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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JULY 24, 1969

Personally speaking



Congratulates Arkansas

Executive Secretary Charles L. McKay of the Arizona Southern Baptist Convention recently paid tribute to our executive secretary-elect, Charles Ashcraft, in Dr. McKay's department in *Baptist Beacon*, the Arizona Baptist weekly.

Dr. McKay said his first reaction to the news that Dr. Ashcraft was accepting the Arkansas position was to feel "a tremendous loss to the cause of missions in the West."

"However," he continued, "my love, my appreciation, and my concern for Charles Ashcraft caused me to rejoice in the Lord that he repays his faithful, devoted servants who are so ready and willing to labor in hard and difficult fields."

Dr. McKay wrote of 13 years of association with Dr. Ashcraft during which time "we prayed together, worked together, cried together, and rejoiced together."

The Arizona leader recalled that during the 10 years Dr. Ashcraft served as a pastor in Arizona Convention territory, "he was thought so much of by the people of the four states involved that they elected him president [two terms] of the Arizona Convention. He also headed the Executive Board for two terms."

McKay recalls that the first time he met Ashcraft, just after he had started a Baptist work in Las Vegas with his own family as the nucleus, Ashcraft said to him:

"Chief, I drove more than 300 miles, all the way from Las Vegas, to tell you that you are looking at your answer and not your problem." And across the years, recalls Dr. McKay, "Ashcraft has proved himself to be the answer and never the problem."

Concludes McKay:

"For four years now he [Ashcraft] has served the Utah-Idaho convention faithfully and well. The work has never been easy but this good man has never asked for easy places. Like Caleb, he has asked for Hebron. It is wonderful that God has opened a larger door of opportunity and my

friend and brother is going to Arkansas. Arkansas Baptists, we congratulate you upon your choice for your leader. You have chosen well—our loss is your gain."

Erwin L. McDonald

IN THIS ISSUE:

REGIONAL MEETINGS are the focal point of the editorial, page 3, and the letter page 4, from Professor Jimmy A. Millikin, Southern Baptist College, Walnut Ridge.

SOAP BOX DERBY, page 5, sponsored by North Pulaski RA's is enough to move Mayor William F. Laman, North Little Rock, to declare July 20-26 as Royal Ambassador Week.

LUCIEN E. COLEMAN, special projects consultant for the Brotherhood Commission, page 7, will retire Oct. 1, after a long career of service.

IT'S OFFICIAL: New Orleans record attendance was 16,678 at the Southern Baptist Convention, page 12.

DARWIN E. WELSH has been named acting executive secretary-treasurer of the Utah-Idaho Southern Baptist Convention, page 12, to succeed Dr. Charles H. Ashcraft, who becomes executive secretary of Arkansas Baptist State Convention on Sept. 1.

GRADY NUTT, page 12, director of college relations at Southern Seminary, Louisville, will enter the field of professional entertainment Aug. 1.

COVER story, page 10.

Arkansas Baptist newsmagazine

July 24, 1969

Volume 68, No. 29

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

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

Speaking of regional meetings

Professor Jimmy A. Millikin of Southern Baptist College asks some pertinent questions about our recent editorial proposal for regional Southern Baptist Convention meetings instead of a national meeting. (See "The People Speak," page 4.)

As we envision regional meetings, they would neither conflict with nor duplicate the purpose of state conventions. Each regional meeting would be a Southern Baptist Convention meeting, concerning itself not with the usual affairs of state conventions, but with the affairs of the Southern Baptist Convention as a whole.

Organizationwise, we envision having one Southern Baptist Convention president, elected by Southern Baptist Convention messengers in all of the regional meetings, and presiding, in turn, at all of the regional meetings. All of the other SBC officers we now have could likewise be chosen, except, perhaps, in the case of the vice presidents. Instead of electing a first vice president and a second vice president for the whole SBC, as we now do, one or two vice presidents might be elected in each region, to serve only in their respective regions.

All of the SBC institutions, agencies, and commissions would make their reports to all of the regional meetings as they now do to the one national meeting. This would be extra trouble and expense, to be sure, but the greater number of Baptists they would be reaching would, we believe, make it worthwhile.

There would be no need at all for new and separate headquarters offices and personnel beyond the facilities and personnel now maintained in Nashville, for we would continue to have the same program as now.

There would be no radical change as to the authority of the Executive Committee as over what the authority of this representative body now has. Instead of being charged with the conduct of SBC business *between* annual national meetings, as at present, the Executive Committee would have full responsibility except for the limited matters designated for the regions.

The greater Baptist democracy we envision comes from the anticipation of many, many thousands more Baptists being brought into the annual meetings, with the messengers continuing to be elected by the local churches.

As to the fear expressed that pastors and lay people from small churches would most likely be

passed over in the selection by the various regional meetings of members to serve on the Executive Committee, we do not see this as a hopeless situation. Some plan could surely be worked out to guarantee small churches, town churches, and rural churches representation along with urban churches.

The argument that the one annual meeting as now held affords opportunity for messengers to express their approval or disapproval of issues and policies is sound in theory. But this argument breaks down in the impracticality of all of the 35,000 local churches having messengers at the annual meeting and all of the messengers having opportunity to be heard. As we have previously pointed out, there is not much "pure" democracy in the annual meetings as now conducted with only 10 to 15 or 20 thousand attending out of more than 11 millions. We believe that whatever we would lose in opportunity for messengers to speak their pieces and vote their convictions on each and every issue or policy would be more than repaid in the more efficient and more effective actions of a smaller governing body such as the Executive Committee.

Personally, we have no fear at all that some change to a more representative form of denominational organization would make Southern Baptists any different biblically or theologically from what we are under the present system of having one big national meeting each year.

We appreciate very much the communications we have had thus far on this matter and welcome further letters. We are especially interested in any new angles anyone has on the situation. Since the SBC Executive Committee is going to be making a new study in this area, at the direction of the Convention itself, your suggestions may prove helpful in the study.

Sez Clabe

A feller talkin to the annual meetin of the Association of Southern Baptist Colleges and Schools t'other day got to waxin eloquent on th great abundance of knowledge. He said from th birth of Christ to 1750 that human knowledge doubled. And from 1750 to 1900, it doubled. Then in the 50 years from 1900 to 1950, it doubled again. Now he is perdictin that by 1975 knowledge will double ever 2 $\frac{1}{2}$ months.

With all of this great wealth of knowledge, you'd think more of it would seep into television an th newspapers!

Additional thoughts on regional meetings

I raise my hand with pastor Abernathy in opposition to regional meetings and a representative Executive Committee to conduct the business of the SBC in lieu of the annual convention. Brother Abernathy has stated five excellent reasons for his opposition and I concur wholeheartedly with them. In addition, I would propose the following questions and observations to the proposal as set forth in your editorial (July 3, 1969).

1. What authority and purpose would regional meetings have which are not already functioning in the state conventions? What convention-wide matters could these regional meetings handle? Would they not be limited to business of a regional nature? It seems to me that this suggestion would only add to the growing complexity of the organizational structure of SBC life. It would also involve additional overhead; for to organize into regional meetings would eventually, if not immediately, call for a paid staff, headquarters buildings and equipment, etc. The only way this organizational structure could be practical would be to do away with the state conventions.

2. What authority would the proposed representative Executive Com-

mittee have which the present Executive Committee does not now have? If it is to have the same authority which the annual convention now has, I can hardly see how this will contribute to a more democratic process. The local churches would have practically no voice in determining the direction of convention-wide policies or in deciding convention-wide issues, such as the change in the name of the educational organizations or the name of the convention itself. The pastors and members of the smaller, less influential, and less known churches would invariably be overlooked in the selection of the membership of the Committee. To some extent, the inclusion of these individuals has always been, is now, and probably will always be less than ideal. However, under the present set up, each church, regardless of size or influence, has the potential privilege of sending messengers, regardless of how prominent, to express approval or disapproval of various issues and policies. And in this day of facilitated travel, more and more are doing just this. To be sure, to abolish this method of Convention decision making might avoid some embarrassing moments, like the rejection of QUEST, but to do so is not likely to contribute to a "more effective democracy."

The proposal of a representative body charged with conducting the business of our whole denomination is, I fear, only a short step from the Presbyterian style church which Dr. Robert Alley of the University of Richmond, the critic of Criswell's book on the Bible, and his group desire to make of the SBC (see Newsweek, May 5, 1969). Lately, there have been other theological rumblings from other sources which suggest that the autonomous local church ecclesiology is no longer adequate to meet the issues of our time and is standing in the way of progress and change in the SBC. It appears that some of our more "enlightened" brethren feel too hampered by the large voice which the "un-enlightened" have in our denomination.

Perhaps the convention idea is somewhat cumbersome. Maybe it is not the most efficient or convenient. But it is still the most democratic and agrees best with the autonomous local church ecclesiology of Southern Baptists. For ecclesiastical democracy and against future ecclesiastical hierarchy or at best bureaucracy, I vote NO for any proposal to abolish the annual convention. —Jimmy A. Millikin, Professor of Religion, Southern Baptist College, Walnut Ridge, Ark. 72476

Seeking for truth

I enjoy Dr. Selph's "Beacon Lights of Baptist History." His recent article on Dr. C. H. Toy was excellent. I appreciated the fairness and perceptive understanding of Dr. Selph's treatment.

I would like to make several observations: One being that Dr. Toy "never demanded that his views on any subject should be accepted without question." He always gave the pros and cons on every disputed question and then simply stated his own preference.

The other fact is a statement by Dr. W. O. Carver that today the critical views that Dr. Toy espoused in the 1870s receive regular hearing in the classes of Southern Seminary (as well as our other seminaries). These views are presented along with other scholarly views about which each student must make up his own mind. This is the Baptist way.

We are people of the Book. We are a people of the free conscience and the open mind as well. If God is Truth and the Bible is His Book, we have nothing to fear in subjecting it to the most thorough study and the most rigorous analysis. Man does not have to

defend God or His Book. God will take care of that.

In the meanwhile, we must pursue our search for truth by embracing it when we find it and following it wherever it leads us. Truth when really found and faithfully followed can lead nowhere but to God and a richer knowledge and fellowship with Him. If a few miss the way and land in the ditch of unbelief and skepticism, this is no justification for closing our minds and assuming that what we presently know as truth is all there is to know.

Many of the facts I have cited can be verified in William Mueller's *A History of Southern Baptist Theological Seminary*. I do not intend this letter as a criticism of Dr. Selph's article; but as some observations arising from it.—Carroll Evans, Pastor, First Baptist Church, Manila, Ark. 72442

The Texarkana vote

We are happy to report that "liquor-by-the-drink" was defeated in Texarkana, Arkansas. The vote was 698 for—1,398 against, two-to-one, with a couple to spare. We won in every precinct except one.

May God be praised, and our thanks to all who contributed and served in the defeat of this menace to our society. We appreciate so much the advice and counsel given by Dr. Henry Goodloe of the Christian Civic Foundation of Arkansas, Inc., and the prayer of our Christian friends in Arkansas. —W. V. Garner, Pastor, Immanuel Baptist Church, Texarkana, Ark.

Arkansas all over— Tony Berry attends Billy Graham school

Tony Berry, Walnut Ridge, was selected among 35 other Southern Seminary students to attend the Billy Graham School of Evangelism, held in New York's Madison Square Garden, June 16-20.

During the week in New York, Mr. Berry attended classes held by associates of Dr. Graham. In the evenings, he served as a member of Dr. Graham's team, working with the Billy Graham Crusade.

Mr. Berry is the son of Mr. and Mrs. Robie Berry, Walnut Ridge. His wife is the former Ann Holt of Manila. He is working on his master of divinity degree at Southern Seminary, Louisville, Ky.

'Voice of Youth' at Booneville First

The 'Voice of Youth' is a publication put out every three weeks by the youth of First Church, Booneville, as a part of the summer youth program.

With the guidance of Robert H. Dickson III, youth director of the church, the young people are taking part in this "extensive effort to draw the youth closer together in Christ, through this literary means of expression. This publication provides the youth with a means and medium of expression by which they may voice their feelings and ideas on almost any subject," according to Mr. Dickson.

The publication, written, published, and distributed by the young people, contains news items, editorials, articles, activity calendars, poetry, and illustrations—all on widely varied topics.

The publication helps to coordinate numerous activities of the church youth, such as tennis lessons, chalk talk classes, discussion and instruction groups, and art and singing groups.

D. Doyle Haire, pastor of First Church, said about the effort, "There are many different kinds of activity, and everyone can surely find something in our program that will appeal to him."

Licensed to preach

East Side Church, Ft. Smith, recently licensed David Organ Jr. to preach the gospel. David accepted the call to preach in one of the church's Crusade of the Americas services in the spring.

The church presented the license to him in the Vacation Bible School parents' night June 15.

Mr. Organ is the son of Mr. and Mrs. David Organ, 3121 South Cliff Drive. He has just graduated from Southside High School of Ft. Smith, and plans to enter Ouachita University in the fall.

Penn Memorial GA's recognized

Penn Memorial Church, Eureka Springs, recognized five members of its Girl's Auxiliary as Maidens of the King's Court in a recent Sunday morning service.

The girls were Paula Clemons, Terry Weems, Mary Jane Reeder, Tracy Gray, and Jewel Wiser.

Mrs. Ron Gammill and Mrs. Larry Nelson are leaders of the Penn Memorial GA's, with the assistance of Mrs. Ola Bequette and Mrs. J. W. Clemons. Mrs. Vincent Reynolds and Mrs. Beulah McBee served on the reviewing council.



ROYAL AMBASSADOR WEEK—North Little Rock Mayor William F. 'Casey' Laman has proclaimed July 20-26 as Royal Ambassador Week in North Little Rock and Soap Box Derby Day as Saturday, July 26.

Shown at the wheel of one of the soap box derby entries is Mike Glaze of Park Hill Church. Looking on (standing, left to right) are: Ozzie Berryhill, North Pulaski RA Association leader, Henry Boerner, Association secretary, Steve Glaze, RA youth president, C. H. Seaton, State RA leader, and RA members Richard Wiseman and Terry Spears.

North Pulaski RA's sponsor soap box derby

One of the most exciting events of the year for Royal Ambassadors will be the first annual North Pulaski R.A. sponsored soap box derby to be held Saturday, July 26, in North Little Rock.

This event will climax North Pulaski Royal Ambassador Week in North Little Rock, which has been proclaimed by Mayor Laman as the week of July 20-26. All R.A. chapters are being urged to hold special meetings during this week and to conduct an outing or picnic for their group as well as participating in the soap box derby.

Ozzie Berryhill, R.A. associational leader said, "this should be a most thrilling day for all R.A.'s who build and enter a car in the big race. We plan to have 25 to 30 cars registered for the race which is to be held on the ¼-mile downhill raceway of Camp Robinson Road, starting at the top of the hill at the St. Joseph Orphanage entrance." Mr. Berryhill further explained that although this is an R.A. sponsored event, it is open to all boys ages 9 through 17, such as Boy Scouts, neighborhood groups, Demolays, etc., as long as the boys build their own racing cars and follow the set of construction tips available at the association offices, 1612 Maple, N. L. R. There will be a \$1.50 car registration fee.

All cars will be safety checked by

qualified men headed up by Mr. 'Stu' Flanders of Stuart's Muffler shop and Mr. Bob Brown, service manager of Russell Chevrolet. The race will start at 1 p.m. with car safety inspection and driver qualification check, with the actual racing getting underway at 2 p.m.

"The public is invited to come out and join in the thrill of watching a real race for speed, driving skill and the awarding of championship trophies to these young men," Mr. Berryhill said.

For additional information, contact Mr. Berryhill, FR 5-6609, Henry Boerner, Association secretary, SK 3-4385, or stop by the offices at 1612 Maple, North Little Rock.—Henry Boerner.

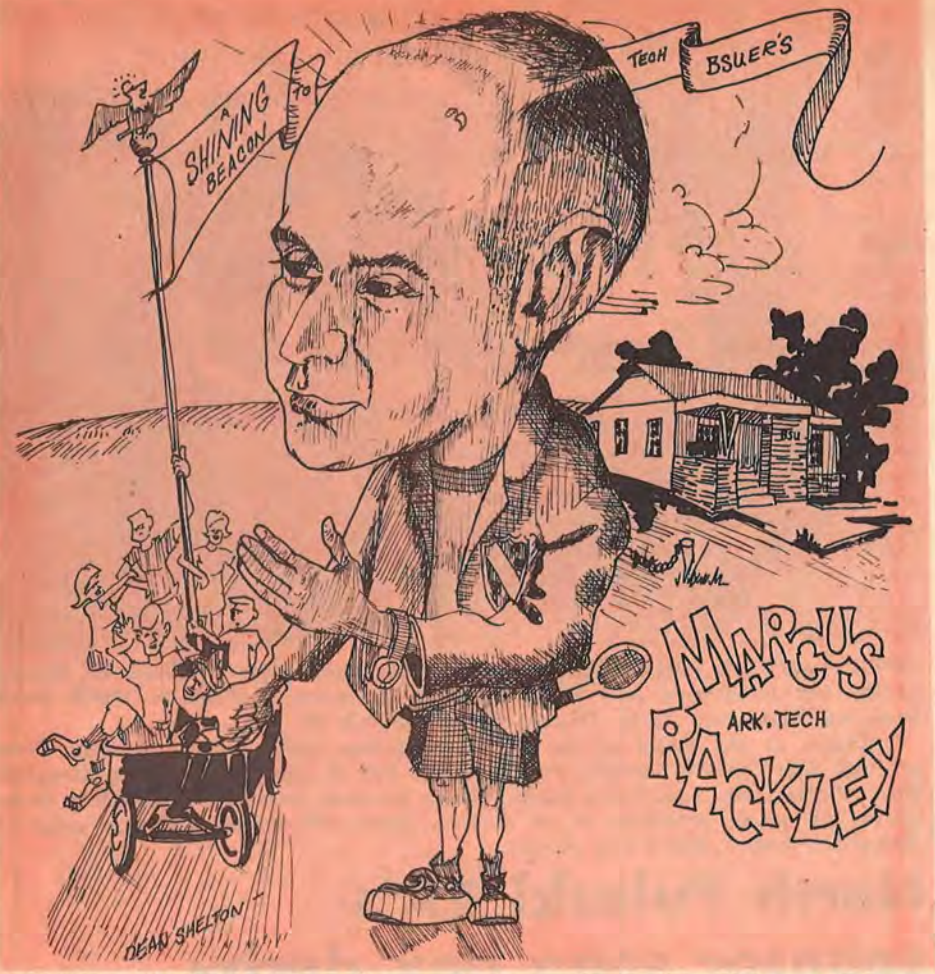
Glen Smith resigns from Liberty Church

Glen Smith has resigned as pastor of Liberty Church, Walker, in Calvary Association.

He will be available for full-time, supply, or interim pastorate.

He has been pastor of Stanfill Church and Holly Springs Church.

He may be reached at 524 W. 4th Street, North Little Rock, Ark. 72114, telephone FR 4-6532.



MARCUS RACKLEY is now director of the Baptist Student Union at Arkansas Tech, Russellville. A native of Conway, he is a graduate of Hendrix College and Golden Gate Seminary. He has served as pastor and volunteer worker in Baptist student work in California. Tennis courts adjacent to the Baptist Student Center at Tech allow Marcus to practice his favorite sport in his spare time.

Stuttgart First calls David C. George

First Church, Stuttgart, has called Dr. David C. George as pastor.

Born in Monroe, La., Dr. George later moved to San Antonio, Tex., where he graduated from Alamo Heights High School. He was licensed to preach and ordained in Trinity Church, San Antonio. He is a graduate of Howard Payne College, Brownwood Tex., and earned the bachelor of divinity and doctor of theology degrees from Southwestern Seminary, Ft. Worth.

At Howard Payne College, he majored in history and speech arts. He was a member of the College Theater, the debate team, and Alpha Chi honor society. He served as president of the Baptist Student Union.

He comes from First Church, Shreve-

port, La., where he has been associate pastor for four years. He has served as a mission preacher in South Dakota, in youth revival programs of the Texas Baptist's Division of Student Work, and for two years as pastor of Willow Point Church, Bridgeport, Tex.

His wife, formerly Peggy Ratliff of San Antonio, is a graduate of Howard Payne College. They have one daughter, Jennifer, age 3.

Available minister

Dr. E. F. "Preacher" Hallock, of First Church, Norman, Okla., is retiring from his church and will be available for church or associational conferences on the deeper spiritual life.

Those who know him will attest that few men have had a richer experience in prayer and faith and Bible study than "Preacher" Hallock. My own life has been immeasurably enriched by contact with him.

He will be with First Church, Fayetteville, in October. Churches interested should write him c/o First Baptist Church, Norman, Oklahoma.—J. T. El-



DR. GEORGE

Clear Creek Association

Miss Martha Hays, daughter of Mr. and Mrs. Archie Hays, Van Buren, is serving as music and youth director for First Church, Ozark, for the summer. Miss Hays is a 1967 graduate of Van Buren High School. She is a junior elementary education student at Ouachita University.

Floyd D. Painton, pastor of Ozone Church, north of Clarksville, since 1963 has resigned and moved to New Mexico. During his 6 years at Ozone there were 50 additions to the church, half of these by baptism. A new church building is being planned with an accumulated fund on hand of \$2,500.

George Payne, pastor of Batson Mission of First Church, Clarksville, for the past 11 years has resigned effective Aug. 1. Mr. and Mrs. Payne will move to Conway where Mrs. Payne will do graduate study. The Batson work has been largely developed during Mr. Payne's ministry there. An auditorium and educational building were constructed. Young people from the mission are now in training at the Baptist Medical Center, Little Rock, Ouachita University, and Southwestern Seminary, Ft. Worth.

First Church, Ozark, has purchased a lot in west Ozark for construction of a new parsonage. The church has sold the present parsonage.

Garland Morrison is the new pastor.

Charles Starbird, deacon in First Church, Alma, was recently recognized by the Arkansas Bar Association for over 50 years' service as an attorney in Arkansas. The Alma church had a bus load of 37 young people and sponsors at Foreign Mission week at Ridgecrest recently. Ten decisions were made in the morning service on Sunday following the trip. Of the decisions, one was a profession of faith, two were decisions to become missionaries, and one surrendered to the ministry. Truett Thomas is minister of music and youth. Edward L. Smith is pastor.—Paul E. Wilhelm

Vickie Lynn Lumley is Queen Regent

In a recent GA coronation service at Trinity Church, Malvern, Miss Vickie Lynn Lumley was recognized as Queen Regent-in-Service.

As part of her service for the past year, Vickie Lynn has directed a children's choir. Members of the choir took part in her coronation service as ushers and attendants, and in song.

Mrs. Ronald Massey is GA chairman of Trinity Church.

Coleman to retire from Brotherhood post

Lucien E. Coleman, special projects consultant for the Baptist Brotherhood Commission, will retire Oct. 1, according to an announcement by George W. Schroeder, executive secretary-treasurer of the commission. Coleman plans to continue his work with Southern Baptist churches, however, as a revival speaker, leader of stewardship campaigns in churches, and in other capacities as needed. He has served as associate pastor and minister of education in an Arkansas church. Later, he was appointed associate general secretary of the Arkansas Baptist State Convention. From there, he went to the Kentucky Baptist Convention as Brotherhood secretary. In 1958, he joined the staff of the Brotherhood Commission.



MR. COLEMAN

Since becoming a Christian at 13, Coleman has served in churches as deacon, Sunday School superintendent, Training Union director, and choir director. He also served as associational moderator.

He was born in Pleasant Hill, Ark., attended Castle Heights Military Academy in Lebanon, Tenn., and graduated from the England (Ark.) High School. Coleman holds degrees from Ouachita Baptist University, Cumberland University Law School, and Samford University.

Before entering on a church-related career, Coleman practiced law in Arkansas for 21 years. His law practice led to service in the Arkansas Legislature, where he served one year in the State House of Representatives as Secretary to the Speaker, then he was elected to the State Senate, where he served four years.

Coleman was married in 1928 to the former Beulah Mae Mellard, of Fordyce. They have two sons, Dr. Lucien E. Coleman Jr., who is on the faculty at Southern Seminary, and Dr. Robert F. Coleman, a faculty member of Vanderbilt University's School of Medicine, Division of Hearing and Speech Sciences.

The Colemans will continue to make their home in Memphis.

Wins attendance pin for fifteenth year



MRS. LARRY McDERMOTT, the former Linda Lancaster, is pictured above with Gilmore Wood, Sunday School superintendent of First Church, Parkin, as she was recognized recently for 15 years' perfect attendance. She is the daughter of Mr. and Mrs. Dalton Lancaster, Parkin.

Malvern First Church calls Morris Smith

First Church, Malvern has called Morris L. Smith as pastor.

Mr. Smith has served as pastor of First Church, Morrilton, for the past seven years. He has served on the Executive Board of the Arkansas Baptist State Convention since 1964, and is also a member of its Operating Committee. He is a graduate of Little Rock Central High School and holds a bachelor of arts degree from Ouachita University. He attended Southern Seminary for two years and received the bachelor of divinity degree from Southwestern Seminary.



MR. SMITH

Before going to Morrilton, he was pastor of Watson Chapel Church. He held part-time pastorates while attending college and seminary.

Mrs. Smith is the former Elizabeth Reed of Benton. They have four children, Stephanie, Susan, Sharon, and Scott.

IF you get too high up, you discover there are not many friends around.

Baptist beliefs

Gambling at the Cross

BY HERSCHEL H. HOBBS

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

"And they parted his raiment, and cast lots"—Luke 23:34b

According to Roman custom the soldiers who carried out an execution were permitted to divide among themselves the victim's personal effects. A crucifixion detail was comprised of four soldiers and their commander. These four soldiers were dividing Jesus' effects beneath the cross.

Jesus had only the clothes that he wore. He was crucified naked. So his clothes were the lot of the soldiers. Normally a Jew's clothing consisted of sandals, a headress, a girdle, an outer garment, and an inner garment. Each soldier took one of these items. John 19:23-24 says that Jesus' inner garment was seamless. So rather than to tear it, the soldiers gambled for it.

Psalm 22 describes our Lord's crucifixion in detail. And verse 18 reads, "They part my garments among them, and cast lots for my vesture." These soldiers neither knew nor cared that they were fulfilling scripture.

If this scene seems crass to us it should be remembered that these soldiers were pagans. To them this scene of death was common. They were simply obeying the orders of their superiors.

A far more pitiful scene is to see men today gambling at the foot of the cross. And the stakes are their immortal souls. They ignore the Saviour on the cross to pursue worldly values. They despise the eternal blessing which Jesus gives in order to lay hold upon the trinkets of the world. Like the clothes for which the soldiers cast lots these trinkets are soon gone. In a real sense such gamblers have lost out in this world and in the world to come.

Far better it is to cast your lot with Jesus. For in so doing you receive from him the eternal robes of righteousness which neither fade nor cease to be.

New pastor for Pocahontas First

S. Ray Crews has been called as pastor of Pocahontas First Church.

Mr. Crews was ordained by First Church, Piggott, in 1953. He received his education from Southern Baptist College, Arkansas State University, and Southern Seminary.

He began his ministry at Huffman Church, Blytheville, and he has served churches in Missouri and Kentucky. He has been pastor of Eber Memorial Church, Detroit, Mich., for the past six years.

He served for two years as representative for Michigan at Nashville on the Committee of Boards. He was first vice president of the Michigan state convention, and was a member of several of its committees.



MR. and MRS. CREWS

Beacon lights of Baptist history

Paid in pickles

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

Stories about "paying the preacher" provide a never-ending source of humor and conversation. The amount, ways of doing so, and circumstances surrounding the incidents are as varied as the people to whom they happen.

John Francis Herget entered William Jewell College, Liberty, Mo., Sept. 3, 1891. When he boarded the train in St. Louis, with three other ministerial students, to make the trip to college, friends and relatives were present to see them off.

Dr. W. H. Williamson, editor and owner of *The Central Baptist* was also a passenger on the train. Discovering the four young men were ministerial students he passed his hat out the window of the coach and asked the well-wishers if they would take a collection for the ministry. Entering into the spirit of the occasion the group with great show dropped coins into the hat. As the train pulled out, Dr. Williamson counted the change and announced, "Well, boys, there are exactly sixty cents here, and since there are four of you, each will get fifteen cents." Fifty years later, Dr. Herget displayed these coins, an 1887 nickel and the 1868 dime, along with the yellowed piece of paper in which they had been wrapped and upon which he had written the occasion of their receipt.

Easter Sunday, 1892, Herget preached his first sermon at Mt Nebo, a little country church five miles southeast of Liberty. He was told that an engagement had been made for him and his college mate, Carl Matteson. Herget was eighteen and had never preached. He began searching his Bible and settled on the text Mark 3:2, "and they watched him." With pencil and paper he began writing his sermon. After thirty-two pages and still not through the introduction he threw aside the paper in disgust, and scribbled out three or four points to present his message. This was the end of sermon writing for him, except on special occasions and then they were written out after he preached them.

On Easter Sunday the two young men made their way to Mount Nebo. Upon arrival they learned that they were not expected. It was early, so they decided to ride over the community and announce they would preach at eleven o'clock. A German Methodist Sunday School was in progress nearby. It was invited and came over as a body. The small Baptist church was packed. Because he seemed better prepared, John Herget preached at the morning hour and Matteson in the afternoon. After the morning services Herget was given a jar of pickles for his pay.

Thirty-six years later, when John F. Herget was president of his alma mater, William Jewell College, he was invited back to preach at Mount Nebo. At the service that day three people who had heard him on the first occasion were present. After the dinner on the lawn he was presented with a bottle of pickles with these words, "We can do as much as they did."

*J. C. Maple, R. P. Rider, *Missouri Baptist Biography*, Vol. 1 (Western Baptist Publishing Co., Kansas City, Mo., 1914) pp 51-55

GA Coronation at Parkin First Church

The Girl's Auxiliary of First Church, Parkin, was presented in a coronation service recently during a Sunday evening worship hour.

Ladies-in-Waiting were Dianne Henderson, Jeanette Whatley, Jeanette Peden, Peggy West, Lynn Sitz, and Wanda Brown.

Receiving the Queen's crown was Beverly Spurgin, who was also presented a white Bible by the WMU in recognition of her work in the GA's.

Cristi Spurgin was flower girl; Curtiss Doss was crown bearer; and Chuck Slabaugh was Bible bearer.

Candle lighters were Debbie Stevens, Carrey Cole, Jan McDermott, Cindy Slabaugh, Marsha McNeil, and Mary Jo Wood.

Advancing to Maidens, but unable to participate in the service, were Pam Scarlet, Aimee Sisco, and Deborah Lindley.

Mrs. Lyle Kirby is GA counselor. She was assisted by Mrs. Allen Carden, WMU president, and by Mrs. Byrd Lane.

Dr. Murphy honored by Memphis church

Dr. Slater A. Murphy Sr. was honored recently by members of Highland Heights Church, Memphis, upon completion of 27 years as pastor of that congregation.

Mrs. Murphy was included in the appreciation of the members for her loyalty and devotion, "beyond the call of duty."

During Dr. Murphy's time there, church membership has grown from 1,749 to 3,850; Sunday School enrollment, from 1,184 to 2,061; Training Union enrollment, from 256 to 1,015. The value of the church plant has increased from \$50,000 to more than \$2 million, including a new auditorium, educational building, and activities building.

Ravenden Church ordains Chatman

Truman Chatman was recently ordained to the ministry by First Church, Ravenden.

His father, Roscoe Chatman, pastor from Poplar Bluff, Mo., delivered the ordination sermon. Special music was provided by Caral Hill.

The ordaining council was: Henry Weaver, deacon of Ravenden Church, moderator; Bill Johnson, College City; Jim C. Tillman, pastor, First Church, Walnut Ridge; George C. Head, pastor, Smithville Church; Dennis Schudder, deacon of Walnut Ridge Church; and Cecil Hollis, Mt. Zion Church, near Poplar Bluff, Mo.



MR. CHATMAN



MR. MAPLE

Dick Maple to Markham Street

Dick Maple recently accepted a call to Markham Street Church, Little Rock, as Minister of Music and Youth.

Mr. Maple is a graduate of Oklahoma Baptist University. He has served at the Gaines Street Church, Little Rock, Grand Avenue Church, Ft. Smith, and came to his present place of service from First Church, Heavener, Okla.

Mrs. Maple is the former Martha Ann Sutton of Blevins. They and their son Stan, reside at No. 1 Meadowbrook Drive.



MR. AND MISS CITIZENSHIP—Mr. and Mrs. Jane Wilson were elected Mr. and Miss Citizenship of Southern Baptist College for the school year 1968-1969.

Mr. and Mrs. Wilson are from Batesville, where Zane served as pastor of a rural church. He has served as pastor of the Newport First Church Mission for the past two years while attending SBC.

Zane received the Rural Church Award at the graduation exercises at SBC recently.



Feminine intuition

by Harriet Hall

In his Father's footsteps

The phone rang. The editor of the paper wanted to know my reaction to the news that my brother had accepted the presidency of Ouachita.

"I'm very happy about it," was my first thought. I have always been happy to admit that I am Daniel's sister—and I hope it works the other way around most of the time. As for my feelings about Ouachita—they are still exactly as I wrote in Green Shoot from Gum Log.

"I loved the campus from the moment I first saw the large oak trees spreading their leafy branches above the winding Ouachita River below. This was my home. I had grown up here. I had taken my dolls in swimming in the little stream in the woods back of the gymnasium. I had cooked supper over a fire in the ravine that separated the gymnasium from the athletic field, long before the big bulldozer had come to make a road there. I had watched my brothers play ball on the spot where Mitchell Hall now loomed before me." Ouachita was home for me until I married.

My father went to Ouachita in 1932. He served as vice president in '32, acting president in '33, and in '34 was elected president, serving until his retirement at commencement, 1949. So, just for the record, he gave 17 years in service to Ouachita. I feel they were among the best years of his forty-plus years in the field of education. My brother has served about twenty years already in education. I wish him many more.

Daniel and I grew up in a family which totaled seven in number. When the three older children married, leaving only four of us, our folks decided we could comfortably fit into an automobile for a vacation. Elizabeth, Richard, and George never missed an opportunity to tell us how lucky we were to be the youngest part of the family, since we got to make a number of extensive trips together. On these excursions to Canada, Mexico, and many parts of the United States, I got to know the fellow pretty well—the man who is to be the new president of Ouachita. My hope and prayer for him is that he will do a good job following in his father's footsteps and in his Father's footsteps.

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

Missionary notes

Rev. and Mrs. Tom C. Hollingsworth Southern Baptist missionaries who have completed furlough in the States, sailed June 29 for Argentina (address: Bolanos 141, Buenos Aires, Argentina). He is a native of Gatesville, Tex. She, the former Marceille Sullivan, born in Monticello, Ark., lived in Little Rock and Pine Bluff, Ark., and Dallas and Fort Worth, Tex., as a girl.

Rev. and Mrs. Jesse L. Kidd, Southern Baptist missionary associates for southern Brazil, sailed June 29 to begin their assignment (Address: Caixa Postal 1011, Campinas, Sao Paulo, Brazil). Prior to their marriage in 1967, Mrs. Kidd, the former Wilma Gemmill, was a missionary associate in Rio de Janeiro, Brazil. Mr. Kidd was an independent Baptist missionary in Volta Redonda, state of Rio. He is a native of Urbana, Ark., she of Winside, Nebr. When they were employed by the Foreign Mission Board on March 13, 1969, he was pastor of Marrable Hill Baptist Church, El Dorado, Ark.



JAMES SMALLEY, Baptist Student Director at Southern State College for the past eight years, has moved to Little Rock to lead the Baptist Student work at Little Rock University and University of Arkansas Medical Center.

A graduate of the University of Oklahoma and Southwestern Seminary, at State College of Arkansas from 1955 he served as Baptist Student Director to 1961.



DR. DANIEL R. GRANT, professor of political science and director of the Urban and Regional Development Center at Vanderbilt University, Nashville, Tenn., has accepted the presidency of Ouachita University, effective Feb. 1. Here Dr. Grant views the memorial tablet on the James Richard Grant Memorial Building, at Ouachita, named for his father, who headed the Baptist school from 1934 to 1949. Dr. Grant succeeds Dr. Ralph A. Phelps Jr.

From the churches

Minor E. Cole is serving as interim pastor of Lee Memorial Church, Pine Bluff.

First Church, Mountain Home, has begun a youth choir to present "Good News." After only two meetings, the choir has 34 members.

Central Church, Magnolia, recently ordained Ronald Melroy Ford to the ministry. He is a junior ministerial student at Ouachita University, and the son of Mr. and Mrs. Melroy Ford. His wife is the former Kay Sowell, North Little Rock.

YWA's of Central Church, Magnolia, are providing care for pre-school children for three hours every other week. The purpose of the project is to give mothers free time for leisure or other activities. It is free to church members.

First Church, Hot Springs, had as

visitors on July 15 the New Hope Singers, Plymouth Park Church, Irving, Tex., who presented "King's Road," an original folk musical.

Central Church, Hot Springs, has a 15-year-old member, Miss Polly Anne Chitwood, who was recently named "Miss Sixteen of Hot Springs." She will represent Arkansas in the national semi-final competition.

Central Church, Jonesboro, recently recognized Allen Simmons, minister of music and education, at the beginning of his second year of service with the church.

Frank Arnall, has joined Second Church, Little Rock as interim minister of music. He will direct all of the music activities of the church through the month of August.



BAPTIST STUDENT state officers for the 1969-70 school year are, left to right: David McLemore, Arkansas A&M, president; Dean Shelton, Arkansas Tech, vice president; Nancy Archer, Ouachita University, secretary.

The cover:



Buffalo River

The Buffalo River near Jasper, Ark.

One of the most beautiful rivers in America—running at a fast speed through miles and miles of virgin country—through towering cliffs and on to the White River.

Once one enters this river by boat, there is no getting out—because of the cliffs and wild country—until he has traveled 20 to 40 miles (depending upon the embarkation point).—Photo by Phelps, Arkansas Publicity and Parks Commission.

Deaths

MRS. GLENDON McCULLOUGH, wife of the Southern Baptist Home Mission Board's secretary of Missionary Personnel, died in Atlanta, Ga., July 13.

She attended Southern Seminary in Louisville, and was employed as assistant young people's secretary for the Georgia Baptist Convention at one time.

C. C. White dies

C. C. (CONNIE) WHITE, 66, North Little Rock, died July 19.

He was commissioner of the County Road and Bridge Department for 17 years and a former candidate for Pulaski County judge. He also worked for 17½ years for the state Highway Department as a district engineer at Camden and Pine Bluff.

He was a member of Park Hill Church, Virgil Taylor Sunday School class, and of Albert Pike Masonic Lodge.

Survivors include his wife, Mrs. Mary Alice Griffin White; a daughter, Mrs. Joan Bellah, Wichita Falls, Tex.; a brother, Gordon M. White, Little Rock; and a sister, Mrs. Milton Young, Little Rock.

Your state convention at work

Ways of building an evangelistic church

Today we are hearing from many sources statements like "The church must be relevant," and many other such comments. The average Southern Baptist pastor gets confused as to what his church is supposed to be and do.

The main business of a church, of course, has always been to get "The Good News" to the people. Evangelism and missions are the main business of a church. In order to do this, we must major on the Word. This is done by teaching the Bible, visiting and doing personal work, singing, preaching the Word, and calling for mourners. I would like to see some church go back to majoring on these things like the New Testament churches did.

Here are some suggested books to help you build an evangelistic church. Of course, there are scores and scores of others. You may find one or two in this list that you do not know about that will be a blessing to you.

New Testament Churches by George W. McDaniel. This book was out of print for years, but is back in paperback at the Book Store. Dr. McDaniel was one of our strongest Baptist leaders. This was one of our main textbooks when I was in Ouachita College.

How to Build an Evangelistic Church by Mack R. Douglas. (Out of print)

The Power of Positive Evangelism John R. Bisagno, \$1.50

The Power of Positive Praying by John R. Bisagno, \$.95

Evangelism and Truth by Clark H. Pinnock, \$.50

The Defense of Biblical Infallibility by Clark H. Pinnock, \$.75

Set Forth Your Case by Clark H. Pinnock, \$1.50

Evangelism and the Sovereignty of God by J. I. Packer, \$1.95

Fundamentalism and the Word of God by J. I. Packer, \$1.65

Authority by D. Martyn Lloyd Jones, \$1.25

The Church and the Ordinances by Buell H. Kazee, \$2.00

Man to Man by A. C. Archibald. (Out of print)

You Can Witness With Confidence by Rosalind Rinker, \$2.50

The Company of the Committee by Trueblood, \$2.50

Dry Bones Can Live Again by Robert E. Coleman, \$3.95

The Secret of Soul-Winning by Stephen F. Olford, \$2.95

Handbook on Evangelism by Newman McLarry, \$1.25

A Church Revival by C. E. Matthews (Out of print)

Blessings on you as we make a real effort to come back to missions and evangelism.—Jesse S. Reed, Director of Evangelism

What time is it at your church?

What time is it? For some it is later than they realize. For others the time may be just right.

For selecting, enlisting and electing Brotherhood officers the time is just right and should be done now. This is true of both associational officers and church officers.

Associational Brotherhood officers and church officers should be selected now so that they may start making plans for the October-December quarter, including the District training ses-

sions planned for October. Officers needed include Associational director, Baptist Men's leader, secretary, and a Royal Ambassador leader. The Associational director is a key man and should be chosen with care. After the director is selected he, of course, will assist in selecting the other officers.

The Brotherhood director is the key man for the church organization. After the director has been selected he will assist in securing the officers for the unit organizations. These include for Baptist Men a president, vice-president, secretary, Mission Study leader and Mission Action leader, and for boys a Royal Ambassador leader. The Royal Ambassador leader will assist in the selection of his committee who will in turn enlist counselors to work with the boys. All these officers should be elected by the church.

Early selection of Brotherhood officers enables them to prepare properly for their work and make program plans projected over a longer period of time. It also enables them to arrange their schedules so they may attend the district and associational training clinics.

What time is it? If missionary education for men and boys in your church is your aim now is the time.

Helpful informational materials regarding the Brotherhood program of missionary education and involvement in mission actions for men and boys are available from the Brotherhood Department. Our services in helping organize units of Brotherhood work are also available to churches throughout the state. Call on us if we may be of service to you.—C. H. Seaton

JUNIOR MUSIC CAMP

August 11-14, 1969

(Begins Monday with evening meal,
closes Thursday at 3:00 P.M.)

FOR:	Juniors and Music Ministry Leadership	
PLACE:	Ouachita Baptist University, Arkadelphia	
COST:	Advance registration	\$ 5.00
	On arrival at camp	10.00
	Total per person	\$15.00

DEADLINE: Registration deadline is July 30. Send name, age, sex, counselors' names and addresses, and \$5.00 registration per camper to Church Music Department, 525 West Capitol Ave., Little Rock 72201. Make checks payable to Church Music Department. Last minute changes cannot be made because of dormitory and classroom assignments.

COUNSELORS: Each church must furnish 1 counselor for each 1 to 10 campers, one female for girls and one male for boys. If your church cannot send counselors with your group, add \$1.00 to each camper's registration fee, and the Music Department will hire counselors for your campers.

Students working among migrants

(Ruth White of Arkansas A&M is one of 14 Arkansas students working among migrants at Aumsville, Oregon.)

We arrived June 8 at Ben Belden's camp. The first chore was to clean up the cabins. To many of us this was the first time we had been faced with such surroundings. Here we are living in two crude wooden cabins—five girls in one small room and eight boys in the other cabin. We use one room of the girls' cabin for the kitchen.

Bright and early Monday morning we arrived in the strawberry patch, ready and eager to pick those berries. We have now worked in the strawberries for a couple of weeks. Next week we will pick raspberries. Then in July we will pick green beans. One thing for sure strawberries make you humble!

God has blessed us in many ways since we arrived at camp. We have two services a week, on Wednesday night and Sunday morning. The migrants' response is great! For our Wednesday night service we had approximately 30 children and adults present. At least twice a week we have been having a coffee house. Also, we have started Vacation Bible School each afternoon from 4 to 5 p.m.

We have charge of the worship hour in different churches throughout Oregon. We present a message in song and testimony. God has been in our midst; at our first service there were six rededications. Praise God!

We are also involved in various sports in the afternoon. Volleyball is our main sport.

To speak for the entire group, I say that we love it here. We love God and these people. We want to show others what God has done for us and relate Christ to them.

Remember to pray for us as we strive to live for Christ and let him live in us.—Yours in Christ, The Migrants, Ruth White

BULLETIN

The Briefing Meeting, Aug. 5, shown in the Arkansas Baptist Diary, will not be for Training Union directors.—Ralph W. Davis



Avoid trouble on road to good church leadership.

TRAINING UNION NEGLECT

New Orleans record attendance: 16,678

NASHVILLE—It's official: the number of registered messengers (delegates) to the Southern Baptist Convention in New Orleans broke all previous records, according to SBC Registration Secretary W. Fred Kendall here who released the official figures.

The final, official count of the registration cards set the total at 16,678. The previous record was 16,053, recorded at the 1965 convention in Dallas.

Each messenger registration card was microfilmed and counted here by the Historical Commission of the convention, which keeps the official records in its archives, and tabulates the cards for the registration secretary.

A state-by-state breakdown tabulated by the commission disclosed that the largest number attending the convention, 1,804, came from Texas, which has the largest population of Baptists in the nation.

Second in attendance was Louisiana,

the host state, with 1,680 registered messengers.

Nearby states Alabama and Mississippi almost tied for third, with only two messengers more coming from Alabama. Alabama had 1,424 registered messengers to Mississippi's 1,422.

Other states, listed in ranking order, and the number of messengers from each, were reported as follows:

North Carolina, 1,368; Georgia, 1,323; Tennessee, 1,231; South Carolina, 1,116; Georgia, 766; Kentucky, 761; Virginia and West Virginia, 700; Missouri, 642; Oklahoma, 530; and Arkansas, 447;

Illinois, 244; Maryland Convention (includes New England and New York areas), 200; California, 193; Ohio, 186; Kansas, 99; Indiana, 96; New Mexico, 85; Colorado, 70; Michigan, 66; District of Columbia, 59; Arizona, 58; Oregon-Washington, 38; Northern Plains Convention (Montana, Wyoming, North and South Dakota), 24; and Hawaii, 18.

Puerto Rico, 8; Panama Canal Zone, 6; Alaska, 2; and Venezuela, 1. (BP)

Grady Nutt enters entertainment field

LOUISVILLE—Grady Nutt, director of college relations at the Southern Seminary here, has resigned effective Aug. 1 to enter the field of professional entertainment.

Nutt, who was assistant director of the fund campaign to support the Billy Graham Chair of Evangelism, has served in various public relations roles for the seminary since he received his bachelor of divinity degree here in 1964.

He is best known in Baptist circles as an after-dinner and special occasion speaker and humorist. During the past year, he has been a frequent guest on the Mike Douglas Show, a nationally televised afternoon variety program.

Nutt said that he feels his new career in the field of professional entertainment will provide an opportunity for a positive Christian influence. He said he does not want to separate himself from the ministry, and will continue to fill church-related engagements.

In explaining his decision to enter the entertainment field, Nutt said that while traveling for the seminary, he has talked more about Christianity on buses, trains, and planes and in restaurants, hotels and motels than he was ever able to do in the pastorate.

"I found through all of this that God wants me to focus on my own strength, which are humor and music, so that I can minister to people where they are," Nutt said.

He added that he hopes to contribute "good, clean fun" where so much of humor is dirty and in poor taste. (BP)

Named acting executive Utah-Idaho Convention

SALT LAKE CITY, Utah—Darwin E. Welsh, associate executive secretary of the Utah-Idaho Southern Baptist Convention here for the past 4½ years, has been named acting executive secretary-treasurer of the convention pending election and installation of a permanent secretary-treasurer.

The post was vacated by the resignation of Charles H. Ashcraft who becomes executive secretary of the Arkansas Baptist Convention effective Sept. 1.

A native of Texas, Welsh is a graduate of Howard Payne College, Brownwood, Tex., and attended Southwestern Seminary, Ft. Worth. With Utah-Idaho Baptists, he has been missions, stewardship, Brotherhood and Royal Ambassador secretary in addition to his work as business manager and associate executive secretary. (BP)

Trying to tell it like it is

By R. G. PUCKETT

President, Southern Baptist Press Association
(As given at Southern Baptist Convention, 1969)

One of America's largest newspaper chains has a motto that suggests people will find their way if given light. This slogan implies the primary purpose of the press is educational.

Southern Baptists are unique among all major religious groups in their system of state papers. While some denominations do maintain a publication for a given area, no one quite matches our system of a paper for each state, or state convention.

The 29 state Baptist papers, most of them weekly with a combined circulation in excess of 1.6 million, give us the potential for the best informed constituency of all religious bodies in the world.

Since the Georgia Christian Index was founded as the Columbia Star by Luther Rice 147 years ago, state Baptist papers have been assigned three distinct roles:

First, they are to present the Baptist message without apology! Admittedly, it is difficult to say what most Baptists believe and impossible to say what all Baptists believe but there are points of agreement that make us distinctive.

Not the least of these is our commitment to evangelism and missions. While endeavoring to unite Baptists in a cooperative ministry and mission, the state Baptist paper reflects the diversity that exists within the Southern Baptist life.

A comparison of state Baptist papers reveals that the papers not only look

differently and are operated differently but there are decided differences in perspective.

Thus, one tangible symbol of our unity also reflects our diversity.

The state Baptist paper is also charged with the presentation of the Baptist program—from the local church, to the association, to the state convention, to the denomination. No other instrument in Baptist life has such an awesome and sweeping role.

One of the oldest cliches in Baptist life is, "When Baptists know, Baptists will do."

I'm not so sure! After several years in the pastorate and 11 years in Baptist journalism, I've come to know some Baptists who knew and didn't do. I've also known some who did and didn't know.

In this age of rapid change, where traditions and methods long honored by Baptists are under severe scrutiny and perhaps open attack, the state Baptist paper has honestly tried "to tell it like it is."

Disturbed by the events reported, or failing to grasp the meaning of the changes, some Baptists have become critical of the Baptist press. They have equated the message with the media. Unfortunately, the mentality of some is "If you don't like the message, kill the messenger."

But criticism, whether valid or invalid, should not deter the state Baptist paper from its obligation to God

and Baptists to grapple with the issues. The paper must be free to discuss and report the issues. It must have the courage to speak out in the crises that come to Baptist life. Silence is not always golden; it can be yellow.

We must maintain the confidence that the proper motivation for Christian ministry is an awareness of human need, of Christian obligations and of human-divine resources. We must resist the temptation to resort to coercion. Voluntary service is the only kind acceptable to God.

However, the presentation of facts, no matter how accurate, is not enough. There is the ever pressing need for the interpretation of truth, the application of principle and the proper motivation of our people.

This may well be the state Baptist paper's most vital role—to become the arena where ideas and objectives, perspectives and convictions can mesh, or clash.

If Baptists are genuinely concerned about democratic processes in our churches and denomination, we must maintain a free press that presents the facts and becomes a forum that is always open for the careful examination and evaluation of what we are, where we have been, and where we are headed.

A combination of hard news, provocative editorials, opinion articles and letters to the editor enables the printed page to become the catalyst where our diversities are not lost but rather blended together that this people called Baptists may move forward in the fulfillment of their mission from God.



R. ALTON REED, executive secretary of the Southern Baptist Annuity Board, is shown presenting to Mrs. Wallace Bassett a memorial to her late husband. The presentation took place in the Board's 511 Building at the entrance to the prayer chapel which was named the Wallace Bassett Memorial Chapel.

Dr. Bassett had served as a trustee of the Board for 48 years, 45 of them as president. He died in 1968.

State helps on fees

The Iowa legislature has passed a law providing state tuition grants for students in private colleges and universities.

The law allows grants of up to \$1,000 for Iowa students at private four-year institutions. The amount of each grant will depend on financial need, and in all cases the student must pay the first \$400 of his tuition.

The law is designed to help offset the difference in tuition between private and state institutions. Iowa has three state universities and 28 private institutions.—Education Commission, SBC.

Table with 15 columns: Churches, Cooperative Program, Designated, Churches, Cooperative Program, Designated, Churches, Cooperative Program, Designated, Churches, Cooperative Program, Designated. It lists financial data for various churches across multiple communities including Carroll, Centennial, Concord, Delta, Faulkner, Hope, and Greene.

Festival flowers

By GRAYCE KROGH BOLLER

Bill cut through Mr. Bailey's hedge and tramped across his lawn, taking a short cut to school. Jim met him around by the corner where he had walked instead of following Bill.

"You ought not push through a hedge like that," Jim remarked while eyeing the tulip head Bill was tearing to pieces. "It ruins the hedge, you know. Mr. Bailey isn't going to like seeing his tulips broken, either."

"It's just a flower," Bill shrugged. "We always go through Mr. Bailey's lawn. He tries to keep us out. He puts wires through the hedge, but we get through."

"He has pretty flowers," Jim sighed wistfully.

"He has nice fruit, too," Bill grinned. "We help ourselves."

"That's stealing," cried Jim. "I wouldn't do that. Mr. Bailey is old. He needs that fruit."

Jim had not lived in this town long. He did not approve of some of the things the other boys did. He liked Mr. Bailey. Once Jim had carried a big bundle home from the store for him. When the old man slipped during the last snowy spell, Jim had helped him up, brushed him off, and walked home with him.

When the boys reached school that day, they forgot about Mr. Bailey. Everyone was talking about the spring festival. It would be fun. The entire gym would be decorated with spring flowers. The girls in the cooking class would have tables of cakes and candies they had made. Other tables would display the woodwork the boys had done. One table would be for the display of hobbies.

During the busy morning, committees were appointed, plans were made, and many interesting things were discussed. Jim and Bill were on the decorating committee. They were to get spring flowers.

"We can go to the woods," Bill planned, a day or two later.

"I don't think we will find many flowers there," remarked Jim. "We ought to have something big and showy, like Mr. Bailey's tulips and his other flowers."

"He won't give us any," Bill shook his head. "He scolded me the other day for walking through his place. I don't feel like just taking the flowers, either. You called it stealing and it is. I don't want to be a thief."

"Of course you don't." Jim was encouraged. "We'll go to the woods and see what we can find."

The May apples were tight, green buds. Someone had dug up or pulled up most of the violet plants. The spring beauties drooped as soon as they were picked. The dogtooth violets looked lost, for there were so few of them.

Two tired, discouraged boys tramped home with little to show for their afternoon's work.

"Without flowers for decorations, how can a festival look like spring?" Bill asked sadly.

"We'll think of something," said Jim.

He didn't know what they could think of. He wished Bill hadn't pulled Mr.

Bailey's tulips and tramped through his yard without permission. Many other boys had done the same thing.

When Jim met Mr. Bailey, he could look him straight in his face, because Jim hadn't done anything wrong.

"How is the festival?" asked Mr. Bailey.

"Bill and I can't get any flowers for decorations," Jim sighed. "It won't look much like spring without flowers, but we don't know where to get any."

"You can steal them from gardens, can't you?" his elderly friend asked.

"No, we can't," Jim said firmly. "I told Bill that was stealing and we are not thieves. Bill isn't going to take any more flowers and fruit without asking. He isn't going to tramp over your lawn either. Neither are the other boys since Bill and I talked to them about it."

"Then you may have some of my flowers for decorating," said Mr. Bailey. "I have plenty for the festival and plenty left for myself."

"Oh, thank you," smiled Jim. "Thank you very much."

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Florida's singing tower

By WINONA MACMULLAN

A thick carpet of pine needles muffles the sound of footsteps as visitors approach the Mountain Lake Sanctuary at Lake Wales, Florida. Squirrels scamper fearlessly and birdsongs cause hearers to stop in wonder and amazement. It is almost like entering a church. Laughter ceases and voices are muted at the sight of an imposing stone structure with its pastel-colored windows.

The beautiful Singing Tower was erected by Edward W. Bok. He was an immigrant boy from Holland, who became the editor of a leading magazine for women and one of the wealthiest men in the nation. His desire was to create a haven for migratory birds and a retreat for people seeking peace and quiet.

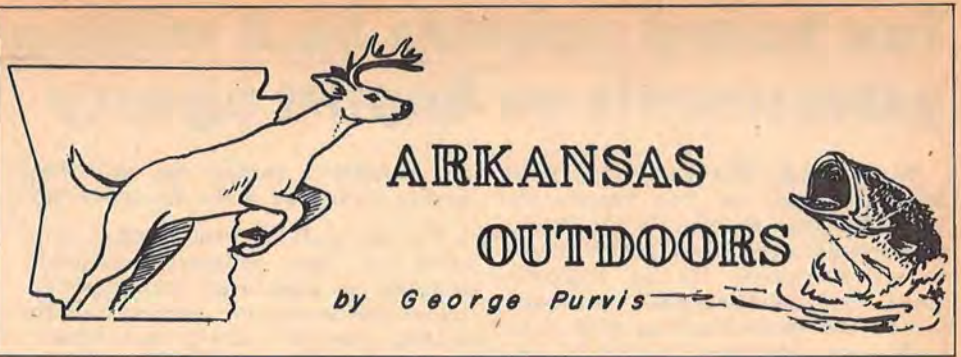
The tower, which took two years to build, rises 205 feet in height. It is constructed of Georgia marble and native coquina rock. It was completed and dedicated in 1929. A carillon of fifty-three bells was included and electronic bells were added in 1957. The surrounding grounds have been landscaped and planted with beautiful native and foreign trees and plants. Many are identified with markers.

The Bok family came to America after losing all their possessions. Though the boys spoke only Dutch, they attended school. The family lived through hardship and poverty.

A fierce determination to recapture their standard of living made Edward work at whatever jobs he could find. While still a young man, he became an editor and a writer. He had a great influence on the tastes and culture of the American family. He wrote books and took an active part in community life and national affairs, including Y.M.C.A. work during World War I. As a citizen, educator, and writer, he received many honorary degrees and awards.

Upon his retirement, Edward Bok bought a home in Florida. Here he decided to repay the American people for their kindness by setting aside the land where the Singing Tower stands. Amid the glory of God's world, the weary traveler finds rest and refreshment for his soul, thanks to the immigrant boy who believed that wealth and fame were available to anyone willing to work for them.

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The big bass fisherman



SECRETS of fishing: Proper gear and knowing how to handle the rod and reel after the lunker is hooked.

There are few sights which thrill a fisherman quite as much as a big bass striking a surface plug. Even a small bass is fun to catch, whether it's on a surface or an underwater lure.

The average Arkansas angler, if indeed there is such, probably never catches a bass as big as 4 pounds. Admittedly some of them get that big and bigger after they have been caught. Yet thousands of truly big bass, up to 12 pounds, are caught each year in our state.

Big-bass fishermen, the ones who deliberately fish for big bass, catch many big bass each year on surface and underwater lures. Two of the real secrets is fishing with the proper gear and then knowing how to handle the rod and reel after the lunker is hooked. Even so—experienced fishermen still manage to lose some big ones.

During the hot summertime a surface lure is sometimes effective, on bass, early in the morning, late in the afternoon, and when they are schooling.

Fortunately any angler can become proficient in using a surface lure and become a big bass fisherman. All he has to do is land several bass six pounds and up.

The coming changes on TV: Programs are being revamped. New series are in the works. The word has gone out to producers to play down violence, bloody crime, ugliness and sex. In their place are planned more pleasant comedy, family shows, musicals, and, yes, more attention to the issues of the day. You'll see the initial evidence of the shift in the summer lineups, but the big change is due by fall. TV stations are running a bit scared—the threat of a government crackdown gets stronger. If the new shows don't draw the audience, you can be sure the TV industry will argue that crime and violence are what the public really wants. (Changing Times)

A White House advisory council on the war against poverty said that "black capitalism" is no cure-all for the poor and might actually lead to racial separatism. At the same time, three senators challenged the program as empty words backed with little money and marred by bickering between agencies appointed to carry it out. While such a program is valuable in developing racial pride and confidence, it said, it would not involve enough of the poor and would not reach those most seriously in need in city ghettos. The panel said it was encouraged by a reduction in the number of poor people in the country in 1968, 10.9 percent of the estimated needy population of 22 million persons. Nevertheless, it said, the gap between the needs of the poor and the resources committed to helping them "is shocking." (Nashville Tennessean)

Correction

A news item, inadvertently published in the July 17 issue of Arkansas Baptist Newsmagazine, page 19, concerned the resignation of Paul Geren as president of Stetson University, DeLand, Fla., effective Aug. 1.

Dr. Geren was killed instantly in a two-car collision near London, Ky., June 22.

Tax board upholds \$6.8 million assessments on Baptist agency

NASHVILLE—The Metropolitan Nashville Board of Tax Equalization has upheld the decision of the Metropolitan legal department not to continue tax exemptions for six Nashville-based religious-affiliated publishing houses and denominational offices, including the Southern Baptist Sunday School Board.

Almost immediately, officials of the Baptist Sunday School Board announced that they would appeal the ruling to the state-wide Board of Equalization.

The Sunday School Board contested new assessments of \$4,644,900 on its real estate and \$1,216,200 in new merchants' ad valorem taxes, claiming they

are unjustified because the publishing agency is exempt under Tennessee law.

The law excludes from taxation properties of "any religious, charitable, scientific or educational institution" occupied exclusively for carrying out the charter purposes of the institution.

Sunday School Board officials did not contest assessments of \$1,707,400 on properties which have been on the tax rolls in the past and which are not presently being used directly for the board's religious and educational purposes.

Included in the ruling along with the Sunday School Board were properties of the Methodist Publishing House, the Board of Evangelism of the United

Methodist Church, Southern Publishing Association of the Seventh Day Adventist Church, the National Baptist Sunday School Publishing Board, and the publishing house of the National Baptist Convention, U.S.A., Inc.

"We feel that we are currently paying the full taxes which are required under the letter and spirit of the law," said James L. Sullivan, executive secretary-treasurer of the Sunday School Board.

"Further taxation of property devoted to religious purposes would be the start of an erosion process which would seriously impair the historic principle of separation of church and state and jeopardize religious freedom," Sullivan added. (BP)

Dawson literature added to Baylor Church-State center

WACO, Tex.—Two master's theses and one doctoral dissertation about a man whose life has been tied to Baylor University, Waco, and to Texas Baptists will soon be available for public use in the Church-State Studies Center at Baylor.

Coinciding with the completing and placing of the theses and dissertation in the center, the man about whom they were written, Dr. Joseph M. Dawson, was on the Baylor campus June 21 for a special luncheon celebrating his 90th birthday.

The birthday luncheon was given by the church-state center that is part of the J. M. Dawson Studies in Church and State at Baylor.

The theses on Dr. Dawson include a doctor of theology dissertation done at Southwestern Seminary by James M. Dunn. It is entitled "The Ethical Thought of Joseph M. Dawson," and was completed in 1966.

Donald G. Gouldin's thesis, "The J. M. Dawson—Frank Norris Controversy: A Phase of the Fundamentalist Controversy Among Texas Baptists," was completed this spring at Baylor and is now in the process of being bound for placing in the center soon.

The latest of the three works on Dawson was approved last week by the church-state studies department. Written by Billy McClellan, it is entitled

"The Theory and Practice of the Preaching of J. M. Dawson." It presently is being bound and will be placed in the center later this summer.

James E. Wood Jr., director of the center and professor of religion at Baylor, said, "I have no doubt we will have other theses written about Dr. Dawson."

Dawson, who was pastor of First Church, Waco, from 1915 to 1947, also has edited the *Western Evangel*, *The Baptist Standard*, *The Baylor Century* and *The Baptist Report from the Capitol*. He has authored 14 books.

He now lives at Corsicana, where he occasionally preaches and is writing his 15th book.

Baptist Courier observes centennial

GREENVILLE, S. C.—The Baptist Courier, official publication of the South Carolina Baptist Convention, observed its 100th anniversary with a 36-page Centennial Issue.

The weekly Baptist state paper was established in 1869. For 51 years it was a privately-owned Baptist paper, and for the last 49 years an agency of the state convention with a separate board of trustees.

With the centennial issue, Editor John Roberts began his fifth year as the eighth editor of the paper.

In an editorial commenting on the paper's history, Roberts wrote that "the Courier's second century can eclipse its first if it maintains its poli-

cy of objective reporting of significant news while using the editorial page to lead, chide, provoke and stimulate to thought and response as it speaks the truth in love."

The paper has a circulation of 97,000. (BP)

New Baptist center

A Baptist social welfare center opened in Mirpur, in East Pakistan, recently.

Currently the facilities provide libraries for men and women and an immunization program for for families. The organization of Southern Baptist missionaries in Pakistan and the East Pakistan Baptist Union, co-sponsors of the center, plan for it to offer, in addition, correspondence schools, educational movies, and community health classes.

Smith moves West to regional office

John Cobb Smith, associate director of the Radio and Television Commission, has been assigned to man the Commission's new Western regional office in Fresno, Calif., Paul M. Stevens, executive director of the Commission, has announced.

The new office, located in the Baptist Building, 678 E. Shaw, in Fresno, will be Smith's permanent headquarters as the Commission's representative in the Western United States.

Smith served the Commission as director of marketing prior to his appointment as associate director.

A native of Atlanta, Ga., where he was a member of Oakhurst Church, Smith has been a member of the Commission staff since September, 1955.

The disciple's inner spirit

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

Life and Work

July 27, 1969

Matthew 5:21-48

The most important consideration in discipleship is not outward actions, but inner feelings and attitudes.

Do you agree?

In other words, it's not what you do, but how you feel that counts.

Don't be misled, for these two statements are not the same. The first emphasizes the primary importance, but the second would justify any action based on feeling. Some have interpreted the Sermon on the Mount according to the last principle, when in fact Jesus pointed to the former principle.

First, let us summarize what Jesus believed about the Law and then we shall examine some specific applications of the Law.

1. Christ came to fulfill the Law. That is, he came to carry out their intended aim; the establishment of the Kingdom of God. From the beginning of the Law and all through prophetic history, God was seeking to set up his kingdom. Naturally, Christ did not come to destroy that which aimed to do just that. He kept the Law until its functions were absorbed into the higher rule of the kingdom. The reason his interpretations were so shocking was that none had dared to carry out the full aim or purpose of the Law. Truly, the righteousness aimed at by the Law and the prophets was a righteousness of the heart and not of external obedience. Christ made actual that righteousness, and thus fulfilled the Law.

2. The Law is not to be a system of ritual observance but an instrument of God for redemptive purposes. The interpretations of the Law had become as authoritative as the original commandments had been. The people were required to keep the interpretations of the Scribes and Pharisees as the Law itself. In other words, the situation was so static that the leadership of God's Spirit was virtually eliminated.

3. Christ requires his followers to do certain things because they are the natural outcome of the character required in his followers. That character was described in the first part of Matthew 5. Now Christ begins to show how a person such as he is should act in a world

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of unrighteousness. But again, what he requires is not something unusual but something which is an extension of the disciple's character. It will not be automatic but it will be logical. But here again, Christians can make the same mistake as the Pharisees and not carry the logic far enough. Therefore, we need Christ's interpretation in words and deeds to guide us.

Tear out the roots of murder

Universal peace is a much sought after goal today. Men will live at peace even if we have to destroy each other to get it. Of course, peace can never come unless the roots of hate are torn from each person's heart. The root seems to be so harmless and fragile that hardly anyone pays attention to it. But when it blossoms into riots, wars, or murders, we rush to mow it down. Yet the root remains. It is called a disagreeable attitude. Such an attitude is not fit for a Christian to carry in his heart. He will be severely judged for doing so. Christ came to root out this kind of attitude toward each other. It certainly never sprouted in his heart. He had a peaceable disposition and in the long run he will bring more peace than any other.

Plow up the seeds of lust

Strong forces have always been at work to destroy the home—arbitrary divorce, rampant adultery, disrespect for women, just to name a few. Jesus called the people back to the first intent of the Law—one man for one woman for life, the maintenance of a pure mind, and proper respect for others. It was a breath of fresh air for the home.

Objectivity

I see the pattern of a rose.
I watch the life span of a bird.
These things I understand.
The symmetry of Pleiades,
The century that built a stone;
These are obscure from me.
Is man so small he can not see
God in His entirety?

—By Thelma Ireland

But why the emphasis on pure speech anyway? One reason is that we shall be judged by our words. Another is that words indicate what we are. They are signs we erect along the way to advertise our character. Then too, clear speech prevents us from evading responsibilities or hiding wrong. Furthermore, it is easier to live truthfully than to live a lie.

Endure the blight of evil

"Let yourself be imposed upon." This is probably the spirit of verses 38-42. People try to see how far a Christian will let them go in taking advantage of him. Jesus admonished his followers to be indiscriminately generous to all. The gift of self may sometimes seem to be wasted on others, but it is always noticed by God.

Jesus advocated rather severe action should be taken if an eye or a hand or some other member of the body should go out of control or trip one up. He did not say losing a member would necessarily cure such wrong. He did say no action is too drastic to prevent a person from going to Hell. That is not to say that lust and adultery will send you to Hell, but they will keep you from Jesus, and that will send you to Hell.

Pull up the weeds of lying

A man's word is only as good as the man. Lying is never justified for the Christian. Has God ever told mankind ever the smallest lie? It is therefore never right to tell any lie under any circumstance. Our 'yes' should be yes and our 'no,' no.

Produce the fruit of love

Love for all men in the way in which God loves all men is to be the Christian's goal. He does not just love the good, the beautiful, and the wise, but he loves the good, the bad, and the ugly. While we were yet sinners Christ loved us and died for us.

Be like your Father, Jesus emphasized.

But you can never begin to be until you take on the nature and character of Jesus. When you do, you have begun.

God delivers his people

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

International

July 27, 1969

Exodus 2:23-25;
3:7-8;
12:21, 23-27;
14:30-31

Background events (Gen. 1 & 2)

The Genesis record closes with the twelve sons of Israel in Egypt. Their families which numbered seventy people multiplied rapidly, so that after about four centuries the Hebrew population was about two million. If those figures sound like a population explosion, just recall that in less than four centuries the United States' population, helped by immigration, has multiplied from a few to more than two hundred million.

Israel's population growth brought problems: a new dynasty of pharaohs feared them and sought to halt their increase by reducing the Hebrews to slavery. When oppression failed to slow the population explosion, the pharaohs ordered all male offspring to be killed.

During this period Moses was born and providentially spared from death. He grew up in Pharaoh's court, but in a crisis identified with his people.

The call of Moses (2:23-24; 3:7-8).

1. The occasion which brought God's call to Moses was Israel's new cry for divine help. A new ruler had come to the throne and the Hebrews had hoped for a less oppressive policy. When the old policy was continued, the people groaned under their burdens and prayed for help. God heard their cry and kept his covenant promises made to the patriarchs.

2. The phenomenon which arrested Moses was a burning bush which was not consumed. Some have seen a parallel between the burning bush and suffering Israel, neither of them being consumed. The Lord spoke from the burning bush and said that he was ready to deliver his people out of slavery and take them to the land of the patriarchs—"a land flowing with milk and honey."

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

The Passover (12:21-27)

The Lord told Moses that he had made him a god unto Pharaoh with Aaron as his prophet (7:1), and instructed him to deliver God's message unto Pharaoh with full assurance that the Lord would follow up with signs and wonders. Moses did, and God did. Pharaoh made many promises and kept none of them until his nation had been destroyed by a series of plagues. The terminal blow against Pharaoh and his people was the death of the firstborn in each family.

1. God made special provisions whereby the people of Israel might escape the final plague. Each family was to kill a male lamb without blemish, take its blood and stain the top and sides of the door and wait inside. At the midnight hour the death-dealing angel was to pass through the land, but seeing the blood on the doorposts would pass over the house. The arrangements called for obedience and faith on the part of God's people.

2. The Lord also directed that the slain lamb should be dry roasted and eaten during the night with unleavened bread and bitter herbs. Any portion of the roasted lamb left over was to be burned. (12:8-10).

3. A further provision was made that events of the first passover were to be memorialized and observed annually forever. Christians do not observe the passover feast because a greater redemption has been provided in Christ and, in the language of Paul, "Christ is our Passover." The essential elements of the passover observance were caught up and expanded in the Lord's

Supper which memorialized the redemptive work of Christ. Christ, who said that he is Lord of the Sabbath (Mark 2:28 and Luke 6:5) and could revise it so as to make it more suitable for the new and revised religion, is Lord also of the old religious festivals and has authority to revise them to make them more suitable for the new religion.

4. He instructed the people of Israel to explain the meaning of the observance to their children and thus perpetuate the ordinance. Extant Jewish literature from the Christian era indicates that when the passover was observed the youngest son would be instructed to ask the meaning of the meal, and the father would retell the story of the first passover and explain it. When a group such as Jesus and his twelve disciples observed it, one of the group asked the meaning of the observance and the most authoritative one—in this case, Jesus—retold and interpreted it.

Pharaoh was not a stickler for keeping agreements. After sustaining his initial grief over the loss of a firstborn, he recanted his bargain by sending armed men and chariots after Israel.

His forces overtook their former slaves at the Red Sea, but the Lord made intervention by sending the illuminated cloud between them to hold back the Egyptians until an east wind rolled back the waters and dried up the lake bed until Israel had crossed over. The situation was allowed to return to normalcy when the charioted Egyptians attempted to follow.

It's not real smart to try again to destroy a people after the Almighty has just performed a miracle to rescue them. All that God had to do to destroy Pharaoh's army was turn off his power, and the angry waters did the rest.

About people

George L. Euting, former vice-president of Bluefield College, Bluefield, Va., has been named coordinated promotion planning coordinator in the Southern Baptist Sunday School Board's education division office.

In this position Euting will work with the agencies and programs which cooperate within the inter-agency council of the Southern Baptist Convention. He will represent these programs in planning consultations with state Baptist

convention staffs in cooperative promotion planning of the annual denominational emphasis.

Archibald How Chang, a native of the China Mainland, will join the faculty of the Baylor University History department in September.

Chang, currently a graduate assistant to the director of the Institute of Asian Affairs at the University of Oklahoma, was born in 1937 in Nanking, then cap-

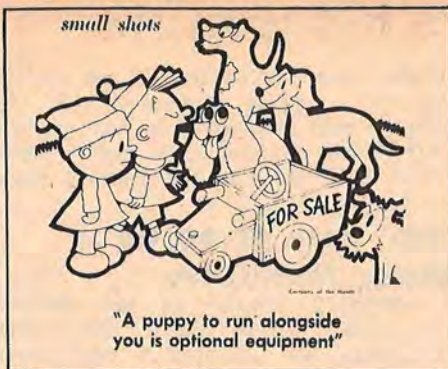
ital of China. His family fled to Taiwan (formerly Formosa) with the Communist takeover in the late 1940's.

He is a graduate of National Taiwan University, holds a master's degree from Brigham Young University and is completing PH.D. work at the University of Oklahoma. He has served as an assistant on the faculties of all three schools and as an interpreter in Taiwan's ministry of national defense.

INDEX

A—Arkansas Tech., new BSU director p6; Archer, Nancy, BS officer p10.
 B—Berry, Tony, at Billy Graham school p4; Booneville First has 'Voice of Youth' p5; Berryhill, Ozzie, RA photo p5; Boerner, Henry, RA photo p5; Baptist Courier centennial p20; Baylor gets Dawson literature p20; Bassett, Mrs. Wallace, photo p13; Bass fisherman (AO) p19.
 C—Congratulates Arkansans (PS) p2; Clear Creek Association p6; Coleman, Lucien E., retires p7; Crews, S. Ray, at Pochontas p8; Chatman, Truman, ordained p8; Mr. and Miss Citizenship, photo, p9; Cover story p10; Cole, Carrey, Brown, Wanda, GA's p8; Carden, Mrs. Allen, with GA's p8; Clemons, Paula, GA p5.
 D—Dickson, Robert H. III, Booneville, p5; Doss, Curtis, GA's p8; Dawson literature to Baylor center p20.
 F—Footsteps, in his Father's (FI) p9.
 G—Glaze, Mike, and Steve, RA's 5; Gray, Tracy, GA p5; Gammill, Mrs. Ron, GA's p5; George, Dr. David C., at Stuttgart p6; Grant, Dr. Daniel R., photo p10; Garner, W. V. (L) p4; Gambling at the Cross (BB) p7.
 H—Hallock, Dr. E. F., available p6.
 L—Lumley, Vickie Lynn, GA p6.
 M—Milliken, Jimmy A. (L) p4; McDermott, Mrs. Larry, attendance pin p7; Murphy, Dr. Slater A., honored p8; McDermott, Jan, GA's p8; Maple, Dick, at Markham Street p9; McCullough, Mrs. Glendon, dies p10. McLemore, David BS officer p10.
 N—Nutt, Grady, entertainment field p12; Nelson, Mrs. Larry, GA's p5.
 O—Organ, David Jr., licensed p5.
 —Parking First, GA's p8; Puckett, R. D.: '... tell it like it is' p13; Paid in pickeles (BT) p8.
 R—Ravenden Church ordains Chatman p8; Recklev, Marcus, BSU director p6.
 S—Smalley, James, BSU director p9; Shelton, Dean, BS officer p10; Smith, J. Cobb, moves West p20; Spears, Terry, RA's p5; Smith, Glen, reasons p5; Smith, Morris, at Malvern p7.
 W—Wiseman, Richard, RA's p5; Wood, Gilmore, photo p7; Wilson, Mr. and Mrs. Zane, photo, p9; White, C. C., dies p10; White, Ruth, with migrants p12.

A Smile or Two



Look out below!

The deep sea diver had scarcely reached the bottom when a message came from the surface that left him in a dilemma.

"Come up quick," he was told, "the ship is sinking!"

Inevitable

Don't worry about avoiding temptation. As you grow older, it starts avoiding you.

A real need

A minister habitually told his congregation that if any needed a pastoral visit to drop a note in the offering plate. One evening after services he discovered a note that said: I am one of your loneliest members and heaviest contributors. May I have a visit tomorrow evening? It was signed by his wife.

Wrong answer

Friend: "You look all broken up."

College student: "I wrote home for money for a study lamp."

Friend: "So what?"

College student: "They sent the lamp."

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Attendance Report

July 13, 1969

Church	Sunday School	Training Union	Ch. Adms.
Alicia	67	57	
Arkadelphia, Shiloh	23	15	
Berryville			
First	142	60	1
Freeman Heights	122	41	
Rock Springs	86		
Booneville, First	261	227	
Camden			
Camden, First	362	62	
Cullendale, First	359	104	
Second	110	70	2
Cherokee Village	72	25	
Crossett			
First	497	147	4
Mt. Olive	220	139	2
Dumas, First	217	51	
El Dorado			
Caledonia	38	35	
Ebenezer	166	61	
Forrest City, First	496	135	
Ft. Smith, First	942	344	5
Genry, First	158	57	
Green Forest, First	132	60	1
Greenwood, First	293	107	
Hope, First	446	161	
Hot Springs, Grand Avenue	176		
Jacksonville			
Bayou Meto	145	102	2
Marshall Road	253	122	2
Jonesboro			
Central	438	131	
Nettleton	253	102	5
Little Rock			
Archview	139	58	
Crystal Hill	171	73	
Geyer Springs	521	195	3
Life Line	496	146	2
Rosedale	172	73	4
Manila, First	137	77	
Marked Tree			
First	125	44	
Neiswander	73	60	
Monticello			
Northside	93	56	
Second	245	121	3
North Little Rock			
Baring Cross	557	181	
South Side Chapel	30	18	
Calvary	400	142	
Gravel Ridge	139	106	
Highway	136	76	
Levy	467	109	1
Park Hill	697	178	3
Sixteenth Street	40	29	
Sylvan Hills	229	94	
Paragould, East Side	276	138	4
Parls, First	355	100	4
Pine Bluff			
Second	174	63	
Watson Chapel	183	84	
Springdale			
Rerry Street	91	22	
Coudle Avenue	116	26	
Flmdale	302	93	
First	382	89	
Van Buren, First	338	150	
Jesse Turner Mission	34		
Chapel	2		
Warren, First	373	198	
Southside Mission	73	60	1
West Memphis, Calvary	190	78	

Demure demurrer

A little old lady entered a department store. Instantly a hand began to play, an orchid was pinned on her dress, a \$100 bill put in her hand. She found herself being photographed from all sides and TV cameras beamed down on her.

"You're our one millionth customer," the master of ceremonies told her, smiling broadly. "And now can you tell us what you came here for today?"

"Yes," said the little old lady. "I'm on my way to the complaint department."

Progress?

Around the turn of the century people were amazed when someone drove 20 miles per hour. They still are.

In addition to "The Arkansas Baptist" read the christian CENTURY

America's most influential religious journal—to keep pace with the swift changes of a turbulent time, to be alive to the issues facing mankind and to be informed of Christian opinion on those issues, to gain a refreshing and creative approach. New subscribers may read this ecumenical weekly for 60 weeks for only \$6.00! Subscribe now!

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In the world of religion

Vatican ambassador out of the picture

WASHINGTON, D. C.—Like his predecessor, President Richard M. Nixon has decided not to dispatch a full-time U. S. envoy to the Vatican.

Mr. Nixon told the pope of his decision through Peter Flanigan, presidential assistant.

He does plan to remain in close touch and communication with the Vatican, however, through frequent visits by presidential emissaries.

The United States had consular relations with the Papal States from 1797 to 1870 and diplomatic relations with the pope in his capacity as head of the Papal States from 1848 to 1868.

In 1939 President Roosevelt named Myron C. Taylor as his personal representative to the Holy See with the rank of ambassador. President Truman renewed the appointment in 1947, and Ambassador Taylor served until 1950 when he resigned. His appointment did not constitute the establishment of diplomatic relations with the Vatican.

The Vatican maintains an apostolic delegate in Washington who does not have diplomatic status and is not accredited to the U. S. Government.—(EP)

'Expo 70' stirs clergy opposition

TOKYO—Plans for a Christian Pavilion at Expo 70 have caused considerable conflict among clergy of the United Church of Christ in Japan.

The pavilion, designed as "a history-making ecumenical effort of Japanese Christians to surmount their differences," is being criticized by seminarians and young pastors, according to a report of the National Christian Council of Japan. "In the style of the day," it said, "they have been forcing their way to the forefront of district meetings and seminary activities, with questions to church leaders and members of the central commission and demand that the United Church at least withdraw from sponsorship."

Those who oppose the pavilion claim that the government is sponsoring the 1970 world exposition as a means of diverting attention away from the U. S.-Japan Security Treaty, which is up for revision that year.

The younger clergy are also voicing opposition to the government's expenditure of large sums of money on Expo 70 which, they maintain, should be utilized to solve national problems of poverty, housing and health care. But members of the United Church's central com-

mittee have replied that if the Socialist Party, which opposes the U. S. treaty, can participate in the world's fair so can Christians, no matter what views they hold on the security pact.—(EP)

'No' vote given on Black Manifesto

DETROIT—Voting by the Detroit Presbytery turned down the Black Manifesto and initiated a new coalition of black, religious and community organizations.

The action against James Forman's demands for "reparations" came after many hours of debate at the presbytery's monthly meeting—the first since members of the National Black Economic Development Conference seized Redeemer Presbyterian Church and white sympathizers took over the presbytery headquarters in support of the NBEDC's Black Manifesto.

Word has come subsequently that the Redeemer Presbyterian Church building would be sold and the money used to provide services for black people. This was agreeable to the blacks.

The services would include free nursery, free diagnostic and medical clinic and free legal aid.—(EP)

White House sermons to be published

WASHINGTON, D. C.—Seven of the sermons delivered in ecumenical worship services at the White House are in the hands of President Richard M. Nixon. He plans to publish them.

"Each one is a gem," Mrs. Nixon told reporters. "Dick plans at the end of the year to put them all in book form."—(EP)

Kennedy criticized for Catholic bias

WASHINGTON, D. C.—A cablegram of support and encouragement sent by Senator Edward Kennedy to Catholic militants of Ulster, Ireland, bodes ill for the removal of the religious issue from the American political scene, in the opinion of Glenn L. Archer.

The executive director of Americans United for Separation of Church and State, recognizing the Ulster situation as a complex one, said further that it is "basically a religious conflict. Sen. Kennedy has shown the same kind of meddlesomeness and poor judgment in intervening in this foreign and strictly domestic problem that President de Gaulle showed in projecting himself into the internal affairs of Canada last year when he encouraged the French Catholics of that country in their revolt against the national government."

The Archer statement also declared:

"While the Catholics of Ulster have just and legitimate grievances, it should be pointed out that the Protestants of Eire (Southern Ireland) also have some—and Sen. Kennedy has sent no telegrams charged with emotion in support of their cause."—(EP)

Million homes to be visited in Djakarta

Roy Robertson, staff member of the Navigators and a veteran of more than 20 years' service in Asia, will head the visitation program which will see a crusade invitation and gospel message personally placed in 1,000,000 homes in Djakarta, capital city of Indonesia, and site of the October Crusade to be led by Dr. John Haggai.

The decision to conduct a saturation visitation effort highlighted the initial meeting of the Crusade Executive Committee in Djakarta.

Robertson reports that enthusiasm among local church leaders is at what he terms "an all time high." The huge Russian-built sports stadium, seating more than 50,000, has been engaged for the period Oct. 2-18.

The crusade is the culmination of two years of preliminary work in Indonesia by members of the Haggai Evangelistic Association and is said to be the most ambitious evangelistic effort ever undertaken in this fifth largest nation in the world.

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