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Arkansas Baptist Newsmagazine

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July 17, 1969

Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

JULY 17, 1969



## Personally speaking



### Clabe's Rotary talk

"How It Looks from the Head of the Holler" was Clabe Hankins' Independence Day topic for an address to the Rotary Club of Little Rock, on July 3. But what the old fellow was actually talking about was "A New Look at the Declaration of Independence."

Some of the key thoughts, translated from Hankinsese to English, included:

"Somebody is always arguing that men are created *unequal*. And they point out that no two men are equal in physique, in ability, in circumstances, or in character. And rights, some contend, are not 'unalienable,' since they can be taken away by tyrants or given away by people not willing to defend them.

"But those who argue this just do not understand what Thomas Jefferson and his associates had in mind when they wrote these immortal words," said Clabe. "'Equal,' as the word is used in the Declaration of Independence, does not mean equal in abilities, or equal in circumstances, but equal in basic human rights.

"As all men—black, yellow, red, white, purple, or whatever color—are equal before God, they are also equal in God-given rights," continued Clabe.

"'Unalienable' does not mean that a tyrant may not take away men's rights. He may. But he cannot do it without violating divine law. And individuals cannot *legally* give away their rights. Even if one willingly entered into a contract to sell himself into slavery, the contract would be null and void."

On that part of the document which declares a people's right to overthrow an unjust government and to institute a new government for the best interests of the people, Clabe said:

"There is nothing in the Declaration of Independence to encourage or license people to overthrow their own government. And the cranks running around our country advocating the overthrow of the government are not fighting foreign rule. They are actually fighting themselves and the people, for our government is the people's."

Clabe said that there are two classes of Amer-

icans who need to take a new look at the Declaration of Independence—those who want rights and privileges for themselves but not for others, and those who want rights but do not want to shoulder the responsibilities that go with the rights.

You are so right, Mr. Hankins!

*Erwin L. McDonald*

### IN THIS ISSUE:

DANIEL GRANT accepts Ouachita presidency, page 6 and Editorial, page 3; will occupy position held by his father, the late Dr. J. R. Grant.

TEXARKANA defeats mixed drinks, page 10 and Editorial, page 3; and joins three other cities whose voters have rejected such measures.

'MILITANT' Christianity is called for by Russell J. Clearman, pastor of Gaines Street Church, Little Rock in its annual Christian Patriotic Service, page 5.

JACK BROWN, a 'Transformed criminal speaks for Christ,' page 7, will speak at the Arkansas Baptist State Convention, Nov. 20, in Ft. Smith.

'CONTACT' telephone crisis center begins Little Rock ministry, page 8, to provide counsel and guidance to persons in emergency personal and family crises.

NEW SUMMER APPROACH is being tried by Bill Bruster, pastor of First Church, Siloam Springs, page 10. The six-week program series is called "Barbecue the Preacher."

## Arkansas Baptist newsmagazine

July 17, 1969

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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.



# The calling of Daniel Grant

The election of Dr. Daniel Grant to the presidency of Ouachita University bodes well for Baptist higher education generally and for the Arkansas Baptist State Convention in particular.

The fact that the Ouachita board has been negotiating with Dr. Grant for some time has been rather generally known among Baptists of the state.

No doubt there are sentimental considerations involved in the selection of a man who as a youth called the Ouachita campus home. The fact that the present Dr. Grant's father—the late and beloved Dr. J. R. Grant—rates as one of the all-time great presidents of this institution is, we are sure, purely co-incidental to the calling of the son. But, while this sort of interesting coincidence would never be the determining factor in the filling of so responsible a position as this, it is not the sort of thing those in places of decision would hold against a man.

If Daniel Grant had been guided by mere sentiment, he doubtless would have been able to make up his mind on the Ouachita offer a long time before he did. The fact that he has been most deliberate in reaching his decision to accept his chal-

lenging new post, deciding only after the most careful consideration of all the many angles, is itself an indication of the quality of leadership Dr. Grant brings with him to his new endeavors.

Next to the electric chair, which, due to changing views on capital punishment is seldom used any more, the presidency of a university in this day of student and faculty dissidence and burgeoning expenditures is about the hottest seat in the nation. No one in his right mind would go out seeking such a place for himself. Here, the job must really seek the man. And this is a part of the story of Daniel Grant's call and his acceptance of the presidency of Ouachita. He has no illusions as to the difficulties of the job. But, as a Christian statesman-educator, Dr. Grant feels God's leading. He will be looking to God for courage, strength, and a sense of continuing direction in what will doubtless prove to be the most strategic and challenging position he has ever filled.

As an old-timer who remembers the new president from his (Dr. Grant's) youth up, this editor doffs his hat to the new prexy and to those used of the Lord to bring this distinguished leader back to his native state.

# Texarkana defeats mixed drinks

Add to the growing list of Arkansas communities voting against legalization of mixed drinks the city of Texarkana.

Voters of Texarkana, on Tuesday of last week, voted 1,298 to 738 not to make legal the serving of mixed drinks in the city's hotels, motels, and restaurants.

Similar outcomes have previously been registered in local-option voting in West Memphis, Blytheville, and Ft. Smith. Elections have been carried by "wets" in Garland and Pulaski Counties and in Heber Springs.

Could it be that there is not so much demand by Arkansas voters for mixed drinks as the members of the State Legislature envisioned as they voted the new mixed-drinks law during the recent legislative assembly? If so, the legislators who voted for the liquor law could find themselves in difficulty in next year's elections.

## BECKONING FINGER





## Why we need the national meeting

Please allow me to register my opinion concerning the idea of regional meetings for the SBC. I would personally like to voice a strong NO to such a proposal for several reasons.

Having attended the meetings this year in New Orleans, I received a first hand account of the problems that face us. Though there were many, I felt that we came away from that city a stronger, more determinate organization than we have been in several years. Now, to leave open, over a period of weeks or months, and through as many as four, six or even eight regional meetings, such controversial matters as was presented, voted upon and settled for the most part in New Orleans, would result in confusion, further strained relations among our brethren and sheer, political engineering by many.

In voicing some advantages of regional meetings (Editorial, July 3) you state that more of our people from the grassroots would be involved on the level of the regional meetings. I do not believe that this would be the situation. Perhaps in some regions there would be an increase, but in others, a decrease. Southern Baptists from the "grassroots" vitally need, and are entitled to fellowship together with those whom we elect to man the helm of our great convention. This elbow to elbow and shoulder to shoulder and heart to heart contact cannot be made in regional meetings, since it would be obvious that, for instance,

our president could not possibly preside over six or eight regional meetings a year, nor should we expect him to become so burdened down with such.

We are not sent, as you state in paragraph six of your editorial, to conduct "some" of the business relating to the convention, and then delegate most, as it would seem, of the business to a nominated few. We are sent by our churches to be active in the matters of the convention, each and every one, be they small or great.

You are perfectly right in stating that the main problem is affording the democratic process to such a large gathering, when there are many who possibly never reached a microphone. This is regrettable, and although I did not personally attempt to make a single resolution, I felt a sense of duty and urgency in voting time after time that more time be given to those who desired to speak. This being our main problem, let us afford more time to the miscellaneous business periods. At the same time, let us be reminded that there are other matters that are just as demanding of our attention, and that by all means, we must discipline ourselves to make the best of that time which will be allotted by the program committee.

It is of great importance that the world know where Southern Baptists stand. In New Orleans, and in every other great city that we find ourselves convening in, they shall know, and that right away. With regionalized divisions,

even we who are called by that name, will, with the world, have to wait for six weeks, possibly six months, before we can know whether we still stand together. If there has ever been a time that we should stay together, and pray together, it is now.—Charles Christie, pastor, Gardner Baptist Church, Hamburg, Arkansas

## Seeks to serve Naval Academy freshmen

We would appreciate your carrying an announcement for us in your paper. Ours is the only church which serves the Baptist midshipmen of the U. S. Naval Academy and we seek to enlist the incoming freshmen as soon as they arrive in June. The Academy, however, does not release their denominational affiliation until September. Therefore, we have difficulty in locating them.

In addition to our church program, we have a full-time B. S. U. director working through our church to minister to them, also.

The announcement we would appreciate your carrying is to the effect of parents and/or churches and pastors notifying us of incoming, first-year midshipmen. We will make contact and provide a local "family" for them—David P. Haney, Pastor, College Avenue Baptist Church, 94 College Ave, Annapolis, Md. 21401

## Arkansas all over



A NEW GROUP makes up the New Life Singers from Baring Cross Church, North Little Rock.

## Baring Cross has New Life Singers

The New Life Singers of Baring Cross Church, North Little Rock, sang Tuesday, July 8, during the fellowship at the Arkansas Baptist State Assembly, Siloam Springs.

These eight young people have sung in churches in North Little Rock, for the Lion's Club, for an associational GA rally and for the Masons. They have been asked to sing at Tucker Prison and for the North Pulaski Associational Youth Rally.

In August, the New Life Singers will accompany the Baring Cross Youth Choir on a tour to New Orleans.

For Broadcasting the Good News -



keep all the parts in good repair!



# Gaines Street pastor calls for 'militant' Christianity

Speaking July 6 at the annual Christian Patriotic Service of the Gaines Street Church, Little Rock, where he is pastor, Russell J. Clearman called attention to a striking similarity between the ancient Israel of the Prophet Jeremiah's day and 20th century America.



MR. CLEARMAN

"The sins of the people of Israel are the sins of our nation today," he said. "The God who sat on the throne in the days of Jeremiah is on that throne today. The wrath of God called down by Jeremiah on an apathetic and idolatrous people in the long ago is the wrath which can descend on America today."

Modern America, as ancient Israel,



MR. GILLSTRAP



MISS WILLIFORD

## Conrad T. Gillstrap at Monticello First

First Church, Monticello, has called Conrad T. Gillstrap as minister of music and youth.

Mr. Gillstrap comes from Stithton Church, Radcliff, Ky. He has served as a faculty member of Cedarmore Baptist Assembly for two summers, and with the Moral Training Program sponsored by the Ministerial Association, Radcliff, Ky.

He is a graduate of Wesleyan College, Owensboro, Ky.

## Bill Kendrick new union supervisor

Bill Kendrick, formerly of Arkansas, has accepted the position of College Union supervisor at Southwest Baptist College, Bolivar, Mo. He is a 1969 graduate of the college.

Mr. Kendrick attended Southern Baptist College, Walnut Ridge, and was pastor of Emmanuel Church, Hot Springs, before attending SWBC.

has a glorious heritage, said Clearman.

"We stand today in the light of a grand and glowing tradition," he continued. "We have our magic names—Plymouth, Bunker Hill, and Gettysburg. We have our incomparable political innovations—the Mayflower Compact, the Declaration of Independence, and that sublime symbol of our emancipation—the Constitution of the United States...."

"This is America, the paradise of human liberty."

Despite America's great heritage and the growth of the nation in less than 200 years to the status of a first-rate power among the world's family of nations, Mr. Clearman said, there are some awesome threats to our security.

"We are drunk with prosperity," he said. "We have been blessed beyond any nation in the world. Americans have

## Judy Williford at Highway Church

Highway Church has elected Miss Judy Williford as youth director for the summer.

Miss Williford attended Ouachita University, is a graduate of the University of Arkansas, and is working on her master's degree at Southwestern Seminary, Ft. Worth. She replaces Larry Neal, who resigned to enter training as a Naval Cadet.

Highway is Miss Williford's home church, where she has done youth work previously.

## Michael Norfleet at Matthews Memorial

Matthews Memorial Church, 20th & Blake, Pine Bluff, has called as pastor Michael Norfleet, from Los Angeles, Calif. Mr. Norfleet received his bachelor of arts degree from Oklahoma Baptist University and his bachelor of divinity degree from Southwestern Seminary, Ft. Worth, Tex. He has served as pastor of churches in Oklahoma and California, coming from Pine Bluff from First Southern



MR. NORFLEET from First Southern Church, Los Angeles.

Mr. and Mrs. Norfleet have two children, Randy, age 3½ years, and Shanna, age 1½ years. They are at home at 1921 Blake Street, Pine Bluff.

more gadgets, trinkets, appliances, automobiles, money, and things than any other people on the face of the earth.

"We have decided that we deserve all these because we are smarter, more ingenious and simply better than any other people. To make such arrogant assertions is cheap and dangerous talk for such a time as this."

Mr. Clearman gave highlights of an FBI report on crime as an indication that "America is sick." He decried the taking over our colleges and universities by militants, and the insidious advances of communism through such organizations as the DuBois Clubs, the Student Nonviolent Coordinating Committee and the Students for a Democratic Society.

Pointing to a "militant Christianity" as the hope of the world, Pastor Clearman challenged fellow Christians to "move into the center of the storm" and dare to live extraordinary lives, with God's help.

"Let not history record that this was a moment when we were almost great!" he concluded.



MR. PATTILLO

## Pattillo named to NAIA All-American

Ouachita University shortstop Roger Pattillo has been named to the NAIA All-American team for the second straight year.

Pattillo, who led the Ouachita Tigers to their third straight AIC championship this season, ended the regular season batting .419.

He was also named All-American last year after leading the AIC in batting with a .428 average. A transfer from Southern Baptist College, Walnut Ridge, Pattillo played only two years at Ouachita.

Last week Pattillo was named to the Topps NAIA All-Star Baseball Team. He has also been named All-AIC for the last two years.



# Daniel Grant accepts Ouachita presidency



DR. GRANT

With his acceptance of the presidency of Ouachita University, Dr. Daniel R. Grant will be moving back home. He will arrive Feb. 1, 1970.

A native of Little Rock, where he was born on Aug. 18, 1923, Dr. Grant actually lived on the Ouachita campus for a number of years during his childhood and youth, his father, the late Dr. J. R. Grant, having served as president of the college from 1934 to 1949. His mother presently resides at 1512 South Pierce, in Little Rock.

Dr. Grant and his family will be moving to Arkadelphia from Nashville, where he has been professor of political science at Vanderbilt University and director of the Urban and Regional Development Center, which received a \$350,000 grant last year from the Ford Foundation for the purpose of studying urban problems in metropolitan areas of the South.

Dr. Grant has an enviable record of scholarship. He was co-valedictorian of his graduating class from Arkadelphia High School, in 1941; received the B. A. degree summa cum laude from Ouachita in 1945. In 1946 he received the Certificate in Public Administration from studies pursued at the Universities of Alabama, Tennessee, and Kentucky. He received the M. A. degree from the University of Alabama, in 1946, and the Ph. D. degree from Northwestern University, in 1948.

For his doctoral thesis, Dr. Grant wrote on the subject, "The Role of the Governor of Arkansas in Administration."

Dr. Grant began his professional career at Vanderbilt University in 1948

and in the intervening years has attained national recognition as an authority on urban government and inter-governmental relations. He has been active in research, writing, and consulting in this field, and has held the rank of full professor since 1963.

A textbook he wrote, *State and Local Government in America*, first published in 1963 and revised in 1968, is currently being used by more than 100 colleges and universities.

He is also the author or co-author of *The States and the Metropolis* (1968); *Metropolitan Surveys: A Digest* (1958); *Government and Politics: An Introduction to Political Science* (1966); and *The Christian and Politics* (1968).

During the school year 1958-59, Dr. Grant served as visiting professor of municipal government and planning at Thammasat University, Bangkok, Thailand. He prepared the original draft of the plan for metropolitan government for Nashville and Davidson County, a plan adopted in 1962.

From 1962 to 1967, Dr. Grant served as consultant for the U. S. Advisory Commission on Intergovernmental Relations. He is currently a member of the Advisory Committee on Federalism and Metropolitan Government established by the National Committee for Economic Development.

He has been consultant for numerous cities and metropolitan area studies, including Birmingham, Nashville, Little Rock, Houston, Jacksonville, Knoxville, Atlanta, and Charleston (S. C.).

Dr. Grant is presently completing two research projects—a comparative study of metropolitan governments in Toronto, Miami, and Nashville, financed by a grant from the Ford Foundation; and a study for the U. S. Department of Agriculture of the relation of metropolitan government to rural areas.

He is a member of the American Political Science Association, Southern Political Science Association (and a past member of its executive council); American Society for Public Administration; and American Association of University Professors.

In First Baptist Church, Nashville, where he and his family have been active, Dr. Grant has served as deacon and as superintendent of the College Sunday School department. He is a frequent speaker for college religious emphasis weeks; for international student conferences; and for Baptist student conferences.

He has been a member of several committees and commissions of the Southern Baptist Convention, including the Southern Baptist Foundation, the Christian Life Commission, the Findings Committee of the Baptist Education Study Task (BEST) of Baptist Colleges, and the study committee on Baptist Student Work.

As a student, Dr. Grant was state Baptist Student Union president for Arkansas and president of the BSU at Ouachita. He is a frequent contributor of articles to the *Baptist Student Magazine* and to other Baptist periodicals.

Dr. Grant's wife is the former Betty Jo Oliver of Wilmot, who was graduated from Ouachita in 1947. The Grants have three children: Carolyn, 19; Shirley, 17; and Ross, 14.

The Doctor's major weakness is reported to be tennis, at which he "slings a wicked racquet."

That Dr. Grant comes from mighty good stock is attested by the fact that his mother has for many years sent him an annual subscription to the *Arkansas Baptist Newsmagazine* as a Christmas gift.

## Miss Hamm on Batesville staff

Miss Janet Hamm has been employed by First Church, Batesville, to direct the special ministries of the church. Her



MISS HAMM

immediate responsibility will be the development of a children's day care center that will be operated at the church five days a week. Miss Hamm is a native of Batesville, the daughter of Mr. and Mrs. Brooks Hamm. She graduated from Batesville High School and then attended Ouachita University. She also attended Baylor University, where she recently received her B. A. degree.

She recently was chosen to represent Batesville Business and Professional Women's Club as "young career woman" to the state convention in Hot Springs.

Last summer Miss Hamm served as book review secretary for *Christianity Today*, in Washington D. C.

In her new position, Miss Hamm will be helping to relate the concern of First Church to meet the needs of people in the community, Russell K. Hunt, pastor said.



# Transformed criminal speaks for Christ

By THOMAS A. HINSON

This title best describes Jack Brown. In fact there is no other way to explain the experiences of the past and present in this man's life but by God's redemptive grace! Jack Brown was for thirty years addicted to drug abuse. He spent 17 years in prison, three years in solitary confinement, and four years on death row. He served time in Leavenworth, San Quentin, Alcatraz, Lexington, and McAlister prisons.



MR. BROWN

He was a prison mate of Al Capone, Birdman, Machine Gun Kelly, and C. Chessman.

Yet, today, Jack Brown is speaking 10 to 15 times a week for youth and church groups all over America.

Recently after a speaking tour that carried him through several New England states in Catholic schools, he was offered \$1,000 a week to work full-time with Catholic youth in their schools. He responded: "No. You just want me to 'scare the devil out of these kids' and I want to tell them about Jesus and his saving grace. Only the grace of God can save this generation's youth."

A writer for the Bellevue Baptist

Messenger in Memphis said a "reformed criminal" was to speak there. After Jack Brown spoke, Pastor Ramsey Pollard of Bellvue Church said, "Jack Brown is no reformed criminal; he is a transformed criminal!"

How and when did the change come? About five years ago he was paroled from a California prison. Ten days after he arrived home he was gloriously saved through the prayers and testimony of his wife and daughter. He began immediately giving his testimony. His parole officer was following him to some church every night, and after a year of this he recommended a complete pardon, which was granted by former California Governor Pat Brown.

Baptists in Texas, Mississippi, Tennessee, and other states have used his testimony extensively. He has spoken in First Baptist Churches of West Memphis and Marianna. He will give a part of his testimony at the annual meeting of Arkansas Baptist State Convention, Nov. 20, in Ft. Smith.

Almost without exception, youth hear him from the edge of their seats. His testimony honors Christ and his saving grace. More than two thousand people were saved last year in services where Jack Brown spoke. Baptists of Arkansas could profit greatly by using him.

Those wishing to contact Mr. Brown may do so by calling Rev. Ted Witchen, Memphis, Area Code 901: 398-6161 or 398-3424.

## Arkansans in Hawaiian Crusade of Americas

Rev. and Mrs. D. C. McAtee of First Church, Smackover, have returned from Hawaii where they participated in a Crusade of the Americas revival.

Mr. McAtee preached in one of the "Project 500" mission sites sponsored by the Home Mission Board of the Southern Baptist Convention.

There were a total of 30 preachers and seven singers from the mainland who made the trip to participate in the Crusade.

After two days and nights of orientation at the Princess Kalauni Hotel near Waikiki Beach, the McAtees moved to the home of Lieutenant Commander and Mrs. Howard Click (from Oklahoma) where they were house guests during the revival.

The mission group, which met in the

Alvah Scott Elementary School of Aiea was composed primarily of military personnel from Southern Baptist churches on the mainland. A few orientals and natives attended. There had been preaching services for only three Sundays when the McAtees arrived.

On the closing Sunday of the revival there was a record high of 78 present for Sunday School. The attendance of the revival was consistently good and two of the servicemen are planning to enter the ministry when they are released from service in about a year, Mr. McAtee reports.

A son of a Marine in Vietnam was converted and joined for baptism, and the daughter of the chairman of deacons from the sponsoring church, First Southern of Pearl Harbor, was also converted.

Don Murray, pastor of the Pearl Harbor church, preached at First Church, Smackover, June 1, on his way to the Southern Baptist Convention and thanked the people for allowing their pastor and wife to assist in the Crusade.

Smackover church has manifested its interest in missions for a number of years, Pastor McAtee reports. Maple interest in missions for a number of years, Pastor McAtee reports. Maple Avenue Church, Smackover, began as a mission of First Church. Memorial Mission, near El Dorado, sponsored by First Church, has just voted to organize into a church.

Nearly two years ago the Baptist church at Louann was running only six to eight in Sunday School.

"After much prayer," said Mr. McAtee, the people asked First Church to lend them some workers until they could get started again. The Missions Committee of First Church took it to the church, and all agreed for volunteers to go. Some of the best workers immediately responded and in a few weeks the Sunday School attendance jumped to 50 and 60 a Sunday. Roy Gray, who went as Sunday School superintendent felt called to preach and was ordained to become pastor of the church."

First Church, Smackover, is also a good contributor to associational and southwide missions, Pastor McAtee said.



THE McATEES

### Editor to preach at Pine Bluff

Editor Erwin L. McDonald will be the supply preacher at Immanuel Church, Pine Bluff, for the morning and evening worship services on Sunday, July 20. Dr. L. H. Coleman is pastor of the church.



# 'CONTACT' telephone crisis center begins Little Rock ministry

CONTACT, a crisis-intervention telephone ministry, began its service in the Greater Little Rock area on July 12.

This service has been organized with the purpose of providing counsel and guidance to persons in emergency personal and family crises.

CONTACT provides well-motivated lay workers who have received training in at least 25 sessions taught by local psychiatrists, psychologists, ministers, and social workers. They have been taught to deal with specific problem areas causing personal and family distress; alcoholism, problems of the adolescent, marriage problems, depression, loneliness, and the threat of suicide.

The service is not offered in lieu of professional service, but the telephone

worker can steer the caller, in most instances, to the professional service or social agency which can be of help.

The role of the telephone worker will be that of an interested and trained listener who will help analyze the problem dispassionately and rationally. He will be non-judgmental and will neither preach nor moralize over the telephone. Anonymity of the telephone worker will be preserved and the caller may remain anonymous also if he so desires.

There will also be a group of professionally trained persons on call—psychiatrists, psychologists, ministers, and social workers—who will be available to the volunteer telephone worker for counsel when the worker's training is not sufficient to handle the call.

The crisis center was proposed early

in 1968 by Robert E. L. Bearden, senior minister of First United Methodist Church. Dr. Bearden, has served as general chairman. Richard Butler Jr. served as chairman of the Steering Committee to organize the center. Serving with Mr. Butler were: Mrs. Dan Cotton, curriculum chairman; Phillip English, finance chairman; William Gentry, liaison chairman with the telephone Company; Jack Volkamer and Mrs. Doyle Colvert, site chairmen; Robert Nelson, recruiting chairman; Mrs. James Rice Jr., publicity chairman.

Mrs. Thomas Millard is the full-time director of CONTACT.

The crisis center will operate 24 hours a day. The telephone number will be publicized when the lines open on July 12.



**MR. AND MISS SOUTHERN**—Danny Henderson and Mary Jane Johnson were elected Mr. and Miss Southern by the student body of Southern Baptist College, Walnut Ridge, for the school year 1968-1969. Danny is from Portageville, Mo., and plans to attend East Texas Baptist College, Marshall, Tex. Mary Jane is from Piggott, and will be attending Arkansas State University.

## Bond-Chambless

Virgil A. Bond and Mrs. Ethel Mae Chambless were married June 15 at Highland Hills Church, Texarkana, with Rev. M. T. McGregor, superintendent of missions for Hope Association, officiating.

Mr. Bond is a retired Baptist minister and Mrs. Chambless is a retired nurse.

The couple is at home at 228 High Point Courts, Texarkana.



## Feminine intuition

by Harriet Hall

## Words—not enough

When one of our seminary classmates took his turn in preaching to his fellow students in a homiletics class, his sermon was entitled, "Words Is Not Enough." You will notice his choice of grammar was incorrect, but if you had heard his message you would have to agree with his idea that our actions must back up what we say.

A few years ago our family made a trip to the Northwest, visiting in the states of Oregon and Washington. Someone out there in that land of tall timber—the tallest I had ever seen—made a reference to a "whistle punk." I had never heard the term. As far as I was concerned he might have been referring to a flower, a bird, or an animal. I learned that a "whistle punk" is a fellow in the logging industry who signals the donkey operator when the "choker setters" are ready. If I had stayed around that section of the country a little longer I might have learned a whole new vocabulary.

In Vacation Bible School a child who had not been in church much heard his teacher ask, "Do you talk to God in your home?" The little boy answered, "My daddy says 'God' for a naughty word." Incidentally, we had twins again in the department in which I worked. They were identical little girls named Mary and Martha. I wondered how I would tell them apart. Mary said something to me and as she spoke I noticed two front teeth missing. "Oh, good," I thought. Now all I had to do was get them to talk and I would know. About that time Martha gave me a big smile—you guessed it—she also had two missing front teeth! They wore barettes of different colors the next day and we thought we were all set. Then the little mischiefmakers switched barettes. They were just precious and it was quite appropriate that one of the Bible stories which I told concerned Mary and Martha. We let Mary play the part of the one who sat with Jesus and Martha pretended to be in the kitchen.

Sometimes the Christianity we speak may be like another language, but our actions tell the story. James said, "Be ye doers of the word, and not hearers only." (James 1:22).

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



# Speaking in love

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

To have the last word, to make rebuttal, to refute the opponent seems to be a problem with which most of us battle. Endless words lead to endless discussion and confusion. It is difficult not to make rejoinder. Only those who are sure of themselves practice this art of self control.

Rev. Thomas P. Green of Missouri evidenced this trait. He was born in Chatham County, N. C., June 3, 1780. In 1807 he moved with his father's family to Tennessee and on to Missouri in 1817. He became pastor of the Bethel Baptist Church, Cape Girardeau, and before long made his presence felt in ever widening circles.

In 1825 he attended the Ceivre Association at a church in Lincoln county as a corresponding messenger. The association at that time was antimissionary. It was learned that he was a man of wide information, a very able preacher, and decidedly missionary. The leaders felt they must ask him to preach on Sunday or lose favor with their better informed members. They arranged for three sermons to be preached, Mr. Green to be sandwiched between two of their men. The first would make a severe attack upon Sunday Schools, Missions, Bible societies, and other such things, as with his limited knowledge and abusive epithets would be possible. Then, if the visiting brother replied to their onslaught, the third man would have rebuttal.

The first man stayed true on course. He scoffed at all "man made efforts." When time came for the second sermon, the Rev. Green arose, took his text, and preached without the slightest reference to the former discourse. He unfolded the gospel truth in such power that almost the entire congregation was delighted and found itself weeping with joy. The third speaker had little to say.

Such tactful incidents were not new to the Rev. Green. It was said of him that churches seemed to grow up around him wherever he went. He was a collaborator with John Mason Peck, pioneer missionary in Missouri, Indiana, and Illinois. He and his sons printed *The Western Pioneer* for Peck for about two years. Following this effort, he moved to Cape Girardeau in 1834 where he organized the First Baptist Church with nine members.

He died July 11, 1843. Just before he died he asked to be helped from his bed and upon his knees prayed earnestly for his family and the church he had organized and been with from its beginning.

\*Franklin Trenoby Walker and Anna Lansdell Walker, *Servant of the Most High God* (William Jewell College Press, Liberty, Mo., 1942) pp 15-16

## Joe Wood earns graduate degree

LOUISVILLE, Ky.—Joe Wood of Paragould, Ark., received the master of divinity degree from Southern Seminary in commencement exercises held here May 30.

Wood was one of 131 graduates addressed by Dr. John Falconer, pastor of the Providence Baptist Church in Monrovia, Liberia. Doctor of theology degrees were awarded to David Douglas Burhans of Louisville and John Arthur Gustavson of the District of Columbia.

## Leroy Nichols is licensed by Alicia

Leroy Nichols was recently licensed to the ministry by Alicia Church. The pastor, Lendol Jackson, presented the license to Leroy during the morning services and announced that he would preach his first sermon that night.

Leroy is the son of Mr. and Mrs. Roy Nichols, Alicia, and will be a junior in the Walnut Ridge High School in September.

## Dawn

When the rosy fingers of the Dawn

Appear above the hill,  
I see the dew upon the lawn  
And birds begin to trill.

For now the waning moon has died

And stars are all gone, too,  
As Eastern gates swing open wide

And the sun comes riding through.

Darkness and sorrow now have passed

And all is bright and clear.  
The golden day has come, at last,  
As God seems very near.

—Carl Ferrell

## J. D. Passmore at Woodland Heights

J. D. Passmore has accepted the pastorate of Woodland Heights Church, Harrison. He has returned recently



MR. PASSMORE

from the state of Washington where he has been serving in Pioneer Missions for more than seven years. During that time, he was instrumental in forming missions at Sunnyside, Yakima, and Kennewick. Sunnyside and Yakima now have constituted churches, while

Kennewick may complete its organization within the next year, Mr. Passmore stated.

Mr. Passmore was formerly pastor of First Church, St. Joe., Ark., and Calvary Church, Hope.

## Garland Morrison at First Church, Ozark

Garland Morrison, pastor of Ridgeview Church, Fayetteville, for the past two years, resigned effective July 1, to



MR. MORRISON

accept the pastorate of First Church, Ozark. During his two years at Ridgeview there were 254 additions, with 103 of them by profession of faith in baptism. The budget was more than doubled and the gifts to missions were tripled. Educational space was remodeled; the Sunday School completely departmentalized; and a new parsonage was purchased.

With the help of the Arkansas Baptist State Convention and Washington-Madison Baptist Association, a mission work was begun in the Elkins community. The Elkins Mission is now operating as a full time church, with Jack Taylor as pastor.

Mrs. Morrison is the former Donna Johnson of Siloam Springs. The Morrises have four children.



MR. WOOD



MR. NICHOLS



## New Summer approach at Siloam First

Pastor Bill Bruster of First Church, Siloam Springs, is inaugurating a summer program aimed at giving the summer Sunday night crowd "a shot in the arm."

He is calling the six-week program a "Barbecue the Preacher" series.

Beginning on Sunday night, July 20, Training Union and evening worship hour will be reversed, with the evening worship service being held before Training Union. He will preach on controversial issues and then the Training Union groups, Intermediates through Adults, will meet after church to discuss the pros and cons of the sermon and the position the preacher took.

The church will then meet on Wednesday night during prayer meeting for a talk-back session with the pastor. Mr. Bruster will meet with the Training Union workers who will be leading the discussions and provide them with the outlines of his messages.

He will be dealing with such issues as Capital Punishment, Euthanasia, Integration, Divorce, War, and Pre-Marital Sex. He will take an unpopular position on most of these issues, partly to evoke participation and partly "because it is the Christian position."

## N. Little Rock man wins pastors' tourney

On July 1, in sweltering weather, eleven pastors engaged in a "cool" golf tournament at Little Rock's Rebsamen course.

Zane Chesser, North Little Rock, won by two strokes over Walter Hill and Robert Parker, who tied at 84. In a sudden death play-off, Hill bested Parker on the fourth hole.

Defending champion Andrew Hall slipped to fourth place with an 85, but his 39 on the back nine was the low round for the day, which he achieved by putting together five consecutive pars as he played in a foursome which included Walter Hill, Johnny Jackson, and W. O. Vaught.

Here are the totals:

Zane Chesser—40-42—82  
Walter Hill—41-43—84  
Bob Parker—43-41—84  
Andrew Hall—46-39—85  
Johnny Jackson—43-43—86  
Gordon Bachus—42-44—86  
Carl Overton—45-47—92  
W O Vaught—48-47—95  
Glen Hicks—47-50—97  
L. H. Coleman—48-50—98  
Charles Chesser—60-53—113

—Reporter

## Baptist beliefs

# A spiritual impossibility

BY HERSCHEL H. HOBBS

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

"And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God"—Luke 23:35

There is no more sordid picture of unregenerated human nature than the conduct of those about the cross of Jesus. Rather than to watch his death in reverence and sympathetic silence, they were a howling mob crying and taunting the Son of God. And chief among them were the dignified (?) members of the Sanhedrin.

The rulers "kept on deriding" or "scoffing" (imperfect sense) at Jesus. His many benevolent deeds they hurled into his teeth as though they were the works of the devil. Since he had saved others, now let him save himself.

The verb rendered "saved" and "save" had various meanings. It meant to heal, to solve problems, to rescue from danger, and to save from sin. Jesus had healed others; now his body was wounded. He had solved others' problems; what about his present predicament? He had rescued his disciples from danger in a storm at sea; now he was in dire peril.

So the rulers said that if Jesus were the Christ, the chosen one of God, let him now heal his own body, solve his own problem, and save himself from danger. In short, let him come down from the cross. It was Satan's temptation to avoid the cross all over again. Satan wanted Jesus dead but not on a cross, the means whereby God would provide salvation for lost men.

So here was a spiritual impossibility. Jesus could not save himself from the cross, and at the same time save men from sin. He could have saved himself if he would, or willed to do so. But he willed to die that men might live.

In truth Jesus was not held to the cross by the nails and spikes of men. He was held there by the will of God and his own redeeming love. And this should cause all men to die to self that they might live unto God.

## Mixed drinks beaten by Texarkana voters

On July 8, Texarkana voters rejected the public sale of mixed drinks in the city's hotels, motels; and restaurants.

With all boxes reported, the unofficial vote totals were:

Against	1,298
For	738

Proponents of legalizing the sale had agreed to pay half the cost of the election so that it could be voted on separately, rather than be on the ballot with another issue.

The election was the eighth held in Arkansas under the 1969 law permitting municipalities and counties to legalize the public sale of cocktails in local option elections.

Garland and Pulaski counties and the cities of Eureka Springs and Little Rock have approved the sale. It has been rejected at West Memphis, Blytheville, and Ft. Smith.

## Tomato squeeze

The tomato squeeze was on. The market was as tame as a spinster's 71st birthday party.

It was like a funeral. Everybody should have been wearing black. Farmers were moping around with their hands in their pockets.

My visit to the tomato market would have been a black day except...I heard one grower tell another, "Wait until next year!"

Now that's the spirit. One bad year wasn't going to drive this farmer out of business. He had recognized a principle of living.

Men can't give up just because of one bad season. This is true whether we're growing tomatoes, selling a product, teaching pupils, or trying to enlist people in church. The person who says, "Sure I'll try it again," is the winner.

The old tomato squeeze is on, but bless the spirit of the man who says he will try again!—James A. Walker, Pastor, First Baptist Church, Warren



## Cheatham speaks at 'Prayer Lift'

Lt. Commander Jeff Cheatham Jr. was the featured speaker at the fourth annual Military Prayer Lift at Pine Bluff's South Side Church, July 6. He is on the staff of the Navy and Marine Corps Reserve Training Center in Little Rock and is pastor of First Church, Jacksonville.

According to Dr. Tal Bonham, pastor of South Side Church, the Military Prayer Lift started four years ago when some of the church's members expressed a need for such a service during the July 4 weekend.

"The first service four years ago started out to be a dedication service for new flags (American and Christian) which were purchased to be flown in the church's place of worship," Bonham said. "Before the planning was over, we realized that the whole community felt a need for such a religious-patriotic service. So we invited the community and were pleased that a large crowd attended."

## Mrs. Frank Norfleet heads Pastors' Wives

In their recent meeting in New Orleans, the Conference of Ministers' Wives, auxiliary to the Southern Baptist Pastors' Conference, elected the following new officers to serve next year at Denver: Mrs. Frank Norfleet, Kansas City, Mo., president; Mrs. Glen Braswell, Denver, Col., vice president; Mrs. T. T. Crabtree, Oklahoma City, Okla., secretary-treasurer; Mrs. Charles Wood, Tucson, Ariz., corresponding secretary.

Mrs. Andrew Hall, president of this year's conference, reports that the "Mini-Mardi-Gras Luncheon" was attended by between four and five hundred minister's wives "who thoroughly enjoyed the program, which included Martha Branham, soloist, and Grady Nutt, comedian."

Mrs. Norfleet, as newly elected president, spoke briefly at the close of the program. Through an original poem, she invited all to attend the 1970 meeting in Denver. She is a native of Trumann, and is the wife of Arkansan Frank Norfleet, pastor of Wornall Road Church, Kansas City.

## Deaths

Word has come of the death of MRS. DORA GEURIN, 86, July 2.

A member of Owensville Church, she was the widow of William Franklin Geurin.

Survivors include two sons, Raymond Geurin of California and Frank, Jr. of Idaho; four daughters, Ina Caldwell of California, Thelma Huchingson, Benton, Girschel Riddle, Hot Springs, and Lester Fowlks, Owensville.

# Your state convention at work U.S. Congress on Evangelism

The U. S. Congress on Evangelism, sponsored by the Billy Graham Evangelistic Association and Christianity Today, will be held Sept. 8-13, 1969, in Minneapolis, Minn.

At first the Arkansas Baptist State Convention was given a quota of 24 to attend the Congress: one-third laymen, one-third pastors, and one-third evangelists, executives, educators, and seminary students. Now the invitation is open to anyone who wants to attend on a "first come, first served" basis up to 8,000 registrations.

Several pastors have signed up to attend the Congress, and others have expressed an interest in going. If enough people are interested, perhaps a bus can be chartered. Write my office for application blanks and other information, if you are interested.

## STATEMENT OF PURPOSE

1. To witness to the central fact that the Gospel of Jesus Christ has power to save people in this age, and that faith in Jesus Christ is the way of salvation for all.
2. To find anew the Biblical basis and strategy for evangelism through the urgent proclamation and teaching of the Gospel to each generation by a worshipping, witnessing, and serving church in which all believers once again declare boldly their faith in the risen Lord.
3. To teach believers how to do evangelism in the power of the Holy Spirit.
4. To experience a spiritual awakening within the church by the power of the Holy Spirit.
5. To challenge the powers of darkness, spurring the churches to stimulate believers everywhere to mount a vigorous attack upon the forces producing misery, inequity, emptiness, discrimination, and other evils in our society, and to lift, wherever possible, the spiritual and temporal burdens of man.
6. To encourage the church to develop and use modern and effective means for reaching people with the Gospel in all its relevance.
7. To demonstrate practical Christian unity through witness to the world that Jesus Christ is Savior and Lord.
8. To confess together past failures; to assess together opportunities for evangelism presented by a burgeoning world; and to strengthen one another in the common task of reaching out to that world for Christ.
9. To reaffirm that Jesus, the Lord of the church, is the Lord of history at whose return, "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."—Jesse S. Reed, Director of Evangelism

## WMU happenings

Two state-wide WMU leadership training conferences are scheduled to be held at Immanuel Church, Little Rock. The first, Aug. 21, will be for local church WMU leadership chosen to serve in 1969-70. The second conference, Aug. 26, will be for associational WMU leadership for the new year.

Each person is requested to bring sack lunch. There will be no registration fee.

Release date for 1969-70 WMU Year Book was July 15. Orders should be forwarded to Baptist Book Store, 408 Spring St., Little Rock, 72201.

## GA Camp news

Girls' Auxiliary Camp scheduled to

be held at Paron July 28-Aug. 2 will be held for both junior and intermediate aged girls. Originally this was announced to be for intermediates only.



MRS. FLOYD

Reservations are being received at State WMU Office, 210 Baptist Bldg., Little Rock 72201. Mrs. John D. Floyd, missionary in the Philippines since 1965, will be guest speaker. She is a native of Mineral Springs, Ark., and attended Ouachita University. In the states on their first furlough, the Floyds are making their home in Hot Springs.—Nancy Cooper, Executive Secretary and Treasurer



# To God be the glory

"To God be the glory, great things He has done!" This would certainly be the theme song for the boys who attended the three weeks of state Royal Ambassador Camps at Camp Paron June 9-27.

The average attendance was 101, which is just about the ideal number for an efficient camp program. During each of the three weeks 25 associations, representing every section of the state, had one or more church groups present.

It is good for boys to have Christian fellowship with boys from other areas of the state and other associations and with missionaries from other parts of the world. This fellowship and a sharing of ideas and work projects gives new dimensions to missionary education and mission actions for Royal Ambassadors.

We rejoice in the fine fellowship and the sharing of ideas and Christian spirit that prevailed among the boys from across the state and the fine dedicated staff of men and young men who served so effectively. They all did an excellent job.

To God be the glory for the visible results of the three weeks of camps. During the weeks 14 boys accepted Christ as Saviour. Two fine young men surrendered to the ministry; ten surrendered to full-time Christian vocation work in some field of service; and 85 made rededications and a commitment of life to better service as Christians in their churches and school communities.

Certainly we rejoice in these many visible results. However, we all realize that only eternity can reveal the real value of the camps in the hearts and lives of those attending and in the promotion of the work of the Lord in the years ahead.

State Royal Ambassador Camp can be a major influence for good in the life of a boy. If you did not attend, or if your son did not attend this year, start making plans now to attend next year. Camp plans are already being made for three weeks in June, 1970. Make state Royal Ambassador Camps a part of your plan for spiritual growth and development in 1970.—C. H. Seaton

## Sword drill and speakers tournament

Now is the time to make preparation for participation in the 1970 junior memory sword drill, intermediate sword drill and young people's speakers tournament. The pamphlet containing all of the junior memory sword drill scriptures and rules is now available from the Church Training Department. Pamphlets containing the intermediate sword drill rules are also available. Pamphlets giving the rules and subjects for the speakers tournament will be available this fall.

Church elimination drills should be conducted the first part of February, 1970. Associational drills should be set for the last part of February or the first part of March. District drills will be held March 9-20 in the following places:

- March 9—First, Monette
- March 10—First, Clarendon
- March 12—First, Warren
- March 13—First, Hot Springs
- March 16—First, Springdale
- March 17—First, Melbourne
- March 19—First, Hope
- March 20—First, Paris

—Ralph W. Davis

## Radio-TV chorus features 100 singers



**RECORD "OSCAR"**—Joe Ann Shelton, director of program music for the Radio-Television Commission, displays "Oscar" awarded for "Glory! Hallelujah!" a CHM recording done by Texas ministers of music under her direction.

**FT. WORTH**—The Southern Baptist Radio and Television Commission is auditioning singers for membership in a new 100-voice male choral group similar to the Mormon Tabernacle Choir.

Joe Ann Shelton, director of program music for the commission, has issued a call to all Baptist ministers of music to audition for the new choir, to be called Southern Baptist Singing Churchmen.

As she described the choir, it will represent the Southern Baptist Convention in much the same manner as the Mormon Tabernacle Choir represents its denomination.

Miss Shelton said that about 1,800 full-time, paid Southern Baptist ministers of music had been invited to audition for the 100 voice choir, but that other full-time, paid ministers of music who might not have received a written invitation are also welcome to try out for the choir.

The Singing Churchmen will represent Southern Baptists on network radio and television, record music for the radio and television programs produced by the commission, and travel abroad on music mission projects, Miss Shelton said. The group will be pared to 50 voices for tours, with the members ro-

tating so that all will have an opportunity to travel.

Miss Shelton said that music ministers may make a recording of their singing voices in order to audition, and send it to the commission at P.O. Box 12157, Ft. Worth, Texas, 76116. Tape recordings should be made at 7½-inches-per-second on quarter-inch tape, and should not exceed two minutes in length, she said. (BP)

## Revivals

Bethany Church, North Little Rock, will hold a youth led revival, July 21-27; Benjie Massey, evangelist, Larry Bailey, song leader, Alice James, pianist, Nancy Grant, organist, Judy Case and Ann Turpin, recreation. Services will begin at 7:30 p.m.

### BAPTIST BOOK STORE

Pre-Inventory Clearance Sale  
Friday July 18-Saturday July 26  
8 Big Days For You To Save!  
Many books and items 50% or more off original price  
**Monday thru Saturday 9AM-5PM**  
Baptist Book Store  
408 Spring Street  
FR 5-6493



# Editorials see SBC as too big, conservative, anti-establishment

By THE BAPTIST PRESS

Editorials in two dozen Baptist state papers interpreted the Southern Baptist Convention in New Orleans recently in almost two-dozen different ways, but nearly a dozen each saw the convention as too big attendance-wise, strongly conservative, and as a slap against "the establishment."

"It was a convention, at least in part, of liberals vs. conservatives, and you can define the terms any way you like," observed Editor John Hurt of the Baptist Standard of Texas, largest of the 29 Baptist state papers.

Almost all of the editorials said that the conservatives came out on top at the New Orleans convention.

A dozen editorials said that the convention has become too big for its own good, and a half-dozen papers argued in favor of some changes in order to overcome the problems of 17,000 registered messengers jamming into an auditorium that seats only 12,250, and the problems of maintaining democratic process with such crowds.

Not quite a dozen state papers editorialized about the vote of the convention calling "unsuitable" the name of "Quest" as the new name for the Sunday night Training Union program, and a half-dozen saw the convention's action as criticism of "the establishment."

"It was not hard to detect an 'anti-establishment' feeling, or at least a feeling of distrust of the establishment," wrote Editor Terry Young of the California Southern Baptist.

An editorial in the Biblical Recorder of North Carolina by Marse Grant put it more bluntly. He called it "rebellion against The Establishment—in this case, Nashville, and more particularly the Sunday School Board." The North Carolina editor said that lack of confidence in agency and institution trustees in the SBC is distressing.

Editorials in Alabama, Mississippi, Colorado and Oklahoma state papers saw the convention as a grass-roots demonstration of the fact that the people want a stronger voice in convention affairs.

"Some of them had come to New Orleans pretty well determined to crack somebody over the head if they got a chance—the 'liberals', the students, the establishment—or whomever they could whack," observed Editor Jack Gritz in the Oklahoma Baptist Messenger.

Editor James O. Duncan of the Capi-

tal Baptist in Washington, D. C., predicted that "this convention may well mark the beginning of some severe attacks on the boards and agencies [of the SBC.] What was once holy and sacred now is open for criticism."

Some of the editorials cited as an example of "anti-establishment" action the convention's action repudiating "Quest" as the new name for Training Union. A half-dozen or more editorials said that perhaps the major reason the name was rejected was because of the secrecy surrounding adoption of the name last year, and a decision by the Sunday School Board not to announce the new name until the New Orleans convention.

"Baptists don't like secrets, particularly when it involves them, and whatever impact hoped for with the announcement of the name at the convention has been completely lost," observed the Maryland Baptist in an editorial by Gene Puckett.

Only one editor indicated that he liked the name, saying it symbolized the new life and spirit Baptists are seeking on Sunday nights. Editor Bob Hastings of the Illinois Baptist said that the "Quest fiasco" says that Baptists dislike secrecy, and that they are slow to change, at least with names.

Some anti-establishment feeling and a desire for more voice in convention control was also shown in the unapproved motion to ask Baptist publication writers and seminary professors to sign a statement on doctrinal beliefs, and the adopted substitute motion to request trustees of the convention to see that their work is done in keeping with the 1963 doctrinal statement on "Baptist Faith and Message," according to several other editorials.

The Maryland Baptist said editorially that the convention was right in rejecting the first motion and accepting the substitute, calling the move to get writers to sign doctrinal statements "an obvious effort of the so-called fundamentalists, more accurately the ultra-fundamentalists, to check the supposed liberal influence in Southern Baptist life."

The Mississippi Baptist Record, in an editorial by Joe T. Odle, interpreted the vote in favor of the substitute vigorously urging trustees to see that programs are consistent with the 1963 statement as "more of a mandate" to the SBC agencies than was the "Statement Concerning the Crisis in Our Nation" adopted by the SBC last year.

At least nine editorials in the state papers mentioned that the convention



NEW ORLEANS—Mrs. R. Alton Reed (left), wife of the Annuity Board executive secretary, pinned flowers on two of the oldest annuitants attending the 10th annual Annuitants Luncheon at the Southern Baptist Convention. The two were Mrs. Albert W. Luper, 79, Dallas, Tex., and Dr. O. W. Yates, 81, Lexington Ky. (Dr. Yates was for many years head of the Bible Department at Quachita University)



was dominated by conservatives, even though several pointed out that liberals were more vocal at the New Orleans convention than ever before.

"The conservative stance of the convention was clearly evidenced in that the liberal elements present did not win approval of a single one of the causes they were espousing, such as support of conscientious objectors, offering better sex education materials, taking away SBC membership from churches with racial discrimination policies, or a less rigid stance against the black manifesto demands," said the Mississippi Baptist Record. "All of these were soundly defeated."

The Texas Baptist Standard said it was a "polarized convention" and the Maryland Baptist observed that the presence of a group of students called Baptist Students Concerned and another group called the E. Y. Mullins Fellowship was what polarized things.

"Efforts of the E. Y. Mullins Fellowship all but fizzled," said the Maryland editorial. "They made their presence known, and that was their intent, but they made no headway in their program of moving the convention toward a more liberal position."

Strong criticism of the students and Mullins Fellowship "liberals" came from the Oklahoma Baptist Messenger, which said "their personal egotism is enormous and their religious snobbery at times is downright disgusting." Editor Gritz suggested that the SBC would be better off if they left the convention and joined other denominations where they would be more at home.

The Capital Baptist, however, said editorially that the Baptist students made a contribution to the convention. "They had thought through many issues and several of their proposed resolutions came out in the report of the resolutions committee and were adopted."

The Baptist New Mexican, edited by Eugene Whitlow, countered that the student group "is little more than a youth mouthpiece" for the Mullins Fellowship and that it "does not indicate a fair sampling of Baptist college youth as a whole."

Editor James Lester of the Tennessee Baptist and Reflector said editorially that the student and Mullins groups received an undue amount of press coverage for informal, unofficial groups.

The Baptist Standard of Texas said the two groups "had less influence than a Southern Baptist evangelist at the Vatican."

Nearly a half-dozen editorials expressed gratitude that Black Militant Leader James Forman did not show up



DR. FINDLEY B. EDGE (left), professor of religious education at Southern Seminary, Louisville, Ky., and Southern Baptist Missionary Victor N. Varner discuss the program for the first religious education symposium held at the North Brazil Baptist Theological Seminary, Recife, Pernambuco, recently. (Photo by Roberta E. Hampton)

to confront the SBC with demands for reparations, and several expressed approval of a resolution adopted by the SBC calling such demands "outrageous" and rejecting them "in total."

More than any other subject, the editorials commented on the record attendance at the convention, and the inadequacy of facilities in New Orleans and most other cities in the nation to host the convention. Several also criticized "outlandish" and "exorbitant" prices of hotel rooms and meals at the convention.

Editorials in Kentucky, Arkansas, and New Mexico state papers offered suggestions to the SBC Executive Committee which was asked to study the problem.

"It's only a myth—the SBC under the present plan cannot be deliberative," said Editor C. R. Daley of the Kentucky Western Recorder. "There is simply no way 15,000 or more Baptists in one gathering can debate issues or do business in an orderly fashion."

The Kentucky paper offered several alternatives, including: (1) reducing the number of messengers from each church, (2) regional conventions in four or more areas with a national convention every year or every two years, (3) meeting in May rather than in

June, (4) separating the convention from all auxiliary meetings, (5) holding the convention in cities far from the center of the SBC population, and (6) changing the method of representation at the convention.

The Baptist New Mexican favored a plan whereby the various state conventions would be assigned a maximum number of messengers, with each state convention naming its own messengers from among its constituents.

Arkansas Baptist Newsmagazine Editor Erwin L. McDonald suggested six regional conventions, with each regional convention electing its own officers and its representatives to the SBC executive committee and various SBC agencies.

The Executive Committee could be enlarged to two or three hundred members and charged with conducting the business of the convention, the Arkansas editorial proposed.

More than a half-dozen editorials had high praise for Convention President W. A. Criswell, and most said his reelection was a strong indication of conservative trend in the 1969 convention. Criswell won by a vote of 7,482 to 450 over "liberal" candidate William Smith of Richmond.

Several other papers editorially



praised the balance between social action and evangelism in both Criswell's address and throughout the convention. "Tension over the relation of evangelism and Christian social responsibility appears to be lessening," said the California Southern Baptist.

Several papers pointed out inconsistencies in the convention actions. The California Southern Baptist said the SBC refused to adopt recommendations deploring extremism of the left and right, but nevertheless adopted a resolution denouncing the extreme demands of Forman and the Black Manifesto.

The Indiana Baptist pointed out that the SBC refused to reaffirm a 1940 statement on conscientious objectors, but then passed without debate a resolution saying Baptists should oppose war, calling the Vietnam war "a tragic conflict."

On and on the editorials went, commenting on such other matters as the music at the convention, the pre-convention sessions, the need for more time for business, etc. The diversity of the editorial comments seemed characteristic of the diversity of the SBC itself.

## Oklahoma church leads SBC in conversions

NASHVILLE—First Southern Church, Del City, Okla., led the Southern Baptist Convention in the number of baptisms (conversions) for the second year in a row, a statistical summary prepared by the Southern Baptist Sunday School Board here disclosed.

The statistical summary listed a total of 131 Southern Baptist churches with more than 100 conversions during 1968, 12 churches with more than 200, and three churches with more than 300 conversions.

The Del City, Okla., church, where John Bisagno is pastor, topped the list with a total of 344 baptisms during the year.

Second on the list was First Church, Dallas, with 310 conversions (baptisms) during 1968. W. A. Criswell, president of the Southern Baptist Convention, is pastor.

Also reporting more than 300 baptisms during 1968 was First Church, DeRidder, La., where Emory Wallace is pastor. The Louisiana church listed 303 baptisms.

Other SBC churches listed in the top ten in number of baptisms are:

Fourth, Mid City Church, New Orleans, La., 271; fifth, Beth Haven Church, Valley Station, Ky., 270; sixth, First Church, Lubbock, Tex., 255; seventh, First Church, Merrit Island, Fla., 242; eighth, Northwest Church, Miami, Fla., 238; ninth, Calvary Church, Colorado Springs, Colo., 230; and tenth, Clear Lake Church, Cocoa, Fla., 220. (BP)

# The bookshelf

The Border States, Time-Life Library of America, 1968, \$4.95

Featured here are the states of Kentucky, North Carolina, Tennessee, Virginia, and West Virginia, which are dominated, topographically, by the Appalachian Highlands, the highest mountains in eastern North America.

The climate of these states is generally regarded as one of the most pleasant in the United States, with few winter days below freezing and few summer days above 90 degrees. The moderate rainfall is only slightly heavier in winter than in summer.

The natural wonders of the area—from the Great Smokies, dotted with pine, spruce and cedar, to lush valleys and the Mammoth Cave—attract tourists every month of the year.

The Plains States, Time-Life Library of America, 1968, \$4.95

Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota and South Dakota are the states covered in this beautiful volume.

The topography of this region is typified by landscapes of seemingly uniform flatness, though there are areas of

hills and valleys. The fertile Central Lowland rises gently to about 1,500 feet at its western limits before giving way to the semi-arid Great Plains, which are about a mile high where they end at the edge of the Rockies.

Some of the widest and most violent seasonal variations in the nation are to be found here. Summer is a time of soaring temperatures—climbing as high as 110 degrees—sudden thundershowers and damaging hailstorms. Wintertime brings blizzards and prolonged cold spells with temperatures often dropping as low as -20 degrees.

Sensible Sex, a Guide for Newlyweds, by Lindsay R. Curtis, M. D., Publishers Press, Salt Lake City, 1968, \$3

Here is an ideal book for those about to be married, or those serving as counselors. It is brief, concise, and clear in expression. The author is a Christian obstetrician-gynecologist with 25 years' experience in premarital counseling.

New paperbacks include:

The Practical Message of James, by Howard P. Colson, Broadman, \$1.50

The Treasury of Andrew Murray, Baker re-print. \$2.50

## COOPERATIVE PROGRAM ALLOCATION BUDGET FOR 1970

(As adopted by SBC at New Orleans)

Agency	1969	1970	Increase
SBC Operating Budget	\$ 200,000	\$ 200,000	\$ .....
Foreign Mission Board	13,836,619	14,113,351	276,732
Home Mission Board	4,984,000	5,083,680	99,680
Annuity Board	125,000	200,000	75,000
The Seminaries	5,103,000	5,205,060	102,060
Golden Gate	525,000	535,500	10,500
Midwestern	475,000	484,500	9,500
New Orleans	875,000	892,500	17,500
Southeastern	693,000	706,860	13,860
Southern	1,148,000	1,170,960	22,960
Southwestern	1,387,000	1,414,740	27,740
Foundation	80,000	81,600	1,600
Hospitals	36,000	36,000	.....
American Seminary	95,000	95,000	.....
Brotherhood Commission	260,000	265,200	5,200
Christian Life Commission	170,000	173,400	3,400
Education Commission	125,000	127,500	2,500
Historical Commission	102,000	104,040	2,040
Radio-TV Commission	1,250,000	1,275,000	25,000
Stewardship Commission	83,000	84,660	1,660
Joint Committee	111,400	113,828	2,228
<b>TOTAL</b>	<b>\$26,561,019</b>	<b>\$27,158,119</b>	<b>\$597,100</b>
<b>OPERATIONS TOTAL</b>	<b>\$26,561,019</b>	<b>\$27,158,119</b>	
<b>CAPITAL NEEDS TOTAL 1968</b>	<b>722,530</b>		
<b>CAPITAL NEEDS TOTAL 1969</b>	<b>800,000</b>		
<b>CAPITAL NEEDS TOTAL 1970</b>		<b>1,050,000</b>	
<b>TOTAL NEEDED</b>	<b>\$28,083,549</b>	<b>\$28,208,119</b>	
<b>TOTAL EXPECTED</b>	<b>\$26,756,800</b>	<b>\$28,208,119</b>	



# Baptist laymen challenged to evangelize, minister

By JIM NEWTON

NASHVILLE—Baptist laymen from nine different nation-wide Baptist conventions were challenged here to become deeply involved in evangelistic witnessing and in service and ministry to their fellow man, regardless of race.

The occasion was the Baptist Men's Congress on Evangelism and Lay Involvement. The historic meeting marked the first time that Baptist laymen from nine white and Negro Baptist conventions had met together to share concerns.

The challenge came from nearly three-dozen speakers who addressed the Independence Day weekend congress; but more especially, it came from Owen Cooper of Yazoo City, Miss., who envisioned and programmed the meeting.

In his closing address to the laymen gathered for the sessions at two public auditoriums here, Cooper urged the Baptist men "to go out into the world as witnesses, proclaimers, evangelists, and to commit ourselves anew to involvement in ministry to our fellow man."

"I am convinced," said the president of the Mississippi and Coastal Chemical Corporation, "that the next great upsurge of Christianity awaits the commitment and involvement of laymen in this kind of ministry."

Involvement of laymen in evangelistic witnessing and in ministries to meet human needs, plus Baptist efforts at solving race relations problems and cooperating with other Baptist groups were the major themes that ran throughout the meeting.

Paradoxically, only about 300 laymen attended the meeting on lay involvement and evangelism. In corridor comments, many of the laymen observed that too many Baptist laymen are so uninvolved that they were not willing to give up a holiday weekend to come.

"Don't worry about how many people are here," Cooper told the opening

night "crowd" of 200. "It isn't how many we are, but how much we are."

After the congress was over, Cooper said in an interview that he was disappointed in the attendance at first, but that he felt in every other area the congress was a tremendous success. "The program was balanced, the spirit was good, the fellowship was great," he said.

Although he more than any other person was responsible for the program, Cooper took a seat on the back row during most of the meeting. Before he delivered his closing address, the laymen gave Cooper a standing ovation in appreciation for his work as president of the Pan American Union of Baptist Men, the hemisphere-wide layman's organization that sponsored the congress.

Several speakers pointed out the historic nature of the meeting. Chester Dixon, laymen's leader for the Progressive National Baptist Convention from Chicago, added that the tragedy was that Baptist laymen from nine conventions had to wait until 1969 to get together.

Former Minnesota Governor Harold Stassen of Philadelphia, a former president of the American Baptist Convention, warned the 300 laymen not to underestimate the impact of the meeting. "This congress is just a beginning, a first," he said.

Stassen was one of several government leaders who addressed the congress, including the mayor of Mobile, Ala., a state legislator from South Carolina, and the governor of Tennessee. All urged more involvement of Christian laymen in politics.

Stassen stressed the importance of applying religious principles to the problems of world peace and racial justice and freedom, saying that all men of all races and nationalities are children of one God, and that man must not try to kill his way through international problems.

State Legislator Preston Callison of Columbia, S. C., called for more involvement of laymen in denominational affairs and denominational "politics." He urged Baptist churches to send laymen to the conventions just as they do their ministers.

Mobile Mayor Lambert C. Mims told of his conversion experience, saying that he was a Baptist for 15 years before he was really converted. Mayor Mims urged the laymen to be stronger in their evangelistic efforts.

Layman Walter Kennon of Union City, Tenn., said that "soul winning is my business." He told of his lay ministry in leading soul-winning clinics in connection with revival meetings, and of his efforts to witness to at least three people each day. "The business of every born-again Christian is soul winning," Kennon declared.

In an earlier address, former attorney of Longview, Tex., Clifton Brannon, who now does evangelistic work, said that too many laymen don't know how to go about leading someone to Christ. Brannon, who called himself "a gypsy for Christ," said that all a layman needs is one of the Soul Winner's New Testaments that he publishes, plus "compassion in your heart" to win others to Christ.

Reuben Lopes, president of the hemisphere-wide Crusade of the Americas evangelistic campaign and pastor from Sao Paulo, Brazil, told the congress that too many laymen are "fishing for souls in shallow water instead of launching out into the deep waters where the fish are."

Lopes said that Baptists have fine buildings and "we set our nets only for those who come to the church building. We go down every Sunday to see if the fish are wise enough to come into our nets." Instead, laymen ought to be going out into the world and winning the lost to Christ.

Layman Kenneth Rose of Maryville, Tenn., declared that every Christian must do his part to win others to Christ and lead them to proclaim the whole gospel, or becomes "a traitor to the cause of Christ."



NELL BOOKER, missionary at Baptist Friendship House, teaching a kindergarten child. Friendship House ministers to people in a 15-block area near the Mississippi River and the French Quarter, New Orleans. People from every race, color and creed are welcome and encouraged to participate in the various activities and clubs.



CHARLES SMOTHERS, student intern of Home Mission Board's Baptist Center work, New Orleans Seminary, leading a group of boys at Carver Center.



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"EXTREMISM: LEFT AND RIGHT" will be explored in Christian Life Commission Conferences during the summer assemblies.

Conferences will be directed by (left to right, top row in photo above): Henlee H. Barnette, professor of Christian Ethics, Southern Seminary, Louisville, Ky.; G. Willis Bennett, associate professor of Christian Ethics, Southern Seminary; Thomas A. Bland, professor of Christian Ethics and Sociology, Southeastern Seminary, Wake Forest, N. C.; Paul F. Geren, DeLand, Fla.; John C. Howell, professor of Christian Ethics, Midwestern Seminary, Kansas City, Mo.

Left to right, bottom row: C. Arthur Insko, professor of Christian Ethics, Golden Gate Seminary, Mill Valley, Calif.; William M. Pinson, associate professor of Christian Ethics, Southwestern Seminary, Ft. Worth, Tex.; C. W. Scudder, professor of Christian Ethics, Southwestern Seminary; H. Clayton Waddell, professor of Social Ethics, New Orleans Seminary.

Paul Geren, DeLand, Fla., will bring all of the lectures at the Ridgecrest Assembly, Aug. 22-27. The Glorieta Assembly is scheduled for Aug. 8-13.

In addition to "The Arkansas Baptist" read

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## Young eyes for Grandmother

By VIOLET M. ROBERTS



Amy sat on the front steps with her chin resting on her knees. She watched her white cat Fluffy play with an oak leaf on the sidewalk. Amy giggled when the summer breeze lifted the leaf above Fluffy's reaching paws.

"What's funny, Amy?"

For a moment, Amy had forgotten that Grandmother was sitting behind her. She had helped Grandmother to come outside so, as Grandmother said, they could take the sun.

"It's Fluffy," Amy told her. "She was playing with an oak leaf until the wind blew it away."

Amy forgot sometimes that Grandmother couldn't see very well. Now as she looked over her shoulder at Grandmother, a puzzled look came into Amy's round, blue eyes.

"I wonder," she thought, "how it would seem not to be able to see."

"Is the red rose blooming?" asked Grandmother.

Amy glanced toward the rose bed and nodded. Then she remembered that Grandmother couldn't see her nod her head.

"It's half-bloomed," Amy told her. "It's still a bud."

"Is it as red as it was last year?" Grandmother asked.

"It's very red." Amy hesitated.

"What red is it like?" She thought. "It isn't the color of the cranberry sauce which Mother served with turkey dressing at Christmas. It isn't the color of blood when I cut my finger while peeling potatoes. It isn't the color of delicious apples like the ones Mother puts in my lunch box for school."

"How red is the rose, Amy?" Grandmother asked again.

"I'm trying to think of a red it's like," Amy told her. Then a smile turned up the corners of Amy's mouth. "I know Grandmother," she said. "The rose is as red as the cardinal which comes to the bird-feeder."

"It is very red, indeed." Grandmother smiled. "Has the cardinal been to the feeder this morning?"

"Not yet," said Amy, glancing at the feeder under the oak tree. "Two fussy blue jays are fighting over a sunflower seed there now."

"They're fussy, but they're pretty." Grandmother sighed.

"Sh-h-h!" Amy put her finger to her lips. "The little blue jay got the seed. Now he has flown to the tip-top branch of the tree. Oh! Oh! A mockingbird just flew to the feeder. Big blue jay has to compete with another customer."

Amy heard a noise in the elm tree. She saw a squirrel hurrying down the trunk.

"Gray Squirrel is looking for the nuts

I placed around the elm tree yesterday," Amy told Grandmother. "He has found one. Now up the tree he goes! He's gone! I can't see him for the leaves."

Grandmother laughed. "Oh, Amy, it's so wonderful to see this summer morning through your young eyes. I can smell the flowers on the honeysuckle vine at the end of the porch. I can feel the cool breeze on my face. I can hear the leaves rustling in the trees. Now, with your help, I can see everything, too."

Amy got up from the steps and went to stand by Grandmother's chair. She squeezed Grandmother's hand.

"We'll come out on the porch every morning," Amy promised. "I like to help you see, Grandmother."

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## Stetson president to leave post

DELAND, Fla.—Paul Geren an-  
nounced here that he will give up his  
duties as president of Stetson Univer-  
sity on August 1 and attributed his dif-  
ferences with faculty and students to  
psychological factors.

After trustees of the Baptist school  
took no action on his resignation sub-  
mitted a month earlier, faculty mem-  
bers voted unanimously "no confidence"  
in his administrative leadership and  
students voiced their support of the fa-  
culty position.

In a statement released to the press,  
Geren said, "Until May 30 the trustees  
held hope which I shared that it would  
be possible to accommodate faculty-  
presidential problems. The trustees de-  
vised a plan of action. It is clear from  
the subsequent faculty votes the plan  
could not succeed."

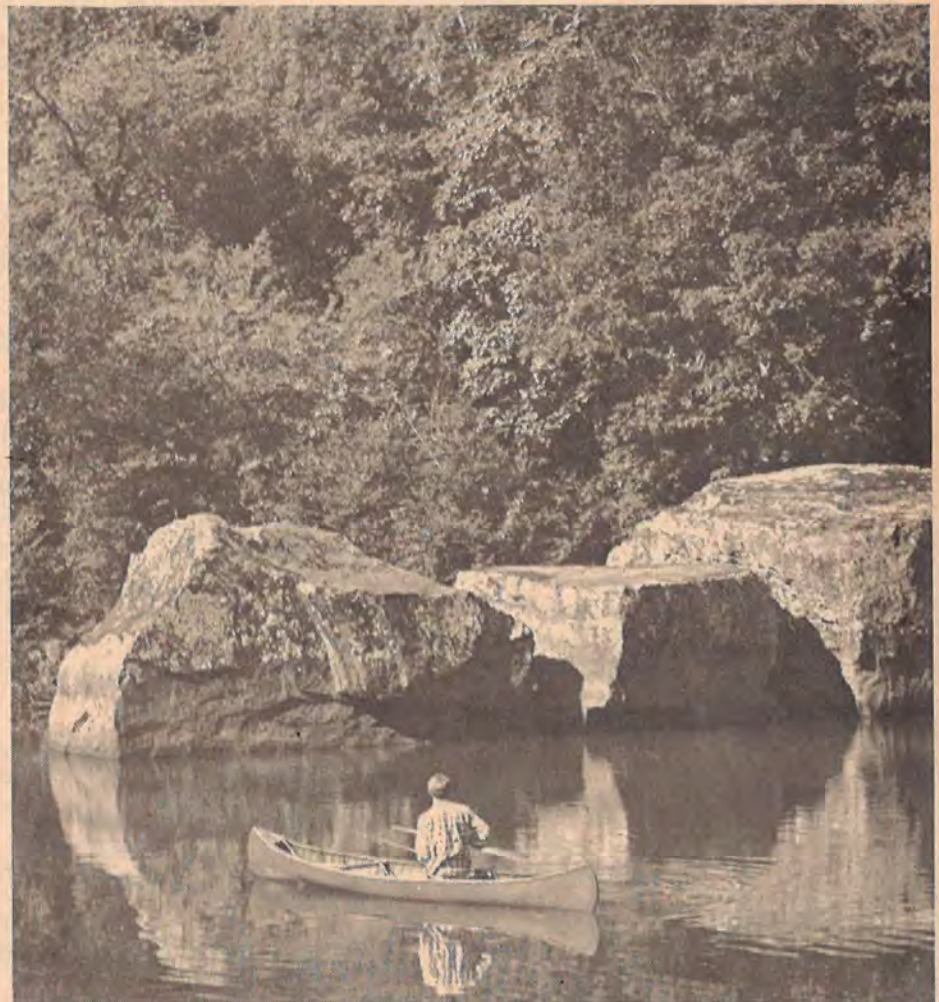
"The difficulties at Stetson, as in so  
many areas of our corporate life," Ger-  
en stated, "are psychological."

Regarding the future of the institu-  
tion, he said, "Stetson University's vital  
signs are good: enrollment, applications  
for admission, faculty retention, aca-  
demic standards as measured by schol-  
arships, and even financial donations."

Geren added, "My family and I thank  
the many people of Florida who have  
given us their friendship and support.  
I hope to continue to work in higher  
education, probably in teaching econom-  
ics at another university." (BP)



## Canoeing in Arkansas



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These streams flow through the most rugged and beautiful parts of our state, providing the boater with glimpses of grandeur which those who stay on the 'pavement' will never see.

A person cannot paddle by huge granite boulders or towering bluffs without being reminded of the brief span of a man's life. Yet at the same time we know that God's greatest concern is for each individual.

The canoe is becoming more popular each year with float fishermen, and truly it is a wonderful craft. Even in the dryer part of the year a canoe—with its shallow draft—makes floating enjoyable.



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Mr. Average Baptist:

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Inflation has hit your pastor too, probably harder. Many of them are living on less every year than the average American family. Of course, many preachers have a home furnished, but that can be a problem. After retirement, he'll have to find another place to live and that costs money.

Inflation has led many of your sister churches to examine their pastors' retirement situation and then pay for their protection in the Southern Baptist Protection Program. Together, with Social Security, the Protection Program will offset the soaring cost of living and lighten the pastor's financial burden at retirement.

As a church leader, take a realistic look at how your pastor's retirement program is being eroded by inflation.

The Southern Baptist Protection Program offers benefits not only for retirement, but also for disability and family. Participation in the Protection Program relieves your church of the financial obligation should the pastor die, become disabled, or retire. Anticipation of financial responsibilities is both good business practice and Christlike concern.

As a concerned leader, why not discuss the need with your pastor and other church leaders. Then, recommend the Southern Baptist Protection Program to your church for action.

Cordially yours,

*Baynard F. Fox*  
Baynard F. Fox

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# The disciple's distinctiveness

Life and Work

July 20, 1969

Matthew 5:13-20

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

Why is the moon in the sky—barren, hot, cold, and beat up as it is—but useful—?

Is it there because we are here, or are we here because it is there? It really isn't pretty to look at up close, yet it is close enough to make us desire to be on it.

Whatever its purpose really is, it is serving God's purpose well. In time we may discover more of its usefulness to man.

Fortunately, the Christian does not have to wonder about his relationship to the world. Jesus Christ took care of that problem by living and speaking the truth of God. He was in the flesh what God meant for man to be all along. We have too long followed Adam down the road to death. Jesus leads us into life.

The disciple is distinctive out of proportion to his size. Jesus chose only 12 men to begin his mission to the world. It wasn't enough to even make the back page of the local paper. His disciples were so ordinary people didn't realize what was going on. In fact, the only thing different about the early disciples at first was their daily travels with Jesus. They were so common that all the Gospel writers had to tell us their names. They were blind to truth, prejudiced toward people, and extremely jealous of each other's position around Jesus. At the end of two years a best selling book could have been written about Jesus' wasted time with them. But, a few months later the publishing firm would have been bankrupt, for suddenly the disciples exploded with courage, truth and holy living. It was enough to shake old Jerusalem town by its orthodox roots. The city of the King was salted, flavored and arrested from decay for the time being.

Yet they held no marches, burned no documents, seized no buildings. They simply preached salvation in Jesus Christ. People had to take sides. Their influence was far out of proportion to their size.

Now we live in a society of minority groups who attract attention one way or another. What is the difference? Isn't their influence out of proportion to their size too?

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

Perhaps so, but the goals are quite different. Much good may well be done by those who seek to build a better society, but the Christian is looking beyond this world to the world to come. Preparedness for that world will make you a better person here, but the reverse is not true. Being a good citizen here will not qualify you for sharing the blessings of the hereafter.

Jesus helped people get full and get well, but the more they wanted to stay full and stay well the more he demanded they be changed. Many did not want that, so they turned from his bread and his touch back to their miserable condition. Those who kept after Jesus were soon set free of their bonds to mere eating and drinking. They experienced life more fully. Thus the influence of the disciple is far greater than the size of his life.

The disciple is distinctive in what he is as well as in what he does. The metaphors of salt and light were quite familiar to people of Jesus' day as they

are to our day. Perhaps a bit more precious they were, but nonetheless understandable.

The primary emphasis seems to be on what we are—a distinctive flavor, a ray of hope to the world. Perhaps this distinctiveness is best shown in our attitude rather than our action. A person may do things correctly but be repulsive to others.

Note that Jesus says "ye are salt and ye are light." He does not say we have salt or we dispense light. "The influence you exert is always the influence of what you are. No man exerts upon other people any influence by what he says to them, save only as what he says is the outcome of what he is in the deepest facet of his being" (G. Campbell Morgan).

Consider the last discussion you got into over politics or race or the people next door. What about your attitude and your ideas distinguished you as a Christian? In what way were you more Christlike than the others in the group?

Jesus told his disciples they were different as salt and light, but they soon realized they were different in proportion to their oneness with him. The salt can lose its savor and the light can be hidden; but, salt's savor can likewise be enhanced and the light can be uncovered.

Further lessons will explore what happens when we follow Christ. It is good, though, for us to take time and see what we are supposed to be before we undertake what we are supposed to be doing. Our influence for Christ is truly as unmeasurable as salt and light were to those of old. Modern man is just now beginning to harness the power of these two basic elements of life.

Imagine the earth without color and variety and the sky without light. That is precisely what life would be like had Christ not come. He gave a fresh outlook to life. When people see that in us, some will scoff, but there will always be those who believe.

God is influencing the world and revealing himself today through his people as salt and light. The challenge is to measure up to the confidence he has in us.

## Grace Sufficient

In deep despair and heartache  
sore

His love can lift the load  
Of cares and woes that seem to  
roar

At us along life's road.

How grand it is when tired with  
care,

That breaks and quenches spirit,  
To fall upon your knees in prayer,  
And know that God will hear it.

And, Oh, how great and sweet the  
Grace

That floods down through your  
soul,

As God grants strength to run the  
race

Of life with Christ as Goal.

—By C. Dee Birdwell



# Heirs of the promise

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

International  
July 20, 1969  
Gen. 28:10-14;  
35:9-12;  
46:1-4

The sections of Genesis which have been selected for this study state that the covenant which God had made with Abraham was renewed and updated with his line of heirs: Isaac, Jacob, and Joseph. The greatest heritage which the patriarchs passed down to their heirs was the covenant which God had made with them through him. If the objection is raised that it would not be just for a contract to be binding on a new generation when they didn't make it, the answer is that the covenant was not binding on them until they accepted it. Every generation, indeed every individual, must make a free response to God's covenant offer.

## The ladder of assurance (28:10-14)

At Bethel God spoke to Jacob and extended unto him the covenant promises which had been made to Abraham. Prior to this experience, however, there had been indications that God had decided to go with Jacob instead of Esau—before they were born, at the time of their birth, and twice after they had grown to maturity (25:22-24, 26, 29-34; 27:18-28).

The decision to send Jacob back to his uncle's home was made by his mother, the purpose being to protect him from the wrath of Esau (27:44) and to secure a wife from his own relatives (28:1-5).

What God said to Jacob at Bethel makes certain that he was extending to him the terms of the covenant that had been in operation with his father and grandfather. (1) God identifies himself as the God of Abraham and Jacob. (2) Just as he had promised the land to Abram (13:14-18), so also he now promises it to Jacob. (3) Just as he had promised Abram that his de-

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scendants would be as the dust of the earth, innumerable (13:16), even so he now makes the same promise of Jacob. (4) As he promised Abram that his descendants would multiply, spread abroad, and be a source of blessing unto all men (12:3), in a similar manner he now promises Jacob that his descendants will be an instrument by which all nations will bless themselves.

## Struggle for character (35:9-12)

The biography of Jacob is a story of the unmaking of a con-man. When one considers all the known facts of his life: how he exploited his weaker brother by enticing him to sell his birthright and took advantage of his weak-eyed and dull-witted father to trick him into making a fraudulent will, he marvels that God would choose him instead of honest Esau. But God saw beneath the surface in Jacob the potentialities for character growth.

One of the means which the Lord employed in developing Jacob was in placing him on the receiving end of deception and dishonesty. His uncle Laban lied to him, tricked him, cheated him, and stole from him. Jacob said that Laban changed his labor contract with him ten times in trying to undo him, but the Lord stood with Jacob and saw him through one crisis after another.

It was in facing his supreme crisis that Jacob sought and found transformation of character. In his flight from Laban he had burned his bridges behind him and could not return to Paddan-Aram. In returning to his home land he was confronted by an angry Esau who was reported to be coming

to meet him, armed for battle, and of a mean disposition.

Having organized his forces and his family as best he could, Jacob stayed behind to communicate with God. In this second account of the experience (See 32:22-32), there is no mention of the wrestling angel.

1. The old character recast. In giving Jacob a new name which means "prince of God," the Lord indicated that a transformation of character was in the making, for in Old Testament times one's name was an indication of his character. After this experience, there are no further recurrences of the Jacob character; he is always Israel, the responsible prince. His sons continued to be rather shady characters—all except Joseph who was but a lad when his father was converted into an upright man, and Benjamin who was born after the event.

2. The old commission renewed. Israel was told to be fruitful and multiply—the original commission given unto Adam as well as to Abraham.

3. The old promise remade. God promised Jacob that a company of nations and many kings would come from him.

4. The old deed recorded. The land which was given to Abraham and then to Isaac is now given to Israel and his descendants. This deed to a piece of ground was kept in mind by Israel; and before his death, he willed that his body be brought out of Egypt and laid to rest in his own land (49:30). Joseph also provided in his will that his body be embalmed and the mummy preserved so as to be carried back to the land of Israel (50:25).

## Missionary notes

Dr. and Mrs. E. Lamar Cole, Southern Baptist missionaries to Mexico, returned to the States recently for furlough (address: c/o Dr. Stoney Cotton, 2601 Welborn St., Dallas, Tex., 75219). Born in Huttig, Ark., Dr. Cole lived in Lamesa, Tex., during childhood. Mrs. Cole, the former Oneita Henley, born in De Leon, Tex., lived in El Campo and Megargel, Tex., while growing up. Prior to their appointment by the Foreign

Mission Board in 1946, Dr. Cole was in the U. S. Army and had a medical residency at Memorial Baptist Hospital, Houston, Tex.

Rev. and Mrs. Billy B. Tisdale, Southern Baptist missionaries to the Philippines, are returning to the States for furlough (address: 301 Isgren Dr., Longview, Tex., 75601). Born in El Dorado, Ark., Mr. Tisdale grew up in Joinerville, Tex. Mrs. Tisdale is the former Helen McWilliams, Joinerville. They were appointed by the Foreign Mission Board in 1955.

Rev. and Mrs. Logan C. Atnip, Southern Baptist missionaries to Rhodesia, may now be addressed at 2468 Dawn Dr., Decatur, Ga., 30032. He is a native of Marmaduke, Ark.; she is the former Virginia Hill, of Elberton, Ga. They were appointed by the Foreign Mission Board in 1956.

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# A Smile or Two



"I haven't the heart to tell them they built in the crummiest slum area of the planet!"

## Sure thing!

Jimmy was busy again—this time mowing the lawn.

"Is your mother or dad home?" asked the door-to-door salesman.

"You know it!" Jimmy replied.

## Trained ear

Two physicians met in the parking lot at the end of a long day.

"I'm beat," said one. "My patients chew my ear off by the hour. How come you still look so fresh?"

"I don't listen," smiled the other physician.

## Last resort

Boss to stenographer. "Now we're getting somewhere. If the letter isn't in the waste basket, that narrows the search down to the files."

## Progress

Along with everything else the facilities for getting into trouble have also been greatly improved.

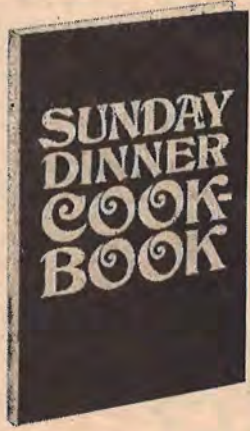
Let us be thankful for the fools. But for them the rest of us could not succeed.—Mark Twain

# Attendance Report

July 6, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	54	51	
Arkadelphia, Shiloh	27	12	
Berryville			
Freeman Heights	98	24	2
Rock Springs	61	46	
Camden, First	366	70	
Cherokee Village	84	46	5
Crossett			
First	517	173	
Mt. Olive	233	123	
Dumas, First	228	55	
El Dorado			
Caledonia	31	29	
Ebenezer	154	47	3
Fayetteville, First	492	125	2
Forrest City, First	482	127	
Ft. Smith, First	971	341	
Gentry, First	134	46	4
Greenwood, First	267	91	
Harrison, Eagle Heights	184	63	
Hope, First	424	165	
Hot Springs, Piney	188	85	2
Jacksonville, First	401	186	
Jonesboro			
Central	386	137	4
Nettleton	235	105	1
Little Rock			
Crystal Hill	115	56	
Geyer Springs, First	514	165	9
Life Line	397	157	
Manila, First	127	60	
Marked Tree			
First	111	41	1
Neiswander	79	41	
Monticello			
Northside	100	59	
Second	231	116	
North Little Rock			
Baring Cross	528	141	1
Southside Chapel	37	16	
Calvary	369	139	
Gravel Ridge	144	97	2
Harmony	57	20	
Highway	163	83	
Sixteenth Street	48	27	1
Sylvan Hills	222	98	
Paragould, East Side	219	92	2
Paris, First	334	123	2
Pine Bluff, Second	172	60	
Springdale			
Berry Street	72	26	
Claude Avenue	105	34	
Filmdale	277	75	
First	346	85	1
Tillar, First	44	25	
Van Buren, First	376	144	
Jesse Turner Mission	2		
Chapel	37		
Warren			
First	361	109	
Southside Mission	47	63	1
Westside	69	35	
West Memphis, Calvary	188	81	

## the Wife Saver



For the busy homemaker who dashes in from church each Sunday, hat leaning precariously, Bible and purse in hand, to answer the inevitable question, "Mother, what's for dinner today?" Mrs. Prokop gives 39 suggested menus and includes the easy-to-prepare recipe for each dish listed. The recipes serve average-sized families (4 to 6 people) and have been "kitchen tested, husband digested, son analyzed, and neighborhood criticized." **\$1.50**

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**DEACONESS GARB.** . . Women of the Baptist deaconess society Tabea, in Hamburg, Western Germany, are shown at work wearing the dress which has been traditional for more than a century among German deaconesses. (European Baptist Press Service Photo)

## Economic aid given for blacks

CHICAGO—The annual meeting of the 67,000-member Evangelical Covenant Church of America authorized an annual collection of \$67,000 for projects aiding black economic development.

A fund drive will begin in 1970 and continue until \$335,000 is obtained. Disbursement will be in the hands of a Committee of Black Covenanters.

The decision came after Herman Holmes, mid-West director of the Black Economic Development Conference (NBEDC), addressed the gathering. A flexible schedule had provided opportunity for such a speaker. The NBEDC is seeking \$3 billion in "reparations" from white churches and synagogues. —(EP)

## Judge weeps at sentencing youth

SEATTLE—A 14-year-old boy was found by Superior Court Judge Charles Z. Smith here guilty of first-degree murder and of five counts of robbery and one of attempted robbery.

As he sentenced the boy, Shane White, Judge Smith broke down and wept. For several minutes he was unable to continue.

He urged that "extraordinary care be taken to provide meaningful realistic and structured treatment and that the boy be protected against himself and the community."

"He is a product not merely of his own doing, but a product of our society and of his family," the judge said. He asked that others in the family seek help so they might not follow the same pattern.—(EP)

## New English Bible expected by March

NEW YORK—The complete New English Bible will be available in March, 1970, according to a joint announcement made here by Oxford University Press and Cambridge University Press.

In 1961 the New Testament of the New English Bible was issued. Seven million copies have been sold. Translation of the Old Testament and the Apocrypha will complete the version which was launched in 1947 by the universities.

A Joint Committee composed of representatives of British Protestant and Anglican Churches, the British and Foreign Bible Society, the National Bible Society of Scotland and Roman Catholic observers supervised the translation.

Scholars working on the version studied Hebrew, Aramaic, and Greek texts. The New English Bible is marked by the use of contemporary idioms as close to original meanings as possible.

Copies sold in the U. S. will be printed and bound in this country. A one-volume edition and a library edition of three separate volumes will be offered. —(EP)

## Sees challenge for church schools

RIVERSIDE, Calif.—A California congressman has called upon the nation's church-related schools to teach "respect, responsibility, restraint and religion" in order to counteract the "rant, riot, and ruin" that are being advocated elsewhere.

Congressman Jerry L. Pettis, a member of President Nixon's 21-man task force studying campus unrest, addressed 400 administrators and teachers from Seventh-day Adventist high schools meeting on the campus of Loma Linda University.

"Educators everywhere," claimed Mr. Pettis, "agree that the 1970s will either establish or destroy traditional concepts of American education.

"I am convinced that the '70s will be a time of special testing for church-related schools. I believe that in spite of all the trials and problems, they may now be entering their finest hour, for the intrinsic worth of their distinctive systems will be seen."

"When the curriculums of many schools are thought to be irrelevant," he said, "church schools can demonstrate the value of relating ethics to learning. . ."—(EP)

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