planned to continue as it is. We shall continue to promote Training Union work in the churches.

2. Our three areas of Training Union work will remain the same as we enter the seventies: member training, new member training, and leader training.

3. The new grouping grading will begin October, 1970, for all departments of our churches and will not in any way be affected by the name of an organization.

4. New organizational structures will be necessary due to the new grouping and grading. These changes will be explained in the new Training Union manuals to come off the press in January, 1970. Keeping the name "Training Union" will not change this in any way. We shall have four divisions of the Training Union: preschool, children, youth and adult.

5. New curriculum designed to meet the needs of all ages will begin in October, 1970, and will be explained in the new manuals coming out in January. This new curriculum (quarterlies) does not depend on any name of an organization. For example, the adult groups of the Training Union will have a choice of three curriculums instead of two which they now have.

SO—the failure to change the name of Training Union will not in any way affect our good program of work, present or future.

STATE TRAINING UNION WORKSHOP

IMMANUEL CHURCH, LITTLE ROCK

OCT. 30, 1969 10 a.m.—4 p.m.

1. Nursery Leaders—Mrs. J. W. King, Ft. Smith
2. Beginner Leaders—Bill Lively, Little Rock
3. Primary Leaders—Mrs. James Zeltner, Ft. Smith
4. Junior Leaders—Norman Rodgers, Mississippi
5. Intermediate Leaders—Mrs. Ray Pearce, Hot Springs
6. Young People and Adults—Bob Cook, Sunday School Board
7. General Officers (Pastors, Educational Directors, Training Union Directors)—Ralph W. Davis
8. Church Administration (Alternate conference for pastors and educational directors)—Joe Hinkle
9. Workers with Mentally Retarded—Mrs. Doris Monroe, Sunday School Board
10. Vocational Guidance Counselors—Bill Simmons, Sunday School Board
11. Church Secretaries—Cliff Elkins, Second Church, Houston
12. Church Library Workers—Glynn Hill, Sunday School Board
13. Associational Training Union Directors and Missionaries—Norman Hodges, Sunday School Board
14. Recreational Directors—Leon Mitchell, Sunday School Board

Write for your Junior Memory Sword Drill pamphlets NOW.

REMEMBER CZECHOSLOVAKIA? REMEMBER CZECHOSLOVAKIA!

"To be dominated is evil; to dominate others is worse"

By JAROSLAV VAJDA

Editor's Note: As we are giving thanks and observing Independence Day, it might be well for us to be reminded that millions of people in other lands do not enjoy the freedom we Americans take for granted. Here is a first-hand report of what happened to Czechoslovakia just last summer.—ELM

This slogan will not be scribbled on the walls of Czechoslovakia's cities, but you can be sure it will be engraved in every heart that lived through the still shocking invasion of 1968.

Eleven hundred years of on and off occupation have convinced this nation of 14.5 million in the heart of Europe that survival depends on remembering. Vladimir Nabokov, who has made a deep study of memory, notes in his latest book (*Ada or Ardor*): "You lose your immortality when you lose your memory . . . It is only through memory that we possess the past."

If the survival of Israel and of its faith was linked to the annual commemoration of the Passover and the repeated recital of its events, and the existence of Christianity depends on the frequent celebration of the Lord's Supper ("in remembrance of Me"), and if the malefactor's eternal hope rested on the crucified Savior's remembrance of him—one can readily comprehend the significance of anniversaries and their importance, especially for people living in hope.

Aug. 21, 1968, will be remembered in Czechoslovakia. And it must be remembered by the rest of the world that cares about its own and its neighbor's freedom.

As I recall the week preceding the invasion in Bratislava, the capital of Slovakia, certain events and remarks take on weightier significance.

A university student, enjoying with his countrymen the fruits of the freedom he and his friends had precipitated the year before, broke down before me on the morning of the invasion and cried: "The world will wring its hands and shake its head over what is happening here today, but it will soon forget. What's the use?"

A reform leader, saying goodbye to us the evening of Aug. 21, was trying manfully to maintain his composure as he assisted us in fleeing to the sanctuary of the free West. I felt helpless and cowardly leaving. "What can we do to help?" I asked. "Nothing," he said. "We do not want to see World War III begin over this."

As a Christian I groped for a word of encouragement. It seemed like a weak and hollow suggestion, but I said: "At least we'll pray for you."

He didn't laugh. "You know," he said, "we need that as much as anything. It's one way of remembering."

And the border guard, as we were leaving the country, added to his farewell: "We won't give up. Don't forget us."

There is so much to remember. The events before and immediately after the invasion are as fresh and clear in my mind as the moment they occurred.

Item: The smiling face of Alexander Dubcek, enjoying the support of more than 90 per cent of the population, mostly non-members of the Communist Party, stating the purpose of his unique reform program: "We want to give socialism a human face."

Item: The open borders, into and out of the country, the sunniest spot behind the Iron Curtain. Citizens, free to travel abroad at last, preferring to return to their open cage, hopeful of acquiring even greater freedom. Remembering a visit three years earlier, I did not expect the casual and cheerful crossing of the same border in 1968. Czechoslovakia had become a country to visit, not to flee from.

Item: An almost completely free press and communications media. Cartoons lampooning the foibles of socialism and government leaders without fear of reprisal. TV documentaries exposing negative national conditions, and the government welcoming constructive criticism.

Item: Two weeks before my arrival in Bratislava, Russia and Czechoslovakia had signed a pact in the historic Town Hall. At that time a student had

The cover:



PRAGUE—Young Czechs with national flag are riding on truck in Prikopy Street protesting against Russian Occupation, Aug. 1968.

painted on the face of the Comenius University administration building, about 80 feet above the street, the slogan: "To be dominated is evil; to dominate others is worse." The words were still there to greet the invaders on August 21.

Item: Some 50,000 political prisoners were being rehabilitated, that is, given a clean bill of health, cleared of false charges, and returned to former occupations. Unjustly condemned and executed leaders had their good names restored for the historical record. Names and writings banned for decades were reappearing. The average person was still trying to get used to speaking openly without fear of midnight arrest.

Item: In contrast to my previous visit, people were openly happy; they were hopeful that their daring experiment would work and provide a pattern for other socialist satellites; the creative arts were burgeoning; building and trade were breaking out of a 20-year repression. Everyone seemed to be racing to make up for lost time, or rushing to beat an ominous deadline they secretly sensed was not far off. It was: too good not to end.

Item: Long empty churches were now crowded. We had to walk around two overflow crowds standing on the sidewalk outside Roman Catholic churches. Inside, prayers were being offered for the national leaders. The Lutheran mother church in the capital was petitioning for the resumption of Sunday morning broadcasts after a silence of 20 years.

After two decades, children would again be able to attend religious instruction classes without intimidation. Young people were returning to the church. Hundreds of priests, nuns, and pastors were being released from years of imprisonment. The "paper shortage" was easing for religious books and periodicals. Christians were being restored to first-class citizenship.

Who could ever forget those exhilarating 221 days?

And who could ever forget the sudden termination of that "spring"?

Together with the stunned populace we awoke at three in the morning to the drone of incoming airplanes and the endless rumble of tanks and trucks passing beneath our window. It was a scene out of "Twilight Zone." Soldiers with tommy-guns posted at every intersection, people clustered at bus stops deciding whether to go to work, the doors to public buildings barred, people on the streets listening to transistor radios and engaging the teenage invaders in conversation.

The first radio announcement is repeated throughout the pre-dawn hours: "We confirm the invasion of our country by the troops of five Warsaw Pact nations. Please maintain calm. Do not commit any acts of provocation. Listen for further bulletins."

At 7 a.m., the TV station goes on the air, repeating the same announcement, reporting the step by step progress of the occupation, reading dozens of telegrams and communications from every labor union and official organization, pledging loyalty and support to the "legally constituted government of Dubcek, Svoboda, Cernik and Smrkovsky."

The TV lounges are jammed with dazed and depressed listeners. There is no communication with the outside world. All travel in and out of the country is halted. Foreigners are advised to wait for instructions. TV announcers, barricaded in their studios, appeal to Vienna TV to tape the transmissions for the outside world so long as they can telecast. Views of the invading troops and the passive resisters are shown from the rooftop of the TV building.

At noon hundreds of citizens, most of them young people who had never known political freedom prior to January 1968, gather at the base of the

only bridge crossing the Danube into Czechoslovakia at the Austrian border. They form a wall of flesh to stop the incoming tanks and armored trucks. The police open a path for departing citizens in cars, trucks and busses, but they refuse to allow the military vehicles entry.

The crowd, in appreciation, bounces the laughing policemen on its shoulders. But the pleasure is short-lived. An armored truck comes down the center lane of the bridge, cannon firing into the air, and disperses the crowd. Young people climb onto the truck, beating it with sticks and fists, but the resistance is futile. The machine gun is fired over the heads of the demonstrators and lowers foot by foot until everyone scatters.

A flag bearing student falls to the street, bleeding from the stomach. He is dragged off by his comrades under fire. A 17-year-old girl, standing on the steps of the university building, screams "Fascist!" at a passing armored truck and is shot to death by a nervous Russian "liberator."

An hour later a new demonstration builds. People walk down Roosevelt Avenue lined with dozens of diagonally parked tanks, questioning the perplexed crews or telling them in Russian to go home. Editors and their printers appear on Red Liberation Square distributing armfuls of a single sheet final edition of the daily paper which they published on a secret press. The copies are free.

New friends and acquaintances who regaled us with open hospitality the day before are now desperate. "We must leave the country," they say, "or we

face a worse hell than before." Fifty thousand of them have the same idea. Some nourish a flickering hope that a united country can hold out for a while against an invader who is having trouble finding collaborators, but they are realistic enough to know that a small minority in key positions can revert the country to its previous night. If there was any friendship or respect for their compulsory allies prior to Aug. 21, it was gone for good. The occupiers might control their bodies and buildings, but their minds, their hearts, their will—and their memories—were out of reach.

Memory. This would be their hidden flame of hope. All events have their anniversaries. And the heart cannot be prevented from observing them.

In October they would be remembering the 50th anniversary of their country's founding in the ashes of bankrupt empire and devastating war. In January—the beginning of the Dubcek "spring." On May Day—their forced marriage to communism with its mask removed. And other dates—birthdays or death days of national heroes, not one of whom is a military hero, or national tyrant.

Aug. 21—a day to remember.

To remember, without vengeance, but with patient hope, and thereby to live.

The Rev. Mr. Vajda (pronounced VI-DA), editor of This Day magazine, monthly periodical of Concordia Publishing House, St. Louis, Mo., and Lutheran pastor, spent a week in Bratislava, the capital of his ancestral land of Slovakia, attending an abruptly shortened summer seminar on Slovak Language and Culture in 1968.



WHATEVER YOU DO
DO ALL FOR THE GLORY OF GOD

Two Texas Baptist students earn national merit awards

WASHINGTON—Vice President Spiro T. Agnew hit hard at student anarchy as he addressed 121 of the nation's top high school graduates here, including at least two Southern Baptists.

In obvious references to high school and college disorders the vice president charged that young dissidents around the world, impatient with the problems at hand, "seek to destroy 'the system'

which they presume perpetrated or perpetuated these problems.

"Anarchists aren't interested in answers, only in creating some romanticized vacuum where good will prevails," he said.

"When dissenters look scruffy and behave deplorably, they are turning people off all across America," the vice president continued.

Describing anarchy, in the words of Thomas Hobbes, as "nasty, brutish and short," Agnew said the "the first idea that must give way if we are to have progress is the idea of anarchy."

He then called on the youth of today to dedicate themselves to the causes of peace, the quality of the environment, and the quality of life. "These," he said, "embrace the problems of our cities, of poverty, of ignorance and prejudice."

The occasion of the vice president's remarks was the presentation of presidential scholars medals to 121 high school seniors selected from more than 1 million of this year's graduating classes.

Among those in the nation's capital for their awards were at least two Baptists, F. Lane Heard, Bellaire High School, Bellaire, a suburb of Houston, Tex., and Susan R. Latham, Robert E. Lee High School, Houston. (BP)

Unity in diversity

New Orleans Convention: an appraisal

BY HERSCHEL H. HOBBS

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

To me, the most significant actions taken by the Convention at New Orleans were the election of a president and the adoption of Dr. James L. Sullivan's substitute motion.

The presidential election was not a matter of Criswell versus Smith. It was a confrontation between the conservative and the more liberal positions in theology and procedures. By an overwhelming vote the Convention endorsed the conservative position.

Dr. Sullivan's motion was a moderate, but forceful substitute for a motion which would have required all Sunday School Board writers and Seminary professors to sign [annually] a statement of faith concerning the Bible. The substitute motion avowed faith in "The Statement of Faith and Message" adopted in Kansas City in 1963 calling upon the trustees of all agencies of the Convention to adhere to its contents which include the broad base of faith held by Southern Baptists, but which in its preamble guards the individual conscience before God. According to information which came to me, Dr. Sullivan's motion passed by a vast majority [5,870 to 3,416].

The significance of these two actions is simply this: On the one hand, the messengers strongly endorsed the conservative position rather than the more liberal one. On the other hand, the messengers endorsed the conservative position rather than an ultra-conservative one. Which means that Southern Baptists are still a progressively conservative group of people.

Growing out of my experience as president of the Convention (1961-1963) it has been my conviction that among Southern Baptists about five percent are to the right and five percent are to the left. And ninety percent are down the conservative middle. The New Orleans Convention tends to affirm it.

This is the traditional situation among Southern Baptists. The original Statement of Faith and Message was born out of the theological battles of the 1920's. It kept our denomination anchored to the Scriptures during that storm. The revised form of this Statement was the product of theological problems in the early 1960's. The revision did not change the original Statement in substance, but sought to adapt its emphases to the needs of this generation. The fact that the Convention in 1963 without changing even a punctuation mark overwhelmingly approved this Statement demonstrates that the anchor let down in 1925 still holds.

Ever so often the cry goes up that Southern Baptists are about to divide over theology. For whatever it is worth, my judgment is that such will not take place, certainly not in the foreseeable future. We shall continue to have our differences. This is inherent in our basic belief in the competency of every soul before God. But amid the hue and cry of the minority groups on either side, Southern Baptists will march together in the tie that binds our hearts in Christian love. We shall go forward in our unity in diversity.



MISS OWENS

MRS. NELSON

GA camp guests

Among missionaries who will be guests at Girls' Auxiliary Camp at Bar-on July 14-19 are Mrs. Edward W. Nelson of Chile and Miss Nan Owens of Nigeria. Miss Owens is a native of Arkansas and Mrs. Nelson a former resident.

Expected for other GA Camps are Mrs. Albert I. Bagby, Miss Amanda Tinkle and Mrs. John D. Floyd who serve in Brazil, Nigeria and the Philippines. Representing Home Missions during the entire camping season will be Miss Patsy McGee from Ervay Baptist Center, Dallas.

Camp registrations should be sent to State WMU office, 210 Baptist Bldg., Little Rock 72201.

Other summer opportunities

Chartered buses are scheduled to go to the Young Woman's Auxiliary Conference, Glorieta, July 17-23, and the WMU Conference, Ridgecrest, Aug. 7-13. Inquiries and reservations should be directed to State WMU Office.

Other training opportunities include a one-day conference for local church WMU leadership, Aug. 21, and a conference for Associational WMU leadership, Aug. 26. Each of these will be held at Immanuel Church, Little Rock.—Nancy Cooper, Executive Secretary and Treasurer

Beware liberalism and fundamentalism

By J. TERRY YOUNG, Editor, *The California Southern Baptist*

There are two theological tendencies which Southern Baptists need to avoid. They are liberalism and fundamentalism. Each can lead to a major distortion of Christian truth. As the terms are commonly used by some people you might get the impression that fundamentalism is the only alternative to liberalism. But this is not the case at all. Conservatism is a middle ground where the majority of Southern Baptists would probably stand.

LIBERAL

Strangely enough, liberalism and fundamentalism are remarkably similar in method even though they reach opposite conclusions. The liberal places great reliance upon the power of human reason to build an acceptable religious system of belief. The liberal constructs his religious views in such a way that they can be entirely dem-

onstrated or defended by the power of reason. In the process, he finds it necessary to discard or explain away some of the supernatural elements that he finds in the Bible.

FUNDAMENTAL

In reaction to this reduction of the supernatural, the fundamentalist uses his reason to determine a few selected fundamental beliefs which must be defended at all costs. The fundamentalist uses his reason in an attempt to build an impenetrable wall about his narrow selection of basic beliefs. In his concentration upon these fundamentals he so narrows his range of Christian belief that he, too, scuttles some of the teachings of the Bible. If the tendency of the liberal is to get broader and broader, the tendency of the fundamentalist is to become narrower and narrower.

CONSERVATIVE

In between these two theological extremes there is the middle ground of the conservative position where most of us Southern Baptists probably stand. The conservative accepts the Bible as the fully inspired word of God. He does not feel an inner necessity to explain away the supernatural elements of his faith. Neither is he afraid to use the full power of human reason and modern scientific skills to throw light upon what is contained in the scriptures. The conservative is basically committed to faith in the inspired word of God and seeks to honor that commitment by gaining all the insight possible into the Bible by using all of the scholarly tools that he can command. A conservative refuses to follow the liberal in emasculating the Bible by reducing the supernatural and he also refuses to follow the fundamentalist in forcing the word of God into narrow molds of his own-making.

The bookshelf

The Cross in the Marketplace, by Foy Valentine, Word, \$3.50.

Here are eloquent but disturbing chapters about such vital issues as church renewal, communism, the new morality. Dr. Valentine speaks from a broad experience of training and service.

Streams in the Desert, Vol. 2, by Mrs. Chas. E. Cowman, Zondervan, \$2.95

Mrs. Cowman provides an inspiring Scripture text and devotional comment for every day in the year.

Amos, a Study Guide by David Garland, Zondervan paperback \$1

Welcome Speeches and Emergency Addresses for All Occasions, by Herschel H. Hobbs, Zondervan paperback \$1

Cuba's Miracle Lad, by Don W. Hillis as told to Naomi A. Dallas, Baker, \$1.50

When John Wesley Was a Boy, by Helen B. Walters, Baker, \$1.50

Jesus Christ, Prophet, Priest, by Andrew Murray, Bethany Fellowship \$1

Journeyman Missionary, by Jesse C. Fletcher, a Broadman Inner Circle Book, \$1.50

God's Answer to Anxiety, by B. W. Woods, Broadman, \$1.50

Sign of the Star, by R. Earl Allen, a Broadman Inner Circle Book, \$1.50

Men Who Made Missions, by Leon McBeth, Broadman Inner Circle Book, \$1.50

The Thinking Book, by Melva Cook, Broadman, \$1.35

The Bible and the Church, by Samuel Terrien, Westminster, \$1.50

Signs of His Coming, by Arthur E. Bloomfield, Bethany Fellowship, \$1.50

Evolution and the Modern Christian, by Henry M. Morris, Presbyterian and Reformed Publishing Company, \$1

Realities, The Miracles of God Experienced Today, M. Basilea Schlink, Zondervan, \$1.50

The Miracles of America, by George L. Ford, Zondervan, \$1

The Roads We Travel, by Frank Johnson Pippin, Bethany Press, \$3.50

These 17 sermons offer advice and guidance for young people, for laymen, and "for all who suffer from a feeling of 'homelessness'."

The Healing of Sorrow, by Norman Vincent Peale, International Book Service, \$2.95

Dr. Peale draws upon his own experience to help readers meet the shock of the loss of loved ones.

Communicating Love Through Prayer, by Rosalind Rinker, Zondervan, \$2.50

Candid discussions of barriers that hinder the flow of God's love to and through us.

Interpreting the Atonement, by Robert H. Culpepper, Eerdmans, paperback, \$2.45

We Jews and You Christians, by Samuel Sandmel, Lippincott, 1967, \$3.95

Addressed to Christians, this book by a Jewish scholar may serve as a basis for dialogue between Jews and between Christians and Jews.

A Life Worth Living, by C. A. Roberts, Word, \$3.50

Are you concerned about sex? About truth? About dogma? Dr. Roberts applies timeless Bible wisdom to these and many other concerns of today.

Deaths

MRS. G. R. NAYLOR, mother of President Robert E. Naylor of Southwestern Seminary, died June 14 in Guthrie, Okla. She was 87. She was the widow of a pioneer Baptist preacher and had lived in Oklahoma most of her life.

Tax exemptions out for Americans United

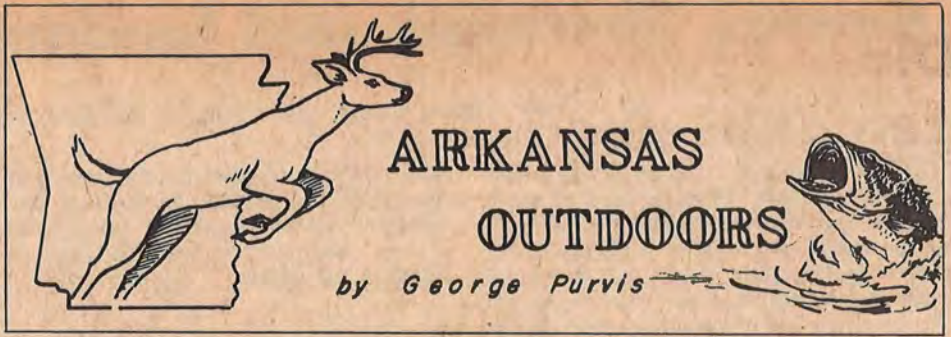
WASHINGTON—Americans United for Separation of Church and State reported here that the Internal Revenue Service has revoked its tax-exempt status.

The revocation notice said that the organization is "action"-oriented and as such is not eligible for tax exemption.

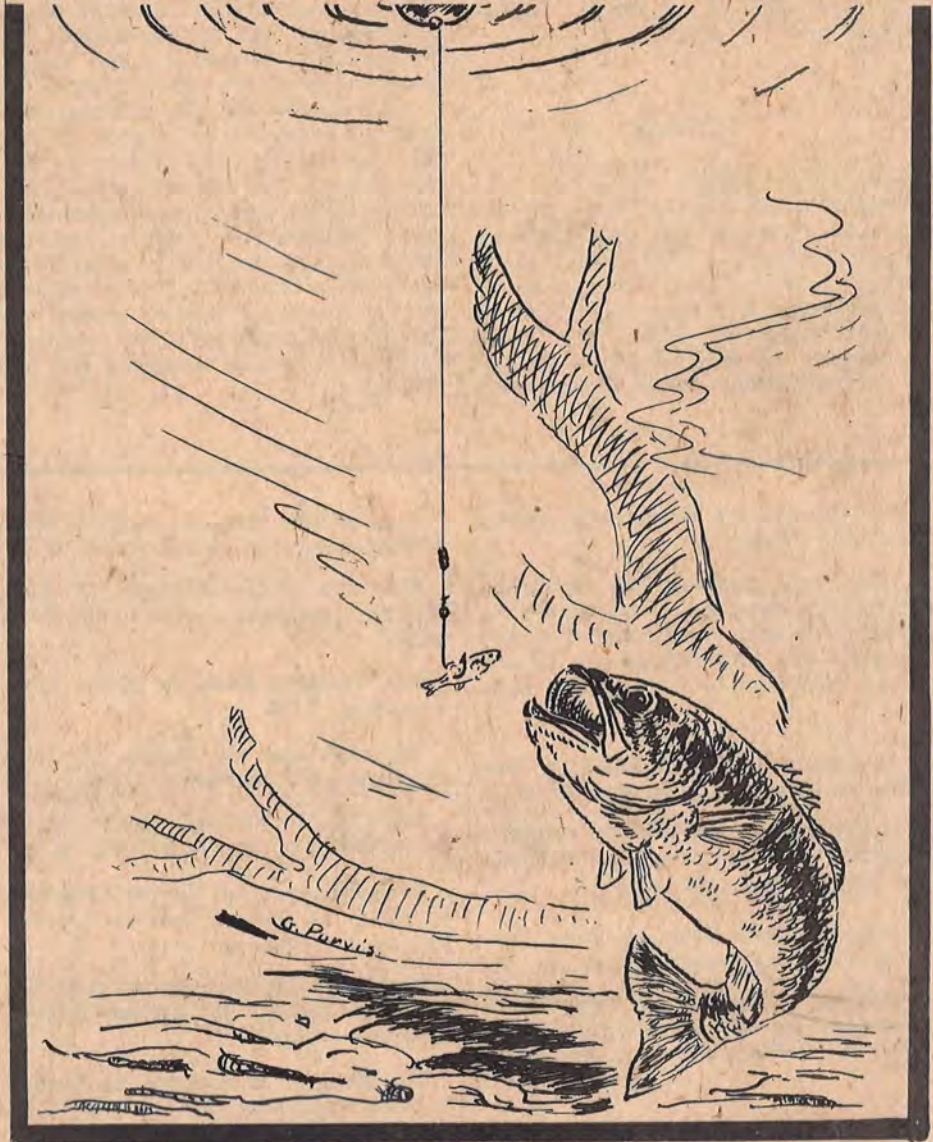
Glenn L. Archer, executive director of the organization, declined comment, other than to say, "We will have a conference with IRS at an early date."

A four-page letter from the Internal Revenue Service included this paragraph as the basis for its ruling:

"By advocating your position to others, thereby attempting to secure general acceptance of your beliefs; by engaging in general legislative activities to implement your views; and by urging enactment or defeat of proposed legislation which you believe inimical to your principles, you have ceased to function exclusively in the educator's role of informant in that your advocacy is not merely to increase the knowledge of your audience, but to secure acceptance of, and action on, your views concerning legislative proposals, thereby, encroaching upon the prescribed legislative area." (BP)



Pole fishing with live bait



POLE fishing, with simple hook, line, and bobber is the "simple life." Live bait helps to make it both exciting and productive at times.

Fishing with a simple hook, line, bobber, and cane pole may not be as glamorous as angling with a rod, reel, and artificial bait but it can be just as exciting and often more productive.

Live bait fishing is still the most popular way to catch fish in our state. There is something about dropping a minnow, worm, or cricket into a lively spot that is extremely intriguing.

Knowing which spot to fish is one of the 'secrets' of successful fishing. This is partly learned by experience, but there are some anglers who seem to have an instinctive ability to fish the right spot. The difference of a few inches as to where a minnow or other bait is put often is the difference of whether or not a fish is caught.

NEW!
when fires burn
EDITED BY WILSON O. WELDON

WHEN FIRES BURN

Insights into the Devotional Life
Compiled by Wilson O. Weldon, Editor,
The Upper Room

In this book the knowledge, faith and experience of nine outstanding and diverse leaders show how the "fires burn." They discuss biblical and contemporary issues in terms laymen and theologians alike will appreciate, especially relating them to hearts and practices in meditation. Interdenominational and international in outreach, the messages lead to a deeper insight into the devotional life.

Paperback. \$1.00 each; ten or more, 85¢ each.

The Upper Room
World's Most Widely Read Daily Devotional Guide
1908 Grand Ave. Nashville, Tenn. 37203

Older People 'explosion' demands public action

WASHINGTON—Problems of the "retirement revolution" and the growing poverty conditions of older people were aired by a U.S. Senate special committee on aging here.

Sen. Harrison A. Williams Jr. (D., N. J.), chairman of the committee, declared that economic problems will not be solved for the elderly of the future "unless this nation takes positive, comprehensive actions going far beyond those of recent years."

A special task force working paper on "Economics of Aging" revealed many of the urgent problems facing the na-

tion by the population explosion of older people.

The paper pointed out that there are now 20 million persons 65 years or older in the nation. Half of these are 73 and over. Between 1960 and 1985 this age group will rise 50 per cent, while the population 85 and older may double.

Religious groups throughout the nation are showing increasing concern in recent years for the elderly, poor. There are 16 homes for the aged operated by state conventions affiliated with the Southern Baptist Convention.

In his opening remarks at the hearing, Sen. Williams summarized some of the major points made in the task force report:

—Many old Americans who are poor did not become poor until they became old. Approximately three out of ten people 65 and older—in contrast to one out of nine younger people—are living in poverty.

—There is an income gap between older and younger people. This has long been recognized, but a less well-known fact is that this gap is widening. Generally speaking, elderly couples and singles have less than half the income of those still in the work force.

—There is every reason to believe that the economic position of persons now old will deteriorate markedly in the years ahead. There is no good reason for thinking that low income in old age is a transitional problem that, given present trends, will solve itself.

—Americans middle-age, or even younger, should be concerned about projections and other studies which indicate that Social Security, private pensions, and other forms of retirement income are not improving fast enough to reverse or significantly counter present economic trends. (BP)

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Will the real Mr. Frog please leap up?

By NANCY M. ARMSTRONG



What is the difference between Frog and Toad? Which is which? The skin of the little fellows will tell you at a glance. Frog has smooth green skin. Sometimes he has beautiful stripes and spots. Toad is grayish brown, with a rough warty skin. Frog has teeth and a small tongue. Toad has no teeth, but he has a long sticky tongue fastened to the front of his mouth instead of to the back. He can really stick his tongue out fast and far. He catches his food with his tongue.

Sailors

You'd never guess my bed's a boat
For sailing on a nighttime sea.
We have a jolly crew afloat,
Though we are only three.

My wooly dog is our first mate
When out upon the tide we go.
My teddy bear commands our
ship,
I operate our radio.

When daytime comes, I want to
tell,
But find I never can recall,
The places where we docked our
ship
And things we saw, at all.

—By Brierly Ashour

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Toad is always hungry. He sits with his head bent forward, his eyes bright. When a fly lights within two inches of his nose, he makes no movement of his head or body that we can see. His mouth opens—the fly is gone. If the fly is farther away, Toad springs forward on his strong hind legs. That is all we see him do. But again, the fly is gone. His tongue is quicker than our eyes.

Toad lives on land more than Frog does. But water is necessary to both. If they have to, they can go a long time without food. But they would perish in a day without water. Yet they never drink as we drink. They lay on their flat little bellies and soak up water like a sponge.

After Toad has a fine night hunting for bugs and worms, he kicks himself into bed. He backs up, kicking and elbowing his way into loose dirt. He screws and twists until he is out of sight. He lies with his big popeyes sticking out, half asleep, half awake. But should a hungry snake crawl by, he simply pulls in his eyes, letting the loose dirt fall over his head. The snake passes on. It is good that he can easily hide. Toad's only other means of defense is to swell up to a great size in hope of frightening the enemy.

Toad and Frog are both cold-blooded. That doesn't mean they are cruel. It means the temperature of their bodies changes with the heat or cold in the air around them. If the day is hot, so is the blood in Toad and Frog. They feel lively and happy. When nights grow chilly and frost appears, their blood grows cold. They feel tired and lazy. They hunt winter quarters to hibernate.

Toad finds a hole and covers up until warm weather returns. Frog frequently sinks to the bottom of a pool and stays there. When they are active, they get oxygen by swallowing air. But when they are inactive, the blood in their skin is able to absorb enough oxygen from water to keep them alive. You see, Toad and Frog do not fight cold; they yield to it. They practically stop living. Heart action ceases. The temperature of their blood may fall even to freezing. Yet, it will rise again and the little fellows will become active when warm spring days arrive.

In the springtime, Mrs. Toad and Mrs. Frog deposit eggs on the water. The eggs form a thick jelly-like mass on the surface. Youngsters hatched from these eggs are called tadpoles or polliwogs. They swim in the streams or ponds. They feed on grasses or seaweeds. Soon their heads grow larger, tails become narrower and shorter, legs break through the skin. The first thing you know, instead of swimming, they are leaping through the water with a push from their strong hind legs. Then they eat insects, worms, and small fishes. They are toads and frogs.

Because of his warty skin, Toad has often been blamed for causing warts on people. Doctors know he is not the cause, so let's stop blaming him.

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A worthwhile lesson

I heard him singing in the rain;
A robin, young and shy,
Made me believe it's best by far
To sing instead of cry.

I watched a spider spin a web
Out in the blazing sun,
And not a minute did she waste
Until the task was done.

A lesson from these creatures
wild
I learned that very day;
'Tis this: when there's a task to
do,
I'll do it; then I'll play.

—By Alice M. Barr

Christ's call to discipleship

By C. W. BROCKWELL JR., Education Director
Calvary Baptist Church, North Little Rock

Life and Work

July 6, 1969

Matthew 4:18-22;
9:9-13

It will not take long to finish the first unit of our new study this quarter. I mean, this lesson is it. We must get right to the point.

The task before us is to discover and relate to the "meaning of discipleship." It is a "cram" course on the teachings of Jesus Christ. It may turn out to be an expose of what we are compared to what we should be. You are probably deciding right now whether you want to get involved in such an adventure. Have hope, for God's Word was never meant simply to condemn us but to convert us.

Can anything good happen on a beach?

"One day Jesus was walking along the beach beside the Lake of Galilee . . ." Thus begins one of the shortest and, indeed, the longest story of all time. It was brief as it soon ended in death on the cross; yet it continues today through the resurrected Christ. Of course, the first disciples did not know all of this. All they knew was they were making a living when Jesus called them to share a life. They were right in the middle of their recreation time when Jesus called.

How distracting for us when someone phones about a problem right in the middle of our favorite TV program! How frustrated we get when we make a social visit to a friend and soon get deeply involved in a bottomless problem of theirs! I tell you, it is Jesus calling us to service just as he did then to Peter and Andrew, James and John.

Matthew, in retelling the story, makes it a point to let us know their response was immediate and total. They certainly did not take their nets along, just in case.

But why fishermen? Why not carpenters, or farmers, or some other group of men? Actually, it seems that Jesus called men regardless of occupation. He simply chose the ones he wanted and we do not have to justify his choices one way or the other. Instead, what he did was to use the background of these ordinary men to accomplish his purposes.

Nothing is ever a total loss to God. He can always use what we have if we are willing to surrender ourselves to him.

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Note that Jesus began where they were—fishermen—and invited them to become something new—fishers of men. It was a call they understood for the moment and would come to understand more fully in time. But do not forget, it was primarily a call to service. Jesus deluded no one.

Is one to be known by the company he keeps?

The story continues, ". . . as Jesus went on down the road. . ." Matthew, the tax collector and public enemy No. 1, heard the call of Jesus. He, too, said yes immediately and there is no indication he left his secretary in charge either. One thing he did do, though, was to introduce Jesus to his friends—the Mafia of that day? In the eyes of the Pharisees this was far worse than Billy Graham's appearance on Laugh-In and the front cover of Esquire magazine is to some today.

"Good grief," they said, "why does your teacher associate with men like that?" At this point in their lives, many of the disciples could not understand that either. But Jesus, who was more than human, knew how to deal with people who think of themselves as

being better than some humans. "People who are well don't need a doctor," he said. "Sick people do."

While they were trying to digest that remark, Jesus enlarged his point: "Now go away and learn the meaning of this verse of Scripture, 'It's not your sacrifices and your gifts I want—I want you to be merciful.' For I have come to earth to urge sinners, not the self-righteous, back to God."

We do not know what happened right after Jesus said that, but if some of the modern alkalizers had been on the market then they would have had a good day. And doctors keep telling us not to bring up unpleasant subjects at mealtime!

What's it really all about anyway?

It is clear, then, from these two passages of Scripture, that Christ's call to discipleship was a call to service—a call to introduce others to Jesus. Discipleship means involvement in the things of God.

Consider another of Jesus' invitations: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He is clearly calling for the tired people of this world to rest in him.

If this sounds like "do nothing" religion, read on. "Take my yoke upon you, and learn of me; for I am lowly in heart; and ye shall find rest unto your souls."

To Jesus, rest does not mean sitting in the shade, wishing salvation would come to all mankind. Instead, it means the rest of service, the refreshment of loving, helping, lifting. The yoke of service is lighter than the burden of uselessness. The only real joy in this life comes from serving God.

If discipleship is involvement, it also is investment. Jesus put in 30 years' preparation for three years' hard work. He planted 12 men to harvest millions of men. He gave one life to atone for all who want to live. His kingdom arithmetic was madness with men but precious with God. The call to discipleship is a call to put your life to work for God.

Tell the nominating committee what you want to do next year before someone gets ahead of you!

Our one aim

"Why do we live?" the cynic cries,
"Why figure up the sums?
With all this mad pursuit of gain,
No satisfaction comes."

For some there is only pleasure,
Self-pity engulfs not a few,
While those who live for others
Have joy, their rightful due.

Created in His image, may
We only have one aim,
To the best of our ability,
To glorify His name.

—Gertrude Jesser
Fayetteville

God's plan and man's rebellion

By DR. VESTER E. WOLBER
Religion Department
Ouachita Baptist University

International

July 6, 1969

Genesis 1:1; 2:7-9;
3:1-8

The aim of this lesson calls for concentration on the place of man in God's purpose and the manner in which man responded to this purpose.

"In the beginning God" (1:1)

The subject under discussion throughout the first chapter of Genesis is God, which word appears on an average of about one time per verse. The chapter gives a religious account of creation, an expanded explanation of the first verse.

God's plan for man (2:7-9)

The first indication of the Lord's plan for the human race appears in connection with God's creative work on the sixth day (1:26-31). The record tells of God planning to create man in God's image and to give him authority over lower levels of creation. It states that God did so make man, male and female, and charged them to multiply and subdue the earth.

"A living soul" (2:7-9)

A second account of creation appears in the second chapter. It zooms in on the creation of man. The details are:

1. God used basic materials in making man's body. Like that of lower animals, it is composed of matter and after death returns to dust (3:19).

2. God imparted something of his own spirit when he "breathed into his nostrils the breath of life; and man became a living soul." It was in this phase of man's make-up that he was made in the image and likeness of God. Man's kinship with God inheres in his self-conscious intelligence, his freedom of will, his self-judging morality, and

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his controllable emotions.

3. The Lord put Adam in a suitable environment and charged him to dress and keep it. Among the beautiful and fruitful trees of the park were also "the tree of life" and "the tree of the knowledge of good and evil." This verse seems to indicate that Adam was not only placed in a physical garden but in a moral environment as well—one in which he would be called on to exercise moral choices.

Since Adam was inherently different from lower animals, he found no basis for companionship with them; so the Lord took a portion of Adam's body and fashioned it into a woman. God's first need was to provide a wife for him.

"Lest ye die" (3:1-8)

1. Adam and Eve were thrust into a morally charged atmosphere in which they were forced to make moral choices. They were equally free to choose either right or wrong, but they were not free to be morally neutral; they were not free not to make moral choices.

2. Moral evil was already in operation before Eve fell: her temptation seems to have been devised by an evil intelligence who worked through the serpent to beguile and entice her. The New Testament alludes to fallen angels which may have become so prior to the creation of man (1 Peter 2:2; Jude 6).

3. By adroit dialogue with the woman, the serpent planted at first doubt and then disbelief in her mind. He asked if God had placed a limitation

on her freedom. She answered that he had forbidden the eating of fruit from one of the trees "lest ye die." Having, by asking a question, planted the seed of doubt in her mind, he followed it up with a denial that disobedience would bring death and a promise that it would lead to enlightenment and a fuller life.

4. The forbidden fruit appealed to her physical hunger for food, for intellectual thirst for knowledge, and her aesthetic love of beauty. These are normal appetites which are intended to be satisfied in right channels. Most acts which are labeled as sinful are acts which, if exercised in right relationships and under right circumstances, could be classed as good. Sin is perverted good.

5. The sin of disobedience worked in them a consciousness of guilt. We cannot be certain just why they became conscious of immodesty as a result of guilt. Freud taught that all religious impulses are grounded in sex impulses; he would have been nearer the truth, however, if he had said that religious guilt gives rise to sexual estrangement. The consciousness of sex may be a symptom of deep-seated guilt.

6. The guilty pair tried to hide from God. Guilt-ridden people often try to hide from the one in authority over them who disapproves of their wrongdoings. They first try to hide their sins and, failing in that, try to hide themselves.

Man was made in the image of God, with almost unlimited capacities for either growth or degradation. He fell into the downward path of evil because he wanted the freedom of God more than he wanted the character of God.

Revivals

Zion Church, Fox, May 26-31, held a revival in conjunction with Vacation Bible School; Dorsey L. Crow, pastor of First Church, Marshall, evangelist; 6 professions of faith, 3 additions by letter. Paul Scott is pastor.

James Sibert, pastor of Holly Springs Church, Little Rock, led a revival, March 16-23, at Green River Church, Waynesboro, Tenn. There were 4 professions of faith, 4 for baptism, 1 by letter, and 73 rededications. Thomas C. Pitman is pastor of Green River Church.

Lakeside Church, Hot Springs, April 27-May 4; Jack Hazlewood, evangelist; 17 professions of faith, 10 by letter. Kendall Black is pastor.

Northvale Church, Harrison, May 18-25; Jamie Coleman, pastor of First Church, Green Forest, evangelist; Red Johnson, Mt. Home, singer; 13 professions of faith, 11 baptisms, 1 by letter, 2 for special service, 38 rededications. Pastor is Noel Tanner

Holly Springs Church, April 28-May 7, Tom C. Pitman, Waynesboro, Tenn., evangelist; Louis Jefferies, song leader;

9 professions of faith, 8 for baptism, 47 rededications. James Sibert is pastor.

Jack Hazlewood, staff evangelist, First Church, Little Rock, led a revival at Highland Church, Pampa, Tex., May 4-11; 23 professions of faith, 5 by letter. C. R. Bridges is pastor.

First Church, Lavaca, April 13-23; Henry Applegate, evangelist; Don Mendenhall, music director; 49 professions of faith, 17 by letter or statement, 4 for special services. Charles Holcomb is pastor.

The disciple's character

By C. W. BROCKWELL JR., Education Director
Calvary Baptist Church, North Little Rock

Life and Work

July 13, 1969

Matthew 5:1-12

The book of Genesis records, "And God said." Jesus Christ is what God said. He is the living Word of God. The Gospels record what Jesus said. But, as with God, Jesus was before he spoke. In other words, what he said in the Sermon on the Mount was an extension of his character. He only spoke those words so we would have a pattern for our own character as disciples, a pattern which perfectly matched his own example.

Thus we begin the second unit of our study, "A Description of Discipleship." Our aim will be to show the effect our inward motivations have upon our outward life, with an end to following Christ in complete devotion.

But how do you say something new about the Sermon on the Mount when nearly everyone has read it, studied it, prayed over it and memorized bits of it? Actually you do not. So this is only an attempt to share what has been shared with this writer with a prayer that God will bless it again. Will you join in that prayer?

HUMBLE. Judging from the lives of some Christians, Matthew 5:3 has been taken quite literally. Some are indeed poor in spirit, wholly lacking in enthusiasm for the things of God. A few also have a poor spirit, sour notes in God's musical of redemption. Obviously, this is not what Jesus had in mind by those words. Instead, they suggest the kingdom citizen is really one who knows who he is, a person wholly dependent upon God. Frankly, without such a realization, one will never enter God's kingdom in the first place. Furthermore it is interesting to note that Jesus certainly had this attitude toward his Father. He stressed it time and time again.

Now what do the humble get? They get the kingdom of heaven, not a piece of real estate but an opportunity to do God's perfect will.

REPENTENT. Did you ever stand beside a mother who had lost her child in death and hear the heart-rending sobs of her soul? Then you know the feeling behind this word "mourn." But there is more than feeling in this word. There is direction also.

It is one thing to feel one's loss of

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a loved one but it is quite another thing suddenly to realize what you have done to Jesus Christ; that is, how you have ruined the life God gave you. There is no remorse quite like that of disappointing someone who expects much of you. To know you can never go back and undo your life is a terrible agony to suffer. Some do not think there is a way back and they grow bitter and try to ignore God.

God's word has great comfort for those caught in the vise of remorse and guilt. There is forgiveness and that is the only kind of comfort which will quiet the storm of guilt. Forgiveness is indeed the chiefest blessing of the Christian life.

CONTROLLED. Jesus' life provided the best interpretation for the strange words "meek and lowly." He was strong when he needed to be strong and silent when he desired to be silent. He was everything God expected him to be at every level of his life. And God gave him the world over which to reign. Jesus said the meek would inherit it. That will be because of our relationship to him.

HUNGRY. There is a sense in which a person receives enough of Christ to satisfy his every need. But when he receives Christ in faith he discovers more needs than he realized existed. Thus he desires more knowledge of and fellowship with Christ. In short, no man ever gets enough of Jesus Christ. We must return again and again for personal fellowship. And the more time we spend with Christ the more his righteousness will shine through our lives. This is not something which has to be explained but can be readily observed. You can just tell who spends time with Christ and who does not, can't you?

MERCIFUL. The righteousness of Christ shining through our lives, forms a basis upon which we can be compassionate toward others. When we

realize that "there but for the grace of God go I" we can treat others as Christ treats us.

But what is mercy? And did Christ receive mercy from being merciful? Look what they (we) did to him for showing intelligent sympathy to those in sin, in need. Who showed mercy upon him? Certainly not mankind. But the Father did! Even though it seemed he left Jesus to suffer alone in the darkness and before the whole world and he heard that awful cry of desolation from his Son on the cross—even so, God showed mercy. We know this, for at the last Jesus said, "Father, into thy hands I commit my spirit." God accepted the sacrifice of his Son for the sin of the world, and that was the greatest mercy.

PURE. The reward of the pure in heart is admittance into the very presence of God day or night. He can be trusted for he lives only to serve God, no side aim or personal ambition. He never considers what he will get out of this service, only what he can put into it. Such a man was Paul, and many are his ancestors. Evil would take over in a day were it not for these devoted people. "Oh, God," we pray, "help us to be one."

PEACEABLE. This last characteristic is most important for the role of the peacemaker increases day by day. God needs men who can harmonize other men. Some men cause Christians to fly apart, others draw them together. Blessed indeed are the peacemakers! If your church is blessed with them, thank God. Honor them for they are truly sons of the living God.

"What will be the influence of men with such characters? These characteristics are despised by the high and mighty. The graces of the Beatitudes are treated as weaknesses by the arrogant. It is inevitable that the teaching of the Beatitudes will be resented and opposed by those who think that obedience to them will prevent realization of self or 'self-expression.' In these, the Christian character arouses persecution and causes reviling. It has always been so. Yet those whose characters are given in the Beatitudes are the kind that make up the kingdom and share in its rewards" (William Hershey Davis).
Judge yourself accordingly.



God chooses a people

By DR. VESTER E. WOLBER
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International

July 13, 1969

Genesis 12:1-3, 7;
17:1-8;
21:1-3

Man was made in the image of God with an almost infinite capacity for development. The first man was placed in a satisfactory environment, assigned a satisfactory task, and challenged to gain control over all elemental forces in the created order. He was thrust into a moral environment in which he was forced to make moral choices. He chose to disobey rather than obey God; for which choice he was marked for death, driven out of the garden, and morally damaged in character.

Thus, when the original human pair began the propagation of the race, they themselves were already morally damaged. The image of God in their nature was marred. Although the Apostle Paul wrote about death passing down upon all men because "all sinned" (Rom. 5:12 ff.), he probably meant only that the consequences of sin—a morally damaged nature—was transmitted from one generation to another. This morally damaged nature which we inherit is the explanation why we sin, and our personal sin is the explanation why we die.

With the call of and covenant with Abraham, God began a positive program in dealing with the human race.

"I will make of thee" (12:1-3)

Prior to the call of Abram, God was already involved with his family (11:30-32). The terms of the covenant were: (1) God was to make his name great, (2) make him into a great nation, (3) make him an issue in the world. Abram was (4) to become a source of blessing to all men. Thus, God called for Abram to be willing to be made and to be willing to become.

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The really arresting fact is not that God as we know him called Abram, but that Abram heard him, interpreted the call correctly, and obeyed. He started, not knowing where. The problem of finding the leading of God is largely solved when the mind is sincere, the heart is trustful, and the will is submissive.

The explanation why Abram did so well in reaching out in faith to the promises out ahead of him was that he remembered so well the experiences in back of him. He remembered that God had found him, and called him, and that the Almighty had made promises to him while marking out his destiny for him. He remembered that God had challenged him to become a source of blessing unto all with whom he came in contact. His call to bless was a call to become.

God is slow in making contracts, but he keeps them. When Abram was seventy-five, God called him and made promises to him (12:4). After ten years of continued childlessness, he could not see how the promise could be kept until the Lord encouraged him to believe that one of his own sons would be an heir, and that his descendants would be as the stars, innumerable (15:4-6). He followed his wife's suggestion and tried to help God keep his promise by begetting a son by her servant (16:1-3). After fourteen years more of childless disappointment, when he was ninety-nine, God appeared to him to renew the covenant and repeat the promise. This time God specified that the agent

through whom the promise would be carried out was not Ishmael, son of Hagar, but a son to be born of Sarah, one whom they were to name Isaac (17:17-19).

"Unto thee and to thy seed" (17:1-8)

If one reads only the printed verses of the seventeenth chapter, he will miss the meaning of what God said to Abram; for it is not until the sixteenth verse that God explained to him that all these promises of the opening verses were to be carried out through a son of Sarah.

When God spoke to Abram who was ninety-nine (17:1), he was talking to a man who had been thinking for thirteen years that he had solved his problem by begetting Ishmael through Hagar (v. 25).

(1) God renewed the covenant and repeated the promise (17:1,2). (2) God changed his name to Abraham—father of a multitude (v. 5). (3) God made it certain that the covenant was with Abraham and his descendants (v. 7). (4) He reiterated an earlier promise to give Abraham and his descendants the land of Canaan (v. 8).

The prophets never allowed the people of Israel to forget for long that God had chosen them out of all the nations of the earth. Israel had a most difficult time of it in remembering that they were chosen to bless the nations rather than despise them. Because the nation lost its sense of mission, the Lord had to set them aside and employ other means in bringing about his purpose.

President declares war on sex-oriented mail

WASHINGTON—President Richard M. Nixon has declared war on sex-oriented obscene mail. At the same time he called for a "citizens crusade" against the obscene.

"American homes are being bombarded with the largest volume of sex-oriented mail in history," the President declared. "Most of it is unsolicited, unwanted and deeply offensive to those who receive it."

In a message to Congress asking for legislative action, President Nixon re-

ported that 140,000 letters of protest came in during the last nine months alone.

"The problem has no simple solution," the President explained, because "many publications dealing with sex... are protected under the broad umbrella of the First Amendment prohibition against any law 'abridging the freedom of speech, or of the press.'"

He then declared that "the courts have not left society defenseless

against the smut peddler; they have not ruled out reasonable government action."

"Accordingly," President Nixon said, "I have directed the Postmaster General to provide every congressional office with pamphlets explaining how each citizen can use this law to protect his home from offensive advertising."

He urged Congress to assist for the widest possible distribution of these pamphlets. (BP)

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A Smile or Two

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V—Valentine Hamm, at Mt. Home p10; Vajda, Jaroslav, Czechoslovakia p12.

W—Whitfield, Dr. S. A., photo p5; Westark p6; Whitfield, Dr. Ben, Westark p6.



Unbeliever

A young mother was trying to impress upon her small son the importance of going to church every Sunday. She pointed to a famous picture of the Pilgrims going to church.

"See," she said, "here's how the little Pilgrim children went to church with their mommies and daddies. They liked to go. They went willingly."

"Oh, yeah," replied the boy, "then why is their daddy carrying that gun?"

Dirty dig

One cold night a man took a short cut through a cemetery. He fell in an open grave and could not get out.

A few minutes later a hobo wandered through and heard his calls. "Get me out of here," shouted the unfortunate one, "I'm freezing."

"No wonder you're cold," said the hobo as he looked down at the man, "You've kicked off all your dirt."

Puzzler

Wonder what today's teen-agers will be able to tell their children they had to do without?

Regal jest

A British comedian once boasted that he could make a pun out of any subject. "How about the queen?" challenged a friend. "The queen," quipped the jokester, "is not a subject."

June 22, 1969

Church	Sunday School	Training Union	Ch. Addns.
Aliecia	66	44	
Arkadelphia, Shiloh	15	11	
Berryville			
First	151	50	
Rock Springs	87	48	
Camden			
Camden, First	434	77	
Cullendale, First	386	118	
Cherokee Village	63	22	
Crossett			
First	484	167	2
Mt. Olive	243	120	1
Dumas, First	219		4
El Dorado, Ebenezer	139	61	
Fayetteville, First	481	126	1
Forrest Ctv., First	533	130	5
Ft. Smith, First	1,045	439	5
Gentry, First	134	47	4
Green Forest, First	143	68	1
Harrison, First	193	61	1
Hope, First	485	156	
Hot Springs			
Grand Avenue	195		
Lakeside	141	95	2
Piney	204	82	
Jacksonville			
Bayou Meto	157	77	1
First	879	111	1
Marshall Road	265	142	7
Jonesboro, Central	405	119	4
Little Rock			
Archview	128	71	
Geyer Springs	502	192	9
Life Line	450	137	1
Rosedale	187	55	
Magnolia, Central	530	167	
Marked Tree			
First	123	49	
Neiswander	104	46	
Monticello			
Northside	83	51	
Second	224	103	
North Little Rock			
Baring Cross	499	130	4
South Side Chapel	49	30	2
Calvary	357	126	
Central	248	109	5
Gravel Ridge	155	105	2
Highway	162	81	1
Levy	408	92	
Sixteenth Street	54	31	
Paragould, East Side	251	138	
Paris, First	327	104	9
Pine Bluff			
East Side	131	77	1
First	660	108	
Green Meadows	76	28	
Second	177	68	
Watson Chapel	180	100	
Springdale			
Berry Street	77	25	
First	424	111	
Elmdale	335	93	12
Tillar, First	49	35	
Van Buren, First	379	148	
Jesse Turner Mission	12		
Chapel	81		
Vandervoort, First	53	29	
Warren			
First	390	125	
Southside Mission	63	30	
Westside	65	36	
West Memphis, Calvary	238	71	2

Memory jogger

"You think so much of your old golf game that you don't even remember when we were married," complained his wife.

"Of course I do, honey," he reassured her. "It was the day I sank that 40-foot putt."

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Wishful thinking

Meeting at lunch two businessmen began to talk about world problems, high taxes, the cost of living, the population explosion, and finally about their own families.

"I have six boys," one of them said proudly.

"That's a nice family," sighed the other man. "I wish to heaven I had six children."

"Don't you have any children?" the proud father asked with a touch of sympathy in his voice.

"Oh, yes," sighed the second man. "Twelve."

Sage thought

Old-Timer: Someone who remembers when people who wore jeans worked.

In the world of religion

Cardinal predicts 'long winter'

PITTSBURGH, Pa.—A "long winter" of decreasing membership is in store for world Christianity, says the man who holds the highest post ever given an American by a pope.

He is John Cardinal Wright who told the Associated Press that he thought the low period lasting until the 21st century would be followed by a reflowering of stronger Christian discipline and vitality. (EP)

Missionaries increase

SPRINGFIELD, Mo.—Home missionaries serving in the U.S. and Puerto Rico under appointment by the Assemblies of God Home Missions department now number 323, according to statistics released here at the denomination's headquarters.

The workers are serving among the American Indians, Eskimos, Aleuts, and Jewish people as well as with foreign-language groups, the deaf, the blind, and troubled and disadvantaged youth.

Part of the Assemblies work in Hawaii is also under sponsorship of the home missions department. (EP)

To fight booze

WASHINGTON, D. C.—A five-year, \$65.8 million attack on alcoholism has the sponsorship of 42 U. S. Senators here in a bi-partisan bill.

Sen. Jacob K. Javits (R.-N. Y.) and Sen. Frank E. Moss (D.-Utah) proposed the measure to take action against the nation's fourth most serious health problem.

Senator Javits quoted the U. S. Public Health Service and the Crime Commission in describing alcoholism as ranking behind only heart disease, mental illness and cancer.—(EP)

Catholics reach 'turning point'

SAN ANTONIO—The Catholic Church in America has reached a "decisive turning point" since its priests and people are "clearly faced with the questions of the personal dimension of their faith," a theologian warned here.

Anthony Padovano, professor of dogmatic theology at Immaculate Conception Seminary, Darlington, N. J., and a collaborator of the American hierarchy in drawing up their pastoral letters, sees the present turmoil in the church as being primarily concerned with faith rather than birth control or priestly celibacy.

The Church must face the fact, he

said, that "we have people in the Christian community who are there for reasons other than faith."

The priest came here to participate in a day-long pastoral seminar for clergy. He noted that frequently when questions about authority, celibacy, birth control, and other specific issues are raised by priests, religious and laity, what is actually being asked "is whether there is really any point to belief any more."

Some are finding, he said, "that all of a sudden they are face-to-face with the idea that they believe in God, in Christ and in the Church not because of faith but for sociological, economic, or purely selfish reasons."

"At times," Padovano said, "maybe what these people are doing is not losing their faith so much as discovering that they never had faith."—(EP)

SDS watched

LOS ANGELES—Worth noting, perhaps are news items warning that the Students for a Democratic Society are training their guns on high schools.

Riding the waves of racial conflict, justifiable complaints and vandalism, leaders of SDS are allegedly seeking to gain a foothold among the younger set.

Dynamite has been found in high schools here. Buildings have been burned, flags shredded, teachers punched, classes boycotted, guns found on teens.

In Arlington, Va., an SDS pamphlet was found titled "The Student as Nigger." Its message urged students to organize aggressively "to make freedom bilateral."

Terry Koch, an SDS student at Washington U in St. Louis said last fall that his first month of recruiting had brought 200 St. Louis area high schoolers into the SDS orbit.

George Wald, Nobel laureate, summed up the current strife by stating at M. I. T.'s Kresge Auditorium, "I think I know what it is that is bothering students. I think what we are up against is a generation that is by no means sure that it has a future." (EP)

Churches in 'pinch'

NEW YORK—A growing financial pinch at the national level is showing up across the board in American churches, according to Associated Press religion writer George Cornell.

He quotes the Rev. Francis X. Pirazzini, chairman of a special ad hoc committee set up in the United Church of Christ to analyze the problem:

"Some denominations are feeling it worse than others, but it seems to be

hitting almost across the board."

Programs and personnel have been cut back by the monetary squeeze. The Rev. John Coventry Smith, moderator of the United Presbyterian Church, says the churches may "be experiencing some of the anti-national organization attitude that other institutions are experiencing."

Some factors listed were: Diversion of resources away from the national level to meet the cost of new local projects; rising costs; a spreading anti-institutional attitude; the re-direction of substantial resources to help in slums and civil rights thrusts; an increased slippage in membership to the general population increases.—(EP)

2.2 persons per second added

NEW YORK—The population of the world is growing by about 2.2 persons per second, 132 per minute, 190,000 per day and more than 1.3 million a week.

These are the statistics released by the World Population Data Sheet compiled mainly from sources of the United Nations.

By July 1, the world's population will reach 3.551 billion persons.

Forty years ago, the world's population was accelerating by only 20 million each year.

According to the Population Reference Bureau which released the data sheet, the rate of world population has been moving up for 2,000 years. The first billion mark was reached about 1800. The two-billion milestone was passed about 1930. It is expected to pass the four-billion mark by 1975.—(EP)

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