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August 14, 1969

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

AUGUST 14, 1969

Personally speaking



Disposal

As our earth becomes more thickly populated and more highly industrialized, we are impressed with the danger of contamination—of the land, the air, and the sea. The problem of how to dispose of contaminants is a growing one.

All of which reminds us of God's handling of a contamination problem as old as the human race—the problem of man's sins.

The Psalmist reminds us (Ps. 103:12):

As far as the east is from the west, so far hath he removed our transgressions from us.

How far is the east from the west? So far that the two never meet. You can leave your home traveling east or west, never change directions, and travel all the way around the world and back home again. And that is how far the Lord has separated our sins from us!

The Prophet Isaiah said (Is. 38:17):

... for thou hast cast all my sins behind thy back.

This is a picturing of God, who sees all things in all directions at all times, as limiting himself to be like man—not able to see behind his back. For God deliberately turns his back on forgiven sins, no longer holding us accountable for them. Why will we not allow them to be forgiven and forgotten?

The Prophet Micah said (Micah 7:19):

Thou wilt cast all their sins into the depths of the sea.

How deep is the sea? In some places it is five miles deep. Across the ages, the depth of the sea has been a place for man to dispose of things he no longer wanted, of things of which he desired to be rid. This continues to our own day. Every once in a while a cargo of poison is towed out to a remote and deep part of the sea and sunk. This is a great assurance for all of God's people, to know that their sins are as disposed of as something sent to the bottom of the sea.

The writer of Proverbs gives us yet another picture (Prov. 10:12):

... love covereth all sins.

Paul said: (2 Cor. 5:14, 15): "For the love of Christ constraineth us; because we thus judge,

that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

Erwin L. McDonald

IN THIS ISSUE:

RHEUBIN L. SOUTH Educational Building dedicated, page 5, by Park Hill Church, North Little Rock, which has a history summarized by "Sixteen Fruitful Years—Prologue to A Radiant Future."

BI-RACIAL fish fry, scheduled by John Gammon, page 6, for Aug. 31, will be open to the general public. Reservations may be requested directly.

DR. CHARLES ASHCRAFT will begin his official duties as executive secretary of the Arkansas Baptist State Convention by an address to the summer graduating class of Ouachita University, page 6, and other speaking engagements.

EXECUTIVE BOARD of the Arkansas Baptist State Convention will hold its annual August meeting in the Baptist Building, Tuesday, Aug. 19, beginning at 10:30 a.m., page 6.

NEW INSURANCE for Baptist ministers and salaried employees, page 11, has been approved by the Executive Committee of the Southern Baptist Annuity Board Trustees.

COVER story, page 11.

Arkansas Baptist newsmagazine

August 14, 1969

Volume 68, No. 32

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

Editor's Notebook:

Some angles on civil disobedience

Washington, D. C., Aug. 6—Some interesting observations on a problem common to our day—civil disobedience—are contained in two papers prepared for the Thirteenth Annual Religious Liberty Conference here this week.

Writing from the view of the theologian, Frank Stagg, professor of New Testament Interpretation at Southern Seminary, Louisville, asserted that "one's ultimate citizenship under the kingdom of God lifts him above the superficial or secondary lines of nationality, race, and other accidents of birth." For these, he said, do not belong "to the essence of one's true existence as a human being, as a part of the human family of God." He pointed out that the Apostle Paul, holding to the priority of his heavenly citizenship over the earthly, at the same time "gave due importance to his earthly existence, including his relation to the state."

Citing Romans 13:1, Dr. Stagg said that Paul recognized that sovereignty rested in God, not in an earthly kingdom, since earthly rulers are themselves, as are ordinary citizens, subject to the sovereignty of God.

Civil disobedience, says Dr. Stagg, "is the acknowledgment of the higher claim of conscience above the lesser claim of state, with acceptance of the costs to self thus entailed." It is not to be confused with anarchy or rebellion designed to overthrow the state, he continues. There must be a sharp distinction made between civil disobedience and civil war. In civil war, the objective is to replace a government, at the expense of the rejected government. In civil disobedience, one bypasses a government, accepting the consequences for himself.

Paul recognized, says Dr. Stagg, that the state has rights under God, and it also has responsibilities under God. It has claims upon its citizens, but also responsibility to them. The state's rights over its citizens are not absolute. It has neither the right to enslave nor the right to exploit, to discriminate against, nor to degrade its citizens. Its rights or authority are appointed by God and for the good of the people. The state's rights must serve God and good.

Our own government has demonstrated that the state sometimes flagrantly abuses its authority over its citizens, says Stagg. He points specifically to discrimination against minority groups, includ-

ing "irresponsible assertion of authority over young men drafted to fight in an undeclared war, even though some congressmen call it an illegal, unjust war."

Looking at the history of dissent in American theory and practice, J. R. Wiggins, editor of *The Ellsworth (Maine) American*, says our country has come to accept as tolerable in our society acts of civil disobedience under the following circumstances:

1. The existence of an evil of such magnitude as to warrant extraordinary measures;
2. The absence of any remedy within the law or through ordinary political devices;
3. The presence in the protested laws involved of an alleged illegal aspect (as in local and state segregation laws in conflict with Federal laws or the Constitution);
4. The use of methods of disobedience not involving injury to innocent people;
5. The choice of methods of disobedience not infringing on the acknowledged rights of others;
6. The probability that the disobedience would achieve a remedy;
7. The selection of a clearly defined and precise object of the disobedience;
8. The avoidance of violence;
9. The purity of the motives of those engaged in acts of civil disobedience.

Mr. Wiggins points out that there have been and continue to be acts of disobedience in situations where the evils complained of are minor; that civil disobedience is frequently employed before there are any efforts to remedy the situations through ordinary processes; that civil disobedience is used against laws which have no constitutional flaws and in spite of threat to the safety of innocent persons.

He especially decries demonstrations in which violence has been used to disrupt public meetings and interfere with speakers.

"This is a technique perfected by the Fascists and the Nazis," says Mr. Wiggins. "Those who are in dissent ought to be the last to encourage a contest in which the side with the most numbers and least scruples is bound ultimately to triumph. Those in dissent, if they are at all farsighted, should be the first to demand for those who speak in opposition to them full personal security. The business of breaking heads is not an enterprise in-

volution so much ingenuity that others cannot be instructed in it or learn to profit by it, if it becomes one of the necessities of public life."

The real hope for better human relations, indicates Editor Wiggins, is to be found not in radical and dissident groups, whether Negroes, students, or others, but in the bulk of the citizenry, as the great majority of the people channel any dissent or disagreement with their government through actions that conform with laws adopted by due process.

Guest Editorial

Churches grow strong under long pastorates

How long is a successful pastorate? How long can a minister serve a church before a change becomes advantageous to him or to the church or both? When is it the will of God for him to move to another church? More than most denominations Baptists put great store by a divine call, believing that the Lord's leadership must be evident in the call of a pastor and that his resignation to accept the call of another church is divinely inspired also.

Most church members and most ministers readily agree that seeking to follow the will of God in bringing pastor and people together must be a mutual thing. The people must seek and be ready to recognize God's will, and so must the pastor. For either to fail to find it is disastrous.

The point for concern here, then, has to do with the length of a pastorate. Sometimes a pastor finds it necessary or desirable to leave a church before a logical time has elapsed or a phase of work has been completed. This is not a frequent occurrence, but it is unfortunate that it happens at all. Both pastor and church members are the losers in such instances, and the Lord's work may sometimes suffer.

The evidence points to the longer pastorates being the more successful. All the outward measuring devices are in their favor. Steady growth in membership comes with the longer pastorates. Budget increases and mission support, successful building programs hinge around the long pastorate. There are exceptions, but the church in which pastor and people have been together for a decade or more quite frequently is the church where there is a depth of spiritual unity to match outward evidences of progress.

This is especially true of the larger churches, and perhaps there is a direct relationship between size of church and length of pastorate. Some churches find their needs met by student pastors. Others appreciate the ministry of young men who gain a few years of experience before moving on to a larger challenge. On the excep-

"Those who are not yet adult citizens and those who have suffered from unfair discrimination," concludes Mr. Wiggins, "stand on a different ground than that occupied by men and women who always have enjoyed full rights as citizens in our democratic system. Society has a right to apply to its privileged majority groups the theory of the Social Contract. They have enjoyed the fullest rights and privileges. They have assumed as well the obligations and responsibilities that go with those rights and privileges."

tions go, but there is no sidestepping the truth that as a general rule churches of any size have their greatest progress during a long pastorate.

It behooves members and pastor alike, therefore, to think of his tenure as a long range thing. No pastor should use any church as a convenient vantage point from which to reach for something larger. We believe few of them do. Neither should a church body turn from following the pastor at the first sign of disagreement on some particular. Too often a pastorate ends after a couple of years or so over some minor point which could readily be resolved if resignation were not available as a way out.

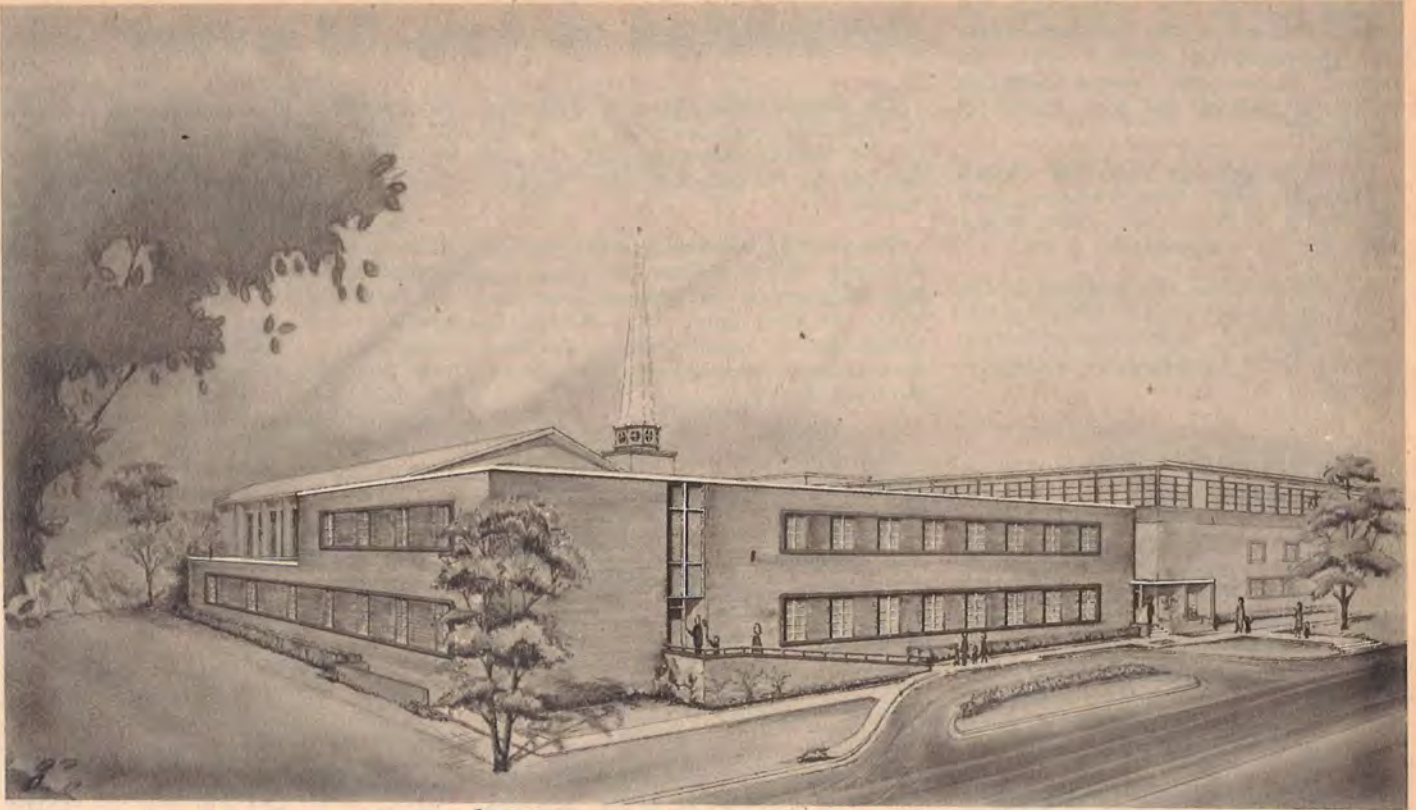
Pastorates in the 34,000 churches of the Southern Baptist Convention are far too short. The average is now less than four years. At the same time the stronger churches average well over 10 years. There is a question as to whether these churches have long pastorates because they are strong or if their strength lies partly in the long service they ask of a pastor. The question goes unanswered, but we firmly believe that strong churches, of one accord regardless of size or wealth, go together with long pastorates.—*Baptist Courier*

Sez Clabe

Fer us old folks that used to have to get through th summer heat with no relief except what we could personally generate with a palm leaf fan, this modern airconditionin is somethin! Thank you, Lord!

Some of th smartest fellers these days is-weather perdicters. They've done got too smart to say it's goin to rain. Now they jist say it might—ther's a 30 percent or 40 percent chance it'll rain, etc. Wonder how long it'll be before this way of forecastin is taken over by business. How'd that work in th stock market?

Clabe Hankins



Rheubin L. South Educational Building

'Sixteen Fruitful Years—Prologue to A Radiant Future'

Rheubin L. South Educational Building dedicated by Park Hill Church, NLR

Park Hill Church, North Little Rock, dedicated its new \$425,000 educational building Aug. 10, a day designated as "Pastor Appreciation Day" in honor of Dr. Rheubin L. South.

A bronze plaque and a portrait of the pastor were presented during the ceremonies. The plaque read: "This building dedicated on August 10, 1969 to glorify God through Christian education and named in honor of the pastor, Rheubin L. South."

The dedication message was brought by Dr. David Garland, Professor of Old Testament and Hebrew, Southwestern Seminary, Ft. Worth. A guest soloist was Miss Martha Branham, soloist from First Church, Dallas. The dedicatory prayer was by Dr. South.

Facilities included in the new educational building are: Carpeted Nursery departments with concealed observation booths for training of teachers; Special Education department; Day Care and Kindergarten facilities; Youth departments; three Adult departments and classrooms; a fully-equipped cafeteria style kitchen; a dining room, containing a large fireplace, with seating capacity of approximately 525; a carpeted library; pastor's study and secretary's

office; and Beginner departments.

The invocation of the dedication service was given by Walter Simpson, chairman of Building-Finance. Recognitions and announcements were made by Willard Zeiser, minister of education. Presentation of the new building was made by Brooksher T. Banks, chairman of the Building Committee. Acceptance of the building was by Bill Westenhav-

er, chairman of the Deacons. Presentation of the portrait of the pastor and the plaque was made by Calvin Johnston, chairman of the Dedication Day Committee.

The dedication service was followed by a tour of the new building for all attending, and a reception in the dining room.

Members of the Building committee are: Brooksher Banks, chairman; Bill Phelps, and Jim Alford. The Building Finance committee members are: Walter Simpson, chairman, Graham Thompson, Dick Giddings, Wash Hale, and Doyle Moore.

Swaim, Allen, Wellborn & Associates were the architects-engineers. G. W. May Construction Company was the contractor. The new building has 29,300 square feet of floor space, and was built at a cost of \$425,000.

Park Hill Church staff is: Rheubin L. South, pastor; Willard A. Zeiser, minister of education; Jim Raymick, minister of music; Nancy Norman, Elementary-Kindergarten director; and Mickey Ander, minister of youth.

Park Hill Church was organized on Easter Sunday, April 6, 1947, in the



DR. SOUTH

Park Hill School, by 47 Baptists. The first pastor, Taylor Stanfill, was called in May of 1947. The membership has grown to nearly 1,300. The first budget was approximately \$17,000; while the current budget will exceed \$200,000. Church properties are now valued at \$951,561.84.

Dr. South came to Park Hill Church in January, 1952, from Portales, New Mexico, to become the second pastor called by the congregation.

A prophetic title was assigned to the summary of the church history, prepared for the dedication: "Sixteen Fruitful Years—Prologue To A Radiant Future."

Ashcraft to speak at OBU, Concord

Dr. Charles Ashcraft will begin his official duties as executive secretary of the Arkansas Baptist State Convention with a speaking engagement at Ouachita University. He will be the commencement speaker at the summer graduation exercises of the university on Aug. 15 at 5 p.m., at First Church, Arkadelphia.

On Aug. 17 and 18, Dr. Ashcraft will fill speaking engagements in Concord Association. He will preach at morning and evening services at First Church, Ft. Smith, Aug. 17. Other speaking engagements will include the Concord Pastors' Conference, Aug. 18; at Ft. Smith First Church, at 11 a.m.; an interview on Television Station KFSA, Channel 5, Ft. Smith, at noon the same day; and at First Church, Paris, night of the same day, for the Training Union Workers' Conference, at 7:30 p.m.

Gammon bi-racial fish fry scheduled as Aug. 31 event

The annual John Gammon Fish Fry, a continuing experiment in the bettering of human relations, will be held Aug. 31, at the Gammon farm, Route 1, Marion.

The fish fry was inaugurated by John Gammon, Negro planter, 30 years ago this summer, for his friends black and white. At first only a few whites attended but in recent years there have been as many whites as Negroes among the hundreds attending.

There will be one difference this year. In previous years, the food and entertainment, including free watermelons for everybody, were "on the house"—John Gammon's house, that is. But this year, following the recent incorporation of the John Gammon Foundation, each guest will be asked to pay a nominal amount for his meal. Proceeds from the affair will be used by the foundation to provide college scholarships for needy students regardless of race or creed.

This year, for the first time, the meeting is open to the public generally, rather than by personal invitation, although announcements are being sent to a select list of 1,500 persons. Those who plan to attend are requested to write directly to Mr. Gammon for their reservations.

Serving of catfish, all of it produced at the Gammon farm, will begin at 1 p.m. and continue till 3 p.m. A special program will be held immediately following the meal, with Lawrence A. Dav-

is, president of Arkansas A. M. and N. College, Pine Bluff, as master of ceremonies.

Fred Johnson, Little Rock, director of the Internal Revenue Service for Arkansas, will be the featured speaker. Welcome to the visitors will be extended by Jack Mayhew, director of the Employment Security Division, West Memphis, who is a member of the board of the Gammon Foundation. Introduction of guests will be by Mr. Gammon. Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, will give the invocation.

Music will be provided by the Williams Sisters of Brinkley and by members of the band of Arkansas A. M. and N. College.

Earl C. Edwards in Orange, Tex.

Earl C. Edwards, formerly pastor of First Church of Garland, Tex., who succeeded Church, Harrisburg, is now making his home in Orange, Tex., where Mrs. Edwards is teaching in the field of special education.

Mr. Edwards served seven years at Tyronza and eight at Harrisburg. During that time, 333 persons joined Calvary Church and 400 were added to First Church, Tyronza. He was active in evangelism, and served in Trinity Association.

Mr. Edwards' new address is 1900 Walnut Street, Orange, Tex. 77630.



2ND TRAINING UNION — ARKANSAS — RIDGECREST, 1969
 ARKANSAS group attending the 2nd Training Union Conference at Ridgecrest, July 17-23.

Smithville Homecoming

Smithville Church has planned an old fashioned homecoming for Aug. 24.

Services will begin at 10 a.m. There will be all day preaching, singing, and a dinner-on-the-ground at noon.

Special "pass the hat" services are planned following the dinner, to liquidate the parsonage note. Illustrations and anecdotes from the past 103 years of church history will be given throughout the day.

Friends, former pastors and members are cordially invited.—George E. Head, Pastor.

BULLETIN

The Executive Board of the Arkansas Baptist State Convention will hold its annual August meeting in the Baptist Building, Tuesday, Aug. 19, beginning at 10:30 a.m.



BIBLE LANDS tour group—Front row, left to right: Miss Eril Barnett, Mrs. O. W. Barnett, Pine Bluff; Mrs. Gilbert Dean, Little Rock; Mrs. Nell Wise, Alabama; Mrs. Ralph Coshow, Missouri; Mrs. Harold Hicks, Little Rock; Mrs. J. W. Rayder, Blytheville;

Second row, left to right: Mrs. Tachie Perry, Alabama, Dr. Gilbert Dean, Little Rock, Mrs. Pearl Deer, Blytheville; Mr. R. H. Galt, Georgia, Dr. Harold Hicks, Little Rock, Mrs. John H. McClanahan, and Dr. John H. McClanahan, Pine Bluff.

ARKANSANS TOUR HOLY LAND

The above photograph includes Arkansans who completed a recent tour of Europe and the Holy Land, travelling between seventeen and eighteen thousand miles, touching three continents and ten countries.

The picture was made atop the Mount of Olives, looking across the valley of the Brook Kidron toward the old city and the temple area. The Moslem mosque in the center background of the picture is located on the site of the old temple over the rock where Abraham almost sacrificed his son, Isaac, according to Dr. John H. McClanahan, who directed the tour.

'We are all on the same team,' McDonald says of Americans

WASHINGTON, D. C., Aug. 6.—An Arkansas religion editor mixed wit and humor with a serious look at church-state relations here today.

Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, Little Rock, poked fun at President Nixon's world tour and called on fellow Americans to "stop trying to fight the Civil War all over again," as he spoke at a luncheon meeting of the 13th Annual Religious Liberty Conference, here at the Sheraton-Park Hotel.

In lighter moments of his talk, Dr. McDonald wondered why President Nixon was not put under quarantine after his trip, as were Astronauts Armstrong, Aldrin, and Cooper after their historic round-trip to the moon. "There's a lot more danger of contracting red measles in Bucharest than on the moon," he said.

Referring to the theme of the meet-

ing, "Emerging Patterns of Rights and Responsibilities Affecting Church and State," McDonald said, "There is one thing all of us can do about rights and responsibilities concerning both church and state—we can quit trying to fight the Civil War all over again and realize that wherever we live and whatever our church affiliation, we Americans are all on the same team."

The conference, sponsored by the Baptist Joint Committee on Public Affairs, is attended by hundreds of Baptist leaders from all sections of the nation from Canada, and representing seven different national Baptist denominations, some of them Negro.

Billed as "Clabe Hankins, a grassroots Baptist from the forks of the creek," Dr. McDonald appeared in the garb of a hillbilly, as he has appeared for speaking engagements in the Little Rock area in recent weeks, and spoke in "Bunker Hill dialect."

Church and state are "up to their eyes" in problems affecting both, Dr. McDonald said. "Whether we are thinking about basic human rights for everybody, or equal employment opportunities, opportunities for education, problems of peace and war, the population explosion, the continuing threat of pollution of air, land, and sea, or space exploration, church and state are deeply involved."

Those who argue for absolute separation of church and state are overlooking that the same people who make up the churches also make up a big part of the state, Dr. McDonald said.

"This is not to argue that church and state are one and the same," he continued. "The two are altogether different—as different as the husband is different from the wife. But, as husband and wife are one in the bonds of matrimony, church and state are one in their aims for the general welfare of the people.

"The church is primarily concerned about spiritual things, but it must also be concerned about the mundane affairs of the material world in which it exists. It must face up to the fact that there is a here and now as well as a limitless future that stretches into the Great Beyond. This makes it inescapable that church people must involve themselves in politics and the affairs of government."

In arguing for a realistic look at the utter impossibility of complete separation of church and state, Dr. McDonald said that he was not arguing for tax support for the church and church institutions.

"The point I am attempting to make," he said, "is that the church needs the state and the state needs the church and church institutions. We must find more ways for these to work together in solving common problems of our day."

Taking note of a current trend of government to tax churches in areas they have not previously been taxed, Dr. McDonald remarked facetiously that "we Baptists may have to begin accepting federal grants to adjust for double assessment."

Day at dusk

Now is the time of restfulness
When arms are crossed in peace;
Minutes added . . . minutes lost,
And the day's story is told—
Even the winds are stilled,
The late-sounds, hushed.
For this chance to settle down
Into the soft pillows of night . . .
For this benediction time,
I am grateful, Lord . . .
Grateful and glad.

—Etta Caldwell Harris

Eight new doctorates for OBU faculty

Eight Ouachita University faculty members have earned doctorates during the past year to bring the percentage of OBU faculty and staff with earned doctoral degrees to 40 per cent, topping the national average of 35 per cent.

Faculty members receiving doctorates during the past year and through the summer of 1969 include Gilbert Morris, Ph.D. in English; Herman Sandford, Ph.D. in English; Bob Gravette, Ed.D. in education; Charles Wright, Ph.D. in music; Everett Slavens, Ph.D. in history; Lera Kelly, Doctor of Jurisprudence; Charles Chambliss, Ph.D. in higher education; and James Haggard, Ed.D. in education.

Seven more faculty members have been granted leave for study for the summer and the coming year. Four of these are within one year of completing the doctoral degree.

For the past several years Ouachita has been concentrating on a program of upgrading the faculty, with faculty members being granted leave for study and paid half salary while on leave. Further salary supplement has been provided by grants for study furnished by the Arkansas Foundation of Asso-

ciated Colleges and by funds from a Title III grant from the U. S. Office of Education.

The addition of the new doctorates gives Ouachita "the strongest and most stable faculty in the institution's history," according to Acting President Dr. Henry Lindsey.

Dr. Lindsey also announced that Ouachita has experienced another year of low faculty turnover. The total loss of faculty due to resignations this year was only five members, seven per cent of the faculty, compared to a national average of between 15 and 20 per cent.

Murfreesboro First has noteburning

First Church, Murfreesboro, held a noteburning service during recent Sunday morning worship, to signify the end of church debt on its building.

Taking part in the ceremony were: Clarence Anthony, chairman of Deacons; Mrs. Rose-Green, the only charter member now an active member of the church; Troy Carroll, pastor when the building was erected and now pastor of the Henrietta, Tex., Baptist Church; and Gaines Armstrong, the present pastor.

The building committee included: Jack McKinley, now of Benton, Lemuel Ward, Mrs. Twyla Stewart, Buel Hawkins, and Mrs. Bennie Sue Anthony. The finance committee members are: Dr. Hiram Ward, Leonard Stewart, Harold Jackson, Clarence Anthony, Joe Chaney, Alfred Featherston, Lindell Hile, and Joe Chaney.

Special music was provided by the church choir, led by Jimmie Featherston, music director of the church, and a trio composed of Miss Sandy Johnson, Mrs. Tillie Terrell, and Miss Helen Armstrong. Miss Vickie Smith played the piano for the service, and Mrs. Maurice Terrell played the organ.

Troy Carroll preached the message of the service.—Reporter

Leland Maxey at Arabella Heights

Leland Maxey has joined Arabella Heights Church as pastor. He has been pastor of Malta Church, Bowie Association, for the past four years. He was previously at Rock Creek Church for three and one-half years. While in Bowie Association, he served as vice moderator and moderator, as well as on various committees. Mr. Maxey is a native of Mississippi. He is married to the



MR. MAXEY

former Gwendolyn Nettles of Red Water, Tex. They have three children, a married daughter and two sons, Danny and Eddy.

A new music director, Richard Arnett, joined Arabella Church on the same day as the new pastor. He is a native of Kansas, having been born at Shawnee Mission, where he grew up. He attended Kansas City University Conservatory of Music and Calvary Baptist College, Kansas City, Mo. He was also club director for Youth for Christ in Kansas City. His wife is the former Peggy Cary.

Revivals

Philadelphia Church, Jonesboro, Aug. 17-24; Sam Cathey, with the Great Lakes Evangelism Association, will be the evangelist; Carl Fielder will be the singer.

Johnny Green is pastor of Philadelphia Church.

First Church, Crawfordville, Aug. 17-24; James M. Evans will be the evangelist; Harold Wilson, Ft. Smith, will be the singer. First Church will observe its annual homecoming Sept. 7. All former members and pastors are invited to attend. There will be an old-fashioned dinner on the grounds and singing in the afternoon.

Baptist beliefs

The great deposit

BY HERSCHEL H. HOBBS

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

"Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost"—Luke 23:46

Jesus died with the words of Psalm 31:5 on his lips. He commended his spirit to his father.

The verb rendered "commend" means to place alongside. In current usage it was also a banking term. It meant to make a deposit in a bank. Paul spoke of "that which I have committed." These words read literally "my deposit." Paul had deposited his soul in Christ in the bank of God's grace.

In this sense Jesus just before he died deposited his spirit into the bank or hands of the Father. To deposit money in the bank means to put it there for safekeeping and to be used for its intended purpose. So Jesus deposited his redemptive work in the hands of the Father to be guarded and used for its intended purpose; namely, to be used to save all who believe in him. Hebrews 10-13 says that Jesus is seated alongside the Father "from henceforth expecting till his enemies be made his footstool." He is expecting the Father to honor his promise to save all who believe in him. He is expecting his people to proclaim the gospel. He is expecting men to believe it and be saved thereby.

Having made his deposit, Jesus "gave up the ghost." Literally, "he expired." But Matthew 27:50 says literally, "He dismissed the spirit." No man took his life from him. He laid it down of himself. And having finished his redemptive work, he bade his spirit to return to the Father.

Jesus died as a King. King all the way! He was in full control while on the cross. He died in God's appointed way and at his appointed time. And he did not die in vain. For his spirit, his redemptive work, is on deposit with the Father. And the Father keeps his word.

Homecoming Aug. 17 at Arch View Church

Arch View Church, Little Rock, of which Allen McCurry is pastor, will observe its 12th anniversary with homecoming on Sunday, Aug. 17.

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine will preach at the 11 a.m. worship service. A dinner on the grounds will be served at 12:30 p.m. Former pastors of the church will speak at a special afternoon service beginning at 2 p.m.

The church had its beginning as a mission of Immanuel Church, Little Rock, in 1954, with 25 members, and was constituted a church on Aug. 18, 1957. Serving as pastors of the mission were Jeff Peckham and Dennis Dodson.

Leslie Smith was first pastor of the church. Other pastors have included James H. O'Cain and Andy Kerr. Mr. McCurry became pastor in 1967.

The church now has 338 enrolled in Sunday School, 147 in Training Union. Last year, when the church rated in the top 25 churches of the state, with 51 baptisms out of 98 additions, the Sunday School attendance averaged 161.

Plans have been drawn for a new auditorium which will have a seating capacity of 455. Groundbreaking for the new structure will be scheduled soon, Pastor McCurry said.

The church has a parsonage and a two-story education building.

Arkansas student works in Panama

Joe Young, a student at Henderson State College, is a BSU Summer Missionary to Panama. The following is a letter received by the Student Department from him.

After a few days orientation regarding the church here, our supervisor sent John Crane, my partner, and me to



serve as interim co-pastors the rest of the summer. The church is a lot different from churches in the States. It is more formal, no emotion is shown, and there is more ritual. The church itself is Jamaican, and the people, although they live in Panama,

will very quickly tell you they're British. I can hardly understand their English. Ninety-nine per cent of the church is Negro.

One of the six missions is Spanish. This week we're conducting an evangelistic meeting here. John was raised in



Feminine intuition

by Harriet Hall

Brightening the day

As an associate member of a Sunday School class of girls (note: not women, girls!) I have enjoyed for a number of years the custom of having "Secret Pals" or "Sunshine Friends"—whichever you choose to call them. We remember special occasions during the year, and your secret friend is not supposed to know who you are until the end of the year.

One of the nicest elements of this idea is that the gift comes as a surprise, and not knowing who it is from makes us enjoy it just as a small child enjoys a secret. Then we also have the fun of brightening another's day, keeping the person in suspense for several months.

I have decided that one reason some women outlive men is that they still find pleasure in playing little girl games as long as they live.

One woman I knew about was facing a major operation. On the day before she was to enter the hospital she asked her husband to go with her for a walk in the woods. His thoughts were troubled, and as he expressed it, "as gloomy as the shadows along the trail." Then suddenly he noticed his wife had picked up a pair of bluejay feathers and had stuck them in her hair. Then she straightened, did a funny little dance, and called to him, "I'm an Indian princess!—a real Indian princess." Then they both laughed and the tension was gone. Here was a woman who had the ability to become a little girl, playing princess, and chattering brightly to help ease another's concern as she faced an emergency.

We have all known people like this. And I must say, in all fairness, that some men, too, have this ability. It is that quality which helps a person be child-like rather than child-ish. It's true that if some of us stuck feathers in our hair and cried, "I'm a princess, or I'm a chief"—we might be locked up, or sent to a psychiatrist. But we enjoy seeing the almost magical quality with which some grown-ups can quickly step from reality into make-believe ... even as a child.

The late Herbert Hoover once said that children are the most wholesome part of the race "for they are freshest from the hand of God." How many times have you watched the actions of a sweet boy or girl and received from the child some little something that brightened your whole day?

Whittier said, "We need love's tender lessons taught as only weakness can; God hath his small interpreters; the child must teach the man."

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

Mexico, but my sermons have to be read from a manuscript. Yet the Spanish and Indians listen attentively, and one girl has made a profession of faith.

John and I did a lot of work on the building at the Spanish Mission Point. For many people here, it was their first sight of a dirty American. Once we worked til midnight.

Non-Baptists here call us "Father." One little boy walked up to John and said, "You don't look like a monk." John explained that we were summer missionaries, and thought the problem was solved. Then the little fellow ran and told his friends about the two "Fathers."

We've only had two free days in six weeks, but next week we're taking a week off between revivals, to go see the plantations where they make Chiquita bananas. We hope to go to Costa Rico, thirty miles from here. Of course every day we'll have to hurry back, because even in slack weeks we preach six times.

We've preached so much we really feel we've had everything drained from us. We've read stacks of *Christianity Today* and *Church Administration*, about all we have. Recently we received a January copy of a magazine, so you can see mail is slow. We received mail once in three weeks.

One thing we can't get accustomed to is the native clothing. The people, or men, wear woolen ski caps, and when it's below 75 degrees, coats. All the women wear heavy sweaters.

I could tell you about the 20 pound turkey buzzards landing on our tin roof, but I won't. They're ugly creatures.

Now I'll close, for I've given you a report, and there is no need to waste time. I know you're very busy. Don't worry about us—the people keep us working. Sometimes they give us twenty minutes to walk a mile or more to another service.—Sincerely, Joe Young, BSU Summer Missionary, Panama.



MISSIONARIES to Nigeria: Mr. and Mrs. Jim C. Dillard, of Tyronza, Ark., pause upon their arrival in Richmond, Va., for appointment as missionaries to Nigeria by the Southern Baptist Foreign Mission Board.—Photo by Lawrence R. Snedden



REV. AND MRS. DARREL E. GARNER, of Ft. Worth, Tex., were appointed as missionaries to Malawi by the Southern Baptist Foreign Mission Board at Richmond, Va. Mr. Garner lived at Huntsville, Ark., and Mrs. Garner at Walnut Ridge and Fayetteville.—Photo by Lawrence R. Snedden

Arkansans among 45 overseas appointees

The Southern Baptist Foreign Mission Board pushed the number of its overseas staff above the 2,500 mark and broke a 22-year record recently with the appointment of 27 career missionaries and employment of 17 missionary associates and a special project nurse.

The 45 men and women are the largest number put under assignment by the Board in a single meeting since April, 1947, when 56 missionaries were appointed. However, total appointments that year came to only 76. The 45 June appointments bring the total for the first half of 1969 to 96. Seven reappointments have also been made this year.

(In addition, the Board has 69 young college graduates now in training at Virginia Interment College, Bristol, for

two years of service overseas as missionary journeymen.)

The June appointees will serve in 19 of the 70 countries or other geographical entities to which Southern Baptist missionaries are under assignment. The men and the three single women will engage in 10 occupations ranging from theological education to agriculture.

Most of the new missionaries and missionary associates will do evangelistic work, teach, preach, or perform a combination of such duties. Army Chaplain and Mrs. James L. Burnham, of Fort Benning, Ga., were appointed missionaries for evangelism and teaching in Spain. He completes his military duty in July. Miss Emma E. Cooke, missionary associate, will go from a 39-year career as a schoolteacher in Elkin, N. C., to teach English in the Baptist school in Beirut, Lebanon.

Mr. and Mrs. H. Thomas Sutton, of Mobile, Ala., employed missionary associates, will be dormitory parents in a Baptist school in Nigeria. Miss Rosalie W. Weatherford, of South Boston, Va., was employed under the category "Special Project Nurse" to teach in the school of nursing at the Baptist Hospital in Asuncion, Paraguay.

Mr. and Mrs. Jim C. Dillard, graduate students at Indiana University, Bloomington, are the second and third former missionary journeymen to be appointed career missionaries since the Missionary Journeyman program was begun in 1964. He expects to teach English and religion, and she music, in a Baptist school in Nigeria, the country in which they spent two years as journeymen. Mr. Dillard was born and reared in Tyronza, and received his B. A. degree from Arkansas State University, Jonesboro.

Rev. and Mrs. Darrel E. Garner, now of Ft. Worth, Tex., were appointed for agricultural work in Malawi. Mr. Garner lived at Huntsville, Ark., and received his B. A. and M. A. degrees from the University of Arkansas. Mrs. Garner was born in Independence County, Ark., and received her B. A. degree from the University of Arkansas.

The new appointees are natives of 16 states and the District of Columbia. The 21 couples are parents of 49 children. Five of the men are laymen.

Paul McCray returns to evangelism

Paul McCray, pastor of Central Church, Jonesboro, since January 1967 has resigned to re-enter the field of evangelism.

He may be contacted at 1010 S. Main, Jonesboro, Arkansas 72401.



MR. BATCHELOR

MR. MCCRAY

Pat Batchelor accepts call of Cabot First

Pat Batchelor has accepted the position of minister of music and youth at First Church, Cabot.

He has held similar positions at Gaines Street Church, Little Rock, Pine Grove Church, Sweet Home, and Lonoke First Church.



MR. YELDELL, MR. MARTIN, MR. OWEN

Vista Heights Chapel becomes a church

In an organization service held recently, Vista Heights Chapel, a mission of Second Church, Hot Springs, for 11 years, was constituted as Vista Heights Church.

A council of eight pastors was moderated by Hugh Owen, Associational Missionary of Central Association. Fred Hooper gave a brief history of the mis-

sion. He is now music director of Vista Heights Church, and was one of the original workers in the mission.

Walter Yeldell, pastor of Second Church, Hot Springs, brought the message of the service.

The first pastor of Vista Heights was Bill Williams, who is now pastor of Ola Church. Ken Martin has served the church since April, 1969. He is a student at Ouachita University. He was formerly pastor of Collins Church, Collins, Ark.

Annuity Board Trustees approve new insurance

DALLAS—A new, more liberalized group life insurance program for Baptist ministers and salaried employes has been approved by the Executive Committee of the Southern Baptist Annuity Board Trustees during their second quarterly meeting here.

The trustees also elected a new chairman, Charles Cockrell, pastor of the First Church of Garland, Tex., who succeeds Donald Bowles, a Dallas insurance executive. Martin Lovvorn, a Dallas banker, was re-elected vice-chairman.

The new insurance program was approved upon the recommendation of the Administrative Policy Committee which has been studying the need for increasing coverage to ministers and other salaried employes in churches and agencies.

R. Alton Reed, executive secretary of the Annuity Board, outlined the provisions in the new group insurance plan which will begin Oct. 1. It will be underwritten by a national insurance company.

Reed said the group insurance plan will succeed the life benefit plan previously offered since 1964. Members in the life benefit plan will have the op-

tion of remaining in it or transferring to the new plan, Reed said.

The new plan will have two separate schedules.

Schedule one parallels the coverage offered in the life benefit plan except that the benefits do not decrease until age 65.

Schedule two provides benefits from \$5,000 to \$60,000, depending on a participant's annual earnings.

In addition, both schedules have provisions for accidental death and dismemberment plus a provision for life coverage to continue after age 65.

Both schedules also provide for dependent life insurance benefits for spouse and children, age 14 days to 23 years, for all participants except those residing in Texas. Texas insurance laws preclude offering of dependent coverage.

Reed said the board would also provide a plan of long-term disability income protection.

The disability benefit pays 60 per cent of a participant's monthly earnings (70 per cent, if dependent social security is involved) to age 65 with a \$1,-

000 a month maximum. Payments will begin six months after disability is determined.

Reed said the new plan is a group plan in which any minister or employe may join when it is initially offered without a medical examination or other evidence of good health. The applies also to any member of the life benefit plan who wishes to transfer.

He said the cost for coverage is 70 cents per \$1,000; Texas members will be charged 65 cents for \$1,000 for the life insurance part. The long-term disability coverage is 60 cents per \$100 of monthly earnings.

Reed said the changes were made in the insurance program to eliminate the decreasing term aspect of the former plan.

"With costs of living soaring as they have been, our people need and want the level coverage the new plan provides," he said.

Reed said that Ransome Swords, the newly appointed director of insurance services for the board, will mail detailed information to all eligible persons before Oct. 1, opening date.

In other action, the trustees approved the continuation of the Ambassador-At-Large program which is manned currently by J. P. Edmunds. In this post, Edmunds calls on retired ministers and widows in the various sections of the nation.

Cockrell, in this third year as a trustee, has served the Garland Church since 1946. (BP)

The cover:



OZARKS: "The little ole' church in the wildwood"—a photogenic setting near Devil's Den State Park.—Photo by Phelps



COOPERATIVE PROGRAM

Undergirding missions

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

Prayer and faith proved to be the great forces undergirding William and his co-laborers who went out from England to India in 1793.

While English churchmen harangued the Baptist missionaries through governmental councils and church papers, a small group of interested supporters prayed for them. In British parliament the most abusive language was poured out against them. Newspapers carried absurd stories concerning these men who were too far away to contradict them.

Heavy were their hearts as they labored under such calumny and personal problems on their field. But God hearkened! Not all held them in ridicule. The poet, Robert Southey, though a zealous churchman, wrote a powerful defense of Carey, Marshman, and Ward in the *London Quarterly Review*, Feb., 1809. "These low-born and low-bred mechanics, as they are called, have translated the whole Bible into Bengali, and have by this time printed it. They are printing the New Testament in Sanskrit, the Orissa, Mahratta, Hindustani and Guzarat; they are translating it into Persic, Telinga, Karnata, Chinese, the language of the Sikhs and of the Burmans; and with four of these languages they are going on with the Bible. Extraordinary as this is, it will appear more so, when it is remembered that of these men, one was originally a shoemaker, another a printer at Hull, and the third the master of a charity school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India; in fourteen years these low-born and low-bred mechanics have done more towards spreading the knowledge of the Scriptures among the heathen, than has been accomplished by all the world besides."*

Carey had further reason for believing God was watching over them. Two of his sons had been converted, but Jabez, his third, had not shown such inclination. He had begun the practice of law and his father was concerned about his spiritual condition. Carey wrote his friend, Andrew Fuller, on the subject. At the annual meeting of the Society in London, Dr. Fuller related the concern of their friend and his son. After a long and solemn pause, Fuller, with tears in his eyes, said, "Brethren, let us send up a united and fervent prayer to God, in solemn silence, for the conversion of Jabez Carey." For two minutes, more than two thousand persons bowed their heads with deep devotional feeling in silent prayer. Months later the information came that the conversion of Jabez occurred, nearly, if not just at the same time prayer was being made for him.

*G. Winfred Hervey, *The Story of Baptist Missions in Foreign Lands* (St. Louis, Chancy R. Barns, 1886) p. 19

Changes for 1970's to be featured

FT. WORTH, TEX.—The Southwestern Baptist Religious Education Association will begin its fiftieth year with a meeting at Southwestern Seminary Aug. 19-21. The group will honor its founder J. M. Price, dean, professor of religious psychology and education principles, emeritus.

The theme of the conference, "Threshold of Tomorrow—the 70's," will interpret the changes in curriculum and organization patterns of the 1970's. It is designed to prepare workers psychologically, intellectually, and spiritually to meet the challenge of change, according to LeRoy Ford, president-elect of the group and professor of programmed instruction and principles of religious education.

Four speakers for the conference are; W. L. Howse, director of the education division of the Sunday School Board; Raymond Rigdon, Seminary Ex-

tension Department; A. V. Washburn, secretary of the Sunday School Department; and Phillip B. Harris, secretary of the Church Training Department.

In addition to Ford, faculty members on the program are C. W. Brister, professor of pastoral ministry, and John W. Drakeford, professor of psychology and counseling. Gracie Knowlton, professor of secretarial training, will complete her twentieth year as secretary for the association.

Fundamentalist editor lauds SBC press

A compliment for the Southern Baptist press has been received from an unexpected source—Noel Smith, editor of the fundamentalist paper, *The Baptist Bible Tribune*, of Springfield, Mo.

Editor Smith, critic of the Southern Baptist Convention on a sustaining basis, had this to say about the Southern Baptist state papers, in an editorial paragraph in his issue of July 18:

Batesville First sets Homecoming

First Church, Batesville, has scheduled a Homecoming-Dedication Day program for Sunday, Aug. 24, for its new building.

Former pastor, Richard S. Brannon, will be guest speaker at the dedication service.

The schedule for the day, after Sunday School and church services, includes an old-fashioned basket dinner, tour of the building, and dedication.

Joe Chumley, committee chairman for the day, said, "Come! Bring a basket dinner, see old friends, and enjoy the fellowship."

Missionaries raise rabbits for protein

At the unique request of a Southern Baptist missionary, 15 rabbits were shipped to Rhodesia by members of First Church, Shelbyville, Tenn.

"Many children in Rhodesia suffer from malnutrition due to protein deficiency," wrote Rev. Gerald S. Harvey, of Salisbury, to his former classmate, Rev. Alfred T. Royer, pastor of the Shelbyville congregation. "Rabbits will help correct this. But the California breed of rabbits in Rhodesia has run out."

Dr. Frances Greenway, Southern Baptist missionary physician at the Baptist hospital located on the Sanyati Reserve in Rhodesia, received some of the rabbits. She and Mr. Harvey are working together on the project.

Deaths

Word has come of the death of RALPH E. TIPTON, 43, July 17 at Fayetteville.

Born in Tecumseh, Okla., he was the son of Charles S. and Nora Tipton. He has lived in Fayetteville for 35 years. He was a mechanic, a member of Woodmen of the World, and a deacon of Providence Church, Fayetteville.

Survivors are his widow, Mrs. Virginia Tipton; a son, Gary, both of the home; his parents of Fayetteville; two brothers, D. W. Tipton and Robert, both of Fayetteville; two sisters, Mrs. Pauline Stokes, Lawndale, Calif., and Mrs. Ruby Smith, Little Rock.

Americans United offers help in case against tax exemptions

WASHINGTON, D. C.—Americans United, a Washington-based church-state relations bureau, will seek permission to file an advisory brief in the United States Supreme Court, in a lawsuit challenging New York State's tax exemption of church property, Glenn L. Archer, executive director of the bureau, has announced.

The lawsuit, filed by Frederick Walz on his own behalf and naming the New York City Commission as defendant, contends that the tax exemption guaranteed to church-owned property violates the protection clause of the First and Fourteenth Amendments of the United States Constitution. On June 16 the United States Supreme Court accepted this suit for argument.

"Americans United has published volumes of reports and studies on the special privileges accorded to churches through tax exemption," Archer said, "and has focused its research studies only upon 'alleged abuses of the tax exemption privileges.' Our latest study *The Churches: Their Riches, Revenues and Immunities*, by C. Stanley Lowell and Martin A. Larson, is just off the press," Archer reported.

"It has been the conclusion of our studies that churches are now abusing

the tax privilege, and that such abuse of the tax privilege derogates the primary ministry of the church when corporate structures rivaling the size of General Motors fail to pay their legitimate share of the tax burden," Archer asserted.

"Tax exemption for great industrial complexes owned and operated by churches is legally indefensible, morally unsound, and outside the scope and purpose of a worshipful ministry," he said. "How can a church with consistency," Archer asked, "denounce the materialism of our age while being a proprietor of vast, tax-free corporate wealth?" (CSNS)

New Testaments given to Indians

Two first-time translations of the New Testament were dedicated during July in Mexico. The Wycliffe Bible Translators, who have been at work in Mexico since 1935, have put the Ojitlan Chinantec and the Sayula Populuca Testaments into the hands of the Indian people. These represent the tenth and eleventh tribes of Mexico to receive complete WBT translations of the New Testament.

Paschal C. Church gets M. Div. degree

LOUISVILLE, Ky.—Paschal C. Church, North Little Rock, pastor of Thornburg Church, near Perryville, was among 139 men to receive the master of divinity degree recently in special ceremonies at the Southern Baptist Theological Seminary here.

The men, all bachelor of divinity graduates of Southern, had successfully completed the additional course work required to exchange their B. D.'s for the newer master of divinity diploma. The M. Div. is replacing the B. D. as the standard professional degree for ministers.

The present graduates completed their updating work by taking a total of eight hours of course work during July of 1968 and 1969.

98 conversions at Spring Lake Assembly

There were 98 professions of faith and 32 answering the call to special Christian service during the three assemblies at Spring Lake Assembly this year, Hugh Owen, camp director and missionary for Central Association, Malvern, reports.

Enrollments for the respective assemblies totaled 383, 288, and 375.

Youth honor campers were: Randy Black, Robbie Cox, Mike Arnold, Nancy Dollarhide, Tom Jackson, and Linda Jordan.

Junior honor campers were: Kenney VanPelt, Bonnie Gordon, Keith Friday, Tena Friday, Bruce Lawrence, and Mona Featherston.

In charge of the camp programs were Clarence Shell, pastor of Piney Church, Hot Springs; Homer Shirley, pastor of Third Church, Malvern; and Oscar Golden, pastor of Calvary Church, Benton.

J. Winston Pearce wins sermon contest

NASHVILLE—A Baptist seminary professor has won top honors in a sermon contest to encourage preaching on the Southern Baptist Convention's 1969-70 theme, "Living the Spirit of Christ in Belief and Relevance." The top award went to J. Winston Pearce, professor of preaching at Golden Gate Seminary, Mill Valley, Calif.

Second place went to Robert J. Hastings, editor of the Illinois Baptist, Carbondale, Ill., and third place was awarded to Mrs. Joe (Edna) Hawkins, Marietta, Ga., nursery director of First Church of Marietta, Ga., and writer for several SBC publications. (BP)



IN APPRECIATION—Dr. and Mrs. Herbert Caudill, Southern Baptist leaders in Cuba since 1929, who recently returned to the U. S., receive keys for this new automobile from W. Norris Wilkerson, right, president of the Atlanta Baptist Pastors Conference and Broadus Marlowe, left, car committee chairman.—Photo by Jack U. Harwell.

HOW ABOUT A SABBATICAL FOR MISSIONS?

"I'm leaving the church," the young physician told his Baptist pastor. "I cannot take your preaching any more. You have spoken of our mission to this world till I must respond."

He and his family moved their membership to a Baptist church struggling to survive in a transitional community.

What has your mission compelled you to do in the city?

What is being done to evangelize the transition communities of your city? Churches are leaving the changing neighborhoods. Community change is usually a cultural change. Churches tend to be tied to a specific culture because language is a product of culture. The Gospel must be presented in a language and culture that they can understand. When the neighborhood changes culture, the established church tends to migrate with the cultural exit. Often there is no church to fill the void. The transitional community becomes a churchless community.

In a few years the transitional community may be re-populated by urban renewal. If there are no churches, there is little chance of establishing a religious congregation. When the church moved out, she lost her place. Cost prohibits a reasonable return.

What should we do? Surely the establishment of a church is no more urgent in a foreign land than it is in a metropolitan center. Perhaps we Baptists should not lose our place when the community begins to change and the congregation dwindles. Perhaps we should offer more support to those noble pastors who are willing to risk family and career to minister to the transitional community. When the urban tide returns, Baptists need to be there to welcome them back with a church. And though a neighborhood becomes populated with transients, the lost persons still need a healing word and deed from the church.

How can we maintain a church in a transitional community? Every Christian is a missionary in one way or another. Many are missionary in prosperous suburban churches. That ministry is vital. But so is our witness in the transitional community. The need is equally great but the resources are drastically less.

You could help keep our Baptist witness alive in a transitional community.

You and your family could dedicate a year of your church life to inner-city missions. You could personally help maintain an outpost of Gospel ministry and mission.

Take a sabbatical for missions. Give a year of your church life for metropolitan witness. There are several older Baptist churches in every big city just struggling to stay alive. A year of tithe and talent by your family would be a great help to that church. Your home church might even survive your absence for just one year. In fact, this mission experience might make you a better church member to your home church.

Perhaps your home church would like to share in your mission. Is there any reason why a local church should not commission members as missionaries for a year to the central city or a transitional community? Is there any reason why your church should not sacrifice your service for a year in the greater interest of mission in metropolis as well as abroad? If your family gives one year, another family might be led of our Lord to take your place for the following year. The ministry of an entire family to a transitional-community church of 200 members would be tremendous compared to the impact on

a suburban congregation of 1,000.

The association is needed in such mission effort. Someone needs to arrange with declining churches to receive your mission work. There is no need to waste effort where it is not needed or wanted. Moreover, you need some training before you undertake a sabbatical mission. Every church is different. The association could provide at least one month's training for prospective missionaries to transitional communities. You need to learn to talk the language of another culture. You need to know how to relate to a different church and community. You need to learn how to most effectively use your talents as a metropolitan missionary. The association should provide this training. In fact, the association might well recognize all who will give a sabbatical for mission in the metropolitan area.

You are a missionary now. Would you come over to metropolis and help us? A year for mission might save an age for Christ.



"FAITH THAT LIVES" is the theme of On-to-College Day 1969, to be observed in Southern Baptist churches across the nation. On-to-College Day is designed to help orient freshmen to college; to help all students consider the relationship of the Christian witness to every area of campus life and to help churches plan a more effective ministry to college students.—BSSB Photo

Institute of Theology



FORT WORTH—Participants in the first Institute of Theology ("IT") on the Southwestern Baptist Theological Seminary campus this summer are shown in the above photo, left to right: William Weide, Grand Canyon College, Phoenix; Carl Hogue, Wayland Baptist College, Plainview, Tex.; seminary President Robert E. Naylor; William Lescalette, Louisiana College; Kathleen Phillips, McNeese College, Lake Charles, La.; John Hamilton, University of Texas at El Paso; seminary professor Donald Bell, dean of the Institute; William Cox, Southwest College, Bolivar, Mo.; David Dean Rowe, California Baptist College, Riverside; Larry Corder, Grand Canyon College, Phoenix; and Alfredo Newball, Bishop College, Dallas.

"IT" was created to encourage intellectually alert and spiritually aware college students between their junior and senior years by offering them seminary courses for credit during the regular second four-week summer school session. The minimum requirement is a grade point average of 3.0 on a 4.0 system or its equivalent.

The 1970 Institute is scheduled June 22-July 17. For information write the public relations office at the seminary, Box 22000-3E, Fort Worth, Texas 76122.

Problems of the Christian life

ORDINATION

BY T. B. MATSON
Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

When I was seventeen years of age I felt "called to preach." After responding to the call I had a conviction, which I could not explain, that I was never supposed to be the pastor of a church. I struggled for years to find out what the Lord wanted me to do. This struggle led me to study the New Testament conception of the ministry and the New Testament practice regarding ordination.

I concluded that the basic call from the New Testament perspective was and is a call to minister or serve. It is a call to a particular type of life, a call to a distinctive frame of mind. This call applies to all of God's children and should be heard by all.

There apparently is an additional call that comes to some to perform certain distinctive functions for the Christian

fellowship. The main purpose of the work of these uniquely called ones is to perfect or equip the saints that the latter in turn may do the work of the Lord.

Their call is basically a call to minister or to serve in a distinct way and to a unique degree rather than a call to an office that separates them from other members of the Christian group.

All of those who have been called to perform a distinctive task for the Christian fellowship may properly be ordained. Ordination, if it follows the New Testament pattern, will be a simple service of dedication or setting apart an individual to the work to which the Lord has called him.

It will include only the laying on of hands and prayer. It is possible that the laying on of hands in the New Testament days was done by all the congregation rather than being restricted to those who had been previously ordained.

The laying on of hands and prayer was and is the symbolic recognition of what had already taken place. The one being ordained or set apart has previously been separated unto the work of the Lord by the Lord himself. It is also possible that the laying on of hands is meant to symbolize the indowment of the Holy Spirit for the task to which one has been called.

If we follow the New Testament conception of ordination, we will see that a church could properly ordain or set apart men or women who have felt called to an educational or music ministry, to teaching or missionary service, or to any other type of special ministry within, to, and for the Christian fellowship.

Furthermore, if the New Testament pattern were followed, it is even possible that a person might be ordained more than once. Saul and Barnabas may have been ordained previous to the occasion at Antioch when they were set apart to the work to which God had called them. In the contemporary period, if one feels led to perform a different task, he could properly be set apart for it. This has been done in the past in some churches for those going to a mission field.

I wish Baptists would return to the New Testament pattern of ordination. Being realistic, I doubt if that will ever be done.

If not, then we should not claim New Testament authority for our prevalent practice concerning those who can be ordained and for some features of the typical ordination service. Let us frankly admit that our dominant perspective regarding the ministry and ordination contains some elements that are not found in the New Testament.

All white faces look alike, Negro student says of seminary

EDITOR'S NOTE: Following is an interview with Robert M. Dickerson Jr., 24, one of 10 Negro students at Southwestern Seminary, Ft. Worth. Conducting the interview is Robert Hasting, editor of the Illinois Baptist. In the interview, Dickerson shares some of his experiences at the predominately white school, and tells of his plans to marry a seminary student who is a former Southern Baptist Missionary Journeyman to Liberia.

Hastings: What do you prefer to be called?

Dickerson: Well, since I'm not a militant, I don't insist on "Black." You can use Negro. . .colored. . .whichever you prefer.

You're from Arkansas?

Yes—Pine Bluff, where my father, Robert M. Dickerson, has been pastor of the St. Paul Baptist Church for 10 years. The church is affiliated with the National Baptist Convention, Inc., and it has about 500 members.

When did you decide on the ministry?

Just three months before I graduated from Arkansas AM&N, where I was a pre-med student. Although I had already been accepted by the University of Arkansas medical school at Little Rock, this conviction kept growing on me to preach.

What changed your plans?

A big influence was the four summers I spent as a student missionary under the Southern Baptist Home Mission Board. Too, the influence of my preacher-father.

Why did you choose Southwestern Seminary?

When I switched from medicine, I hadn't even heard of Southwestern. I applied to the divinity schools at Harvard and Yale, as well as Union Theological Seminary. Then Clyde Hart, who was with the interracial department of the Arkansas Baptist Convention, suggested the idea of a Southern Baptist seminary. He helped me get a scholarship here at Southwestern, and I suppose that finalized my decision.

You say you had never attended school with a white person?

Not until I enrolled at Southwestern. I attended all-Negro grade and high schools. And when I was a college student at Arkansas AM&N, it was all colored, although now there are a few white students there.

How did you feel your first few days on a white campus?

You may find this hard to believe, but I was absolutely bewildered by so many white faces. You know, they all looked alike. I had trouble distinguishing one from another.

Did you have any misconceptions?

I remember two. First, I thought all white people made all A's. Second, I thought all white people were prejudiced. Both impressions proved false. Most students have accepted me for what I am—not the color of my skin. Surprisingly, some of my best friends are from such "so-called" prejudicial states as Mississippi, Georgia, Alabama, and South Carolina.

And the faculty?

It was a pleasant surprise to find my white professors on the whole more accessible than most black teachers I had known. They meet you on your own level. Many Southwestern professors know me by my first name.

Do you have to study harder?

At first, I thought I did. In fact, I almost knocked myself out the first few months. I was so intent on disproving the myth that whites are more intelligent than blacks. Here at Southwestern is the first place I have studied all night. I never did in pre-med, even in chemistry and physics.

Have you "proved" yourself?

To my own satisfaction, yes. I no longer feel the pressure to prove that blacks can do as well as whites. It depends on how you apply yourself. When I study, I make good grades. When I don't, my grades suffer, just like anyone else. I see no difference in the "black" mind and the "white" mind.

Have you done any preaching?

As a pastor, no. But several classmates have invited me to their church fields for a weekend. So I have preached in Texas, Oklahoma, and Arkansas. I was courteously received, and made to feel they wanted me back.

Do you have any plans for marriage?

Yes, I am engaged to Virginia Abian,

a student from West Texas who graduates from the seminary this July. We met two years ago, after she returned from two years at Ricks Institute, Monrovia, Liberia, where she was a missionary journeyman under the Foreign Mission Board. She taught math, science, and girls physical education at the Institute.

How did your friends react when they learned you are engaged to a white girl?

Reaction was mixed. None was openly negative. But some were silent. Others have felt free to congratulate us openly, as they would any other couple.

Have you met Virginia's family?

I spent a week-end last Christmas at her home, and we attended her home church together. Spring vacation, she visited my family in Pine Bluff. In both communities, we were received warmly in the homes and churches—at least outwardly.

After graduation, what?

I'm open on that. If my grades hold up, I may try for a doctorate at the divinity school at Harvard University. I might return to Pine Bluff and co-pastor with my dad at St. Paul's. Another possibility is medical school (my mother is a nurse). I have also considered medical missions. Virginia has felt a mission call since she was in high school.

Have you honestly faced the problems of an inter-racial marriage?

Both of us feel we are going into it with both eyes open. We know any marriage has some obstacles, and we are aware that ours perhaps has more than the average.

Have you asked the advice of others?

Primarily from our pastor, Lloyd Elder, Gambrel Street Church, Ft. Worth. He gave us his regular pre-marital counseling. Too, he raised some additional questions we had not considered. His questions humbled us and made us search for the realities in our relationship.

How do you feel about your seminary training?

I am grateful to Southern Baptists for opening one of their seminaries to me, for granting me a scholarship, and most of all, accepting me for what I am. I hope I can repay this kindness as I give my life to minister to others, whether primarily as a healer of souls or a healer of both body and soul.



Leading Dynamic Bible Study, step-by-step helps to group participation, by Rice A. Pierce, Broadman, 1969, \$2.95

In his foreword to this book, Dr. Gaines S. Dobbins credits Dr. Pierce with seeking "to bring group theory and practice to the service of Bible study." Dr. Dobbins says of the author, "He removes the teacher from his traditional position as active instructor of a passive class and makes him leader of guided dialogue in which members of the group become, in a sense, their own teachers."

This book shows the teacher how to move, step-by-step, through the Bible study session using various group study processes.

Recently released Broadman Inner Circle books include the following, each of which sells for \$1.50:

How to Have a Successful and Happy Christian Marriage, by Kay Arvin; **The Second Cross, A Challenge to Live the Spirit-filled Life**, by John M. Carter; and **Persons in Crisis**, by R. Lofton Hudson.

Drama for Fun, by Cecil McGee, Broadman, 1969, \$3.95

In the many years that Mr. McGee has been in the business of helping people have fun, he has accumulated a wealth of successfully tried skits, stunts, and dramas. He shares many of his favorites in this book.

The Creative Theology of P. T. Forsyth, edited and with an introduction by Samuel J. Mikolaski, Eerdmans, 1969, \$6.95

The publication of this volume is in line with the current revival of interest in the writings of Forsyth, the Free Church English theologian who lived from 1848 to 1921.

The selections found here will serve to introduce the reader to Forsyth's major themes which included the theology of Atonement, vital Christian experience in contrast to a purely formal religion, religious authority, history and revelation, the church, the Sacraments, the Person of Christ, art, and a variety of other subjects.

Meet the American Catholic, by Philip J. Scharper, Broadman, 1969, \$3.95

The author, a noted Catholic layman, university professor, and editor, takes his readers on a tour through the house that is the Roman Catholic Church. As he does so he seeks neither to hide nor to gloss over those areas in which he feels Catholics have fallen short. Neither hierarchy nor priest is spared from his analysis of some of the weak-

nesses he sees within his church. He recognizes both the internal and external opposition to Pope Paul's encyclical on birth control, sees a crisis in the priesthood as of major proportions, and calls for an end to Catholics' viewing other Christians as heretics.

The Tragedy of Lyndon Johnson, by Eric F. Goldman, Alfred A. Knopf, 1969, \$8.95

Mr. Goldman draws heavily upon his own experiences as special consultant to the President of the United States from December 1963 to September 1966, in the writing of this book. The book is rich in personal and political detail. It examines the triumphs and failures of the Johnson administration and reveals the great strength—and tragic flaws—of the "almost larger than life figure of Lyndon Johnson." Many of the key people of the LBJ administration, including the President's family as well as his advisers and some of his adversaries, are seen close up. The book is dominated, as the era was dominated, by Mr. Johnson himself.

The Christian Faith, An Introduction to Christian Thought, by Dallas M. Roark, Broadman Press, 1969, \$7.50

Dr. Roark is presently associate professor of philosophy at Kansas State Teachers College in Emporia. He previously served as professor in the Department of Religion and Philosophy at Wayland Baptist College, Plainview, Tex.

This survey of Christian doctrine combines biblical, historical, and philosophical matters within a systematic framework. Presented here are historic Christian views with a summary of re-

cent developments and present issues in Christian doctrine, which the author interprets. The reader is introduced to major theological thinkers both Protestant and Catholic of the present as well as the past.

The Impact of the Future, Trends Affecting the Church of Tomorrow, by Lyle E. Schaller, Abingdon, 1969, \$4.75

Mr. Schaller is director of the Planning and Research Center for Parish Development at Evangelical Theological Seminary, Naperville, Ill. He shows how the tremendous changes now occurring in American society contain vital implications for the future of the church. He discusses such things as decentralization, the generation gap, alienation and protest, the growing Negro population, church and state, growth of the middleclass, and the new housing. In these and other areas sketched by him Mr. Schaller sketches the salient facts and lists particular implications for the church.

Holy Book and Holy Tradition, by F. F. Bruce and E. G. Rupp, Eerdmans, 1969, \$5.95

This volume is made up of papers which were read at an international colloquium held in the Faculty of Theology of Manchester University to consider, in its widest range, the interplay of sacred writing, oral tradition, and religious art from the earliest times to the present. It contains papers on Egyptian religion, on pre-Islamic Iran and on Islam itself, on early Christianity, on the Middle Ages and Lutheranism, on Catholic theology, with special reference to Vatican Council II, and on other recent developments.



SUNDAY SCHOOL children at Oja-Oba Baptist Church, Ogbomoso, Nigeria, reflected a variety of expressions for the camera of H. Cornell Goerner, secretary for Africa for the Southern Baptist Foreign Mission Board, during a recent tour of West African countries.

Chicken

BY DOLLIE P. REEVE

"I'm tired of playing with my dolls, Mother," said Alice. "I want a pet."

"I know just the thing!" said Mother. "Mrs. Plum has some baby chicks."

"Oh, they're nice and soft and cuddly!" said Alice.

"If it gets to be a bother, we can have it for dinner," said Daddy.

"Don't tease her!" said Mother. "We wouldn't eat a pet. But we would like the eggs it lays!"

"If it isn't a rooster!" said Daddy. "Roosters can't lay eggs."

"No, they just strut around and act silly!" said Mother.

Alice picked out the perkiest, cutest, fluffy chick. She loved holding him. He learned to follow her around.

But he grew up. He became a cocky young rooster!



Young roosters must learn to crow. That takes lots of practice. They start to crow, then find they have to back up and try over again. They do this for weeks, before they finally master the art. From then on they parade around the yard, strutting their wings, showing off for everyone.

Alice's rooster did all of the expected things as he learned to crow.

Alice thought the rooster's tricks were cute. Then one day she went out to feed

him in her bare feet. He strutted over and pecked her toes!

'Ouch! Ouch!' said Alice.

The rooster just tossed his head and paraded away.

The next day he pecked her toes and paraded away again.

"Ouch!" said Alice. "You think you're so smart because you can crow!"

The next day Alice picked up a big stick as she went to feed him.

"I don't want to hurt him, but I'm afraid he'll peck my toes right off!"

"Alice!" said Mother, from the window. "Whatever are you doing with that stick?"

"I'm showing that old rooster!" Alice said.

"You are just showing you're afraid of him and teaching him to fight more!" said Mother. "He's supposed to be the chicken, not you," she went on.

"That strutting old rooster pecks my toes!" said Alice. "I'm afraid of him."

"Maybe he's afraid of you, too," said Mother. "Look how big you are beside him. And with a big stick, too! Do you want to go through life afraid of every little thing and carrying a big stick on your shoulder?"

"What else can I do?"

"Put the stick down. When he comes near, throw him a handful of corn."

For a few days, Alice threw the corn before the rooster could peck her toes. By that time he had forgotten his trick. He was eating out of her hand.

"Oh, I do love you, little old strutting rooster!" said Alice. "And loving is so much better than fearing!"

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ON THE **MORALE**
SCENE
CHRISTIAN LIFE COMMISSION, SBC

The National Association of Broadcasters said yesterday that final action has been taken to ban cigarette advertising on stations and networks subscribing to its radio and TV codes. Radio and television boards of directors have acted to eliminate progressively cigarette commercials by September 1, 1973. The television board also approved a TV code amendment that provides that during the phase-out period, cigarette commercials will be precluded in, or adjacent to, any program directed primarily to youth audiences. The broadcasters association said all seven national radio and television networks, 399 television stations and 2,142 radio stations subscribe to the code. The Federal Communications Commission—basing its intentions on health claims against cigarettes—some time ago proposed a radio and television ban on the advertising, provided Congress let it have this authority.—Louisville Courier-Journal.

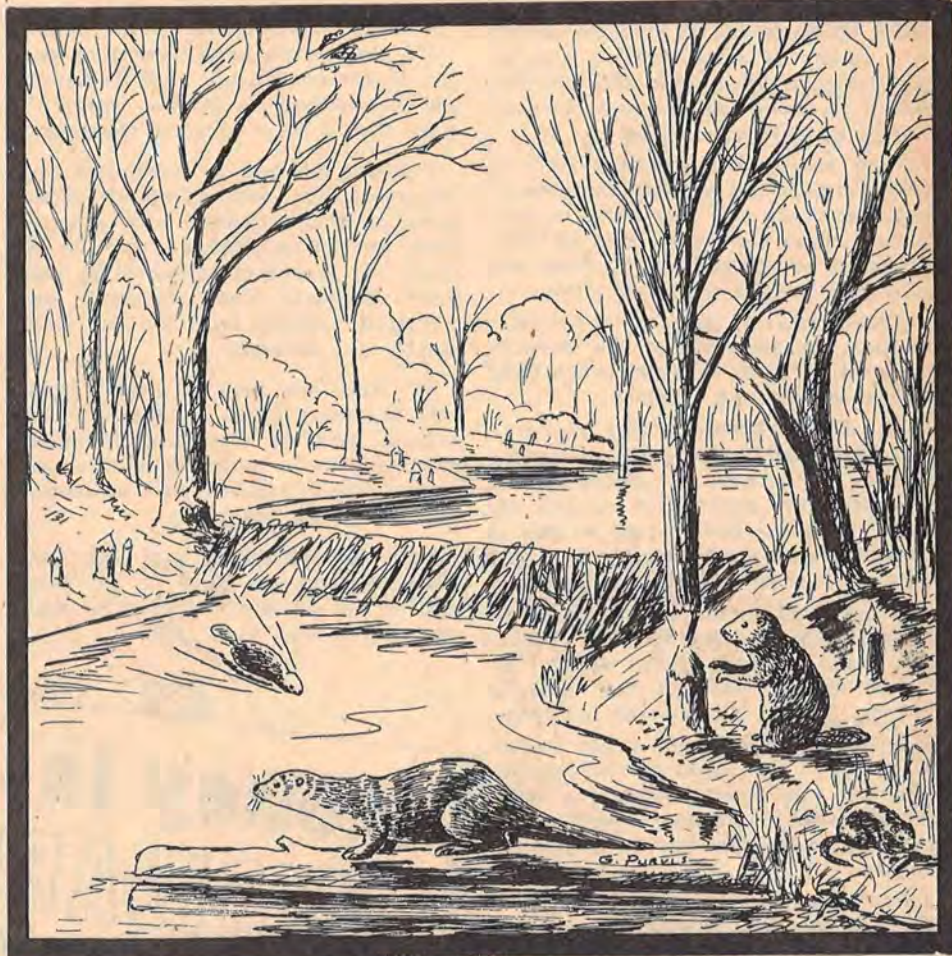
Aversion to the Vietnam war has reached the point among college students that, by 48 to 34 percent, a cross section of recently graduated seniors say they "respect those who refuse to go into the armed forces when drafted." This is a sharp reversal from last year when seniors then said by 50 to 29 percent that they would "respect" such draft resisters "less." Equally significant 51 percent of college students now endorse the view that "protests in this country by students, Negroes, antiwar demonstrators will lead to positive changes and should be continued." Another 36 percent believe that "while protests have been worthwhile, they have gone too far and should be stopped." Only a small 7 percent say "the protests should never have started in the first place." The results indicate clearly that large-scale militancy of American college students, rather than being a future possibility, could be already well advanced.—Louisville Courier-Journal.

Sponger

Heard about the new recipe for a real sponge cake? You borrow all the ingredients.



Otters, beavers and muskrats



OTTERS, beavers, and muskrats seek out similar aquatic habitat.

At one time, many years ago trapping fur-bearing animals provided part time employment for many thousands of Arkansas trappers. In recent years the number of trappers has drastically decreased due to the low price which wild furs bring. The demand for fur is down because fur is not 'in' in ladies styles as it once was. Besides commercial fur farms are able to provide better pelts than those that come from the wild.

In some parts of the state much fur-bearing animal habitat has been drained and destroyed. Despite this fact, some fur-bearing animals have apparently increased, but not necessarily in the areas of maximum habitat destruction. Beavers and muskrats are so plentiful that they are causing considerable damage in some places. Beavers flood large areas of trees, killing the trees; and, muskrats undermine earthen dams and levees, causing them to leak and wash out.

Beavers are very industrious—all work and no play—while otters are at the other extreme—spending much time in play.

Even though some fur-bearing animals may become too numerous at times they are still important in nature's balance.

'Dr. Pete' ends seminary career, as acting president

BY LARRY H. PENLEY

LOUISVILLE—Hugh R. Peterson, veteran administrator at the Southern Seminary here, moved up to the presidency before he moved on to retirement July 31.

Peterson served as acting president during his last day on the job, and executed his final duties from the office of President Duke K. McCall, who was away on a trip.

For 31 years, "Dr. Pete," as he was called by thousands of students, served in a variety of administrative posts at the seminary. From 1958 until the day before his retirement, he was the seminary's administrative dean.

Since joining the seminary staff in 1938, Peterson has affected the lives of 10,000 students who now serve in ministries around the world. Most of these graduates he can still call by name and give their present places of service.

Gifted with a remarkable memory, Peterson amazed many of the students by greeting them by name when they arrived as incoming students.

As student counselor and registrar, Dr. Pete would require each incoming student to forward a photograph of himself before arriving on campus. He would study the pictures and be able to greet the students by name when they first set foot on campus.

It happened to me when I first entered Dr. Pete's office in 1946. Twenty-two years later, in 1968, when I returned to the seminary for updating classes, he still remembered my name.

During those 22 years, I had forgotten many of the names of seminary instructors who never bothered to learn my name, but I have never forgotten Dr. Pete. He makes that kind of impression on you.

Now that he is retiring, Dr. Pete plans to do some writing for denominational publications and to serve in interim pastorates. "At the moment, my plans are very flexible," he said. "If there is nothing to do, I'll invent something."

A flexible person, a passing ship once determined the career of Hugh R. Peterson. Shipwrecked in the Pacific 350 miles north of his native New Zealand while on his way to America for theological studies in 1930, he had decided he would let the first passing ship determine whether he would continue his journey or return home. Fortunately for Southern Seminary, the first ship was headed toward America.

Dr. Pete was born in Gore, New Zealand, in 1903. He worked for a New Zealand banking firm before entering the ministry in 1926. He studied at Los

Angeles Bible Institute, Georgetown College in Georgetown, Ky., and Southern Seminary, where he earned bachelor, master, and doctor of theology degrees.

Upon graduating with the doctorate, in 1937, he became student counselor, and later registrar, secretary of the faculties, faculty member, dean of students, director of admissions, and administrative dean.

He also served for 10 years as pastor of Sonora Church, near Louisville, and has served as interim pastor in more than a score of other churches.

Peterson has had 39 secretaries over the years. The day before his retirement, he was presented with a scrapbook containing letters from 30 of them. The scrapbook, prepared by seminary Registrar Tom Sherwood, also contained tributes from current staff, faculty and students.

Dr. Pete has been a special friend over the years to the seminary's international students. Upon his retirement, members of the International Club expressed their gratitude by presenting him with a lighted globe.

But the retirement gift Dr. Pete liked best was the chair he has occupied in his seminary office. The chair was retired with him. (BP)

Jews, Baptists co-sponsor first scholars conference

LOUISVILLE, Ky.—A unique three-day Jewish-Baptist Scholars conference will be held Aug. 18-20 at Southern Baptist Theological Seminary here.

This is the first conference to be held with representatives of the Southern Baptist Convention and all branches of American Judaism and Jewry, involving a select group of about 50 of the foremost Baptist and Jewish theologians and scholars in the U. S.

Joint sponsors are the Department of Work with Nonevangelicals of the Home Mission Board, SBC in Atlanta, and the Interreligious Affairs Department of the American Jewish Committee based in New York.

The program will seek to uncover new ground by focusing on some specific historical, theological and sociological aspects of relationships between Baptists and the Jewish people, according to Southern Baptist Glenn Igleheart.

Igleheart, Northeastern Area Director for Southern Baptists ministry to nonevangelicals, is one of the program coordinators.

"Working together for social justice" will be the theme of the closing session. Final statements on "Prospectus for the Future" will be presented by Joseph R. Estes, secretary of the department of work with nonevangelicals, and by Marc H. Tanenbaum, national director of the Jewish committee's department of interreligious affairs. (BP)

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The disciple's relationships

Life and Work

August 17, 1969

Matthew 7:1-12

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

Jesus lived his perfect life before people. He didn't go off and hide somewhere, afraid of temptation. His was the perfect relationship with God, man, and himself.

With that in mind we look in on what Jesus said as quoted by Matthew in chapter 7, verses 1-12.

Whatever goes out, must come back

Such is the law of spiritual gravity. Jesus warned his disciples about making judgments on their fellowmen. The warning has been often overlooked through the ages. Are we compulsive judges? Must we always pass a verdict on one's character? There are reasons why we shouldn't.

1. People sense our feelings toward them. Words and actions travel much slower than attitude.

2. No man can see far enough to determine ultimate outcome. Our view is obscured by time and circumstance. God sees beyond all this.

3. Our thoughts are slanted by our own experiences.

The real danger to judging is not just being judged in return, however. It is also being blind to one's own faults. "He carries his own faults in a sack hanging on his back, but his brother's faults he carries in a basket hanging before his eyes on his breast" (W. H. Davis).

"Hypocrite! Get the log out of your own eye and then you will be able to see the speck of dust in your brother's eye." A self-diffusing remedy if there ever was one! Anyone who really sees his own faults in their true proportion will almost ignore another's faults. It is the one who is blind to his own faults that is always advising another about his character.

**If at first you don't
succeed, pray again**

Jesus demands the impossible of his disciples and then makes it possible. How are we to refrain from judging others and at the same time exercise moral discrimination in the right situations?

1. Ask-see-knock. There are no

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shortcuts to becoming a mature disciple. Persistence is the only road to victory. Sometimes the blessing is ours just for the asking. Otherwise we must seek for God's will. And then there are times when all doors seem to be closed. The disciple who has confidence in God's providential care may then boldly knock and gain insight.

Consider Paul, who fought a good fight and kept the faith. How many times did he ask to get out of jail so as to continue his journeys? How often did he search to find the way God wanted him to go? How many closed doors did he encounter in his brief lifetime? But he kept on until he reached maturity in Christ. He accomplished God's plan for his life.

2. Accept-trust-enter. We miss the best part of some blessings or answers to prayer simply by rejecting the answer given. We look for one thing and God gives us something better. The Father will always give us what we need. We can trust him to give us only that which we can find beneficial. He makes no errors in judgment. When we pray

Final harvest

The harvest time has come
And now with fading breath
The very old their withered
hands fold

To wait the Sickle of Death.
What kind of grain will it be
When the crop is gathered
in?

Will it be good as we hoped
it would

Or chaff not fit for the bin?
When good seed is in the
ground,

Someday it will rise
And row on row then it will
grow

Forever, in Paradise.

—Carl Ferrell

for an opportunity and the door swings open, rest assured that God has gone before and prepared the way. He who leads is the one who has been where he is leading.

Act your age

In this fancy, frilly, gotta-have-a-gimmick world, you can't expect everyone to act like Christians. They can't, for they aren't. Yet Jesus does expect his disciples to act their spiritual age. One who has learned to trust in the judgment of God certainly should be able to treat his fellowmen right. In fact, poor relationships to people is a pretty good indication of one's relationship to God.

The golden rule is quite positive, and that for a purpose. The law can restrain us from doing certain things, but only the love of Christ can compel us to do right. The Christian will "try to forgive as he would wish to be forgiven, to help as he would wish to be helped, to praise as he would wish to be praised, to understand as he would wish to be understood. He will never seek to avoid doing things; he will always look for things to do. Clearly this will make life much more complicated; clearly he will have much less time to spend on his own desires and his own activities, for time and time again he will have to stop what he is doing to help someone else. It will be a principle which will dominate his life at home, in the factory, in the bus, in the office, in the street, in the train, at his games, everywhere. He can never do it until self withers and dies within his heart. To obey this commandment a man must become a new man with a new center to his life; and if the world were composed of people who sought to obey this rule, it would be a new world" (Barclay).

In conclusion

The Christian life is one of relationships, not to ideas but to persons. We are saved by our relationship to Jesus Christ and we work out our salvation in our relationships to others. Our relationship to God definitely affects our relationship to men. There is no such thing as a person getting good inside and never being good outside.

How are you getting along?

Breaking faith with God

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

International

August 17, 1969

Numbers 13: 17-20,

30-33,

14:26-32

Following the cloud which symbolized God's presence and leadership, Israel left Sinai and traveled Northward toward the promised land. God's plan called for their entrance into Canaan from the south, but they stopped at Kadesh-Barnaea to survey the situation. According to Moses' speech near the end of his career, the proposal to send spies to seek additional information about the enemy came from the people (Deut. 1:22-25). Their purpose in wanting to send the spies was to gain information which would help them to decide which route to follow and which cities to attack. The proposal looked good to Moses; and, according to Numbers 13:2, God told him to send the spies.

Challenge (13:17-20)

Before moving into any major enterprise, the people of God must gather all the information possible, sit down and estimate the cost and evaluate their resources. In the case study before us, Israel failed—not because she sought information and not because she estimated the difficulties of the undertaking—because of unevaluation of her own resources. When confronted by a great challenge, the determining factor in the decision to go on or turn back must not be the magnitude of the task, or the strength of the opposition, nor the cost of the operation, but the certainty of divine will. Security is found in obedience to God's command. Israel found out the hard way that "the way of the transgressor is hard;" and that, when one figures up the total bill, it costs more to hold back in fear than it does to move out in faith.

The spies were instructed to secure information concerning the land, the cities, and the people. They were to find out about the fertility of the land and bring back some fruits as evidence. They were to find out about the size and strength of the cities and to estimate the number and strength of the inhabitants. They carried out quite well their basic assignment.

Cowardice (13:30-33)

The report from the majority emphasized the strength of the inhabitants and the difficulties involved in overcoming them. The committee had lost its courage before the report was ever compiled, and the negative nature of their report caused the people to lose courage.

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No one can live well without courage because life itself is a courageous venture. Most of us will never be called on to make our footprints in moon dust, but there are some other areas covered with dust where we might take some steps if we had the courage.

The people of Israel lost their courage because their leaders (the spies, 13:2) had already lost their courage; and the leaders lost their courage because they had already lost their faith. They first lost faith in God, and then they lost faith in themselves. This lack of faith resulted in lack of courage which became contagious. God pity the people when their leaders lose faith!

The majority is sometimes wrong: in this instance only Caleb dared speak up against the consensus opinion. Joshua teamed up with him, and the two of them argued that with the Lord's help they were well able to take the land.

Just forget it

If you hear an ugly story
That would ruin some one's
good name,

Can't you keep from telling
others

Of its darkness, sin, and
shame?

How much better it would be
For everyone concerned,
If you could just forget it,
This ugly tale you've learned.

Did you ever stop to think,
my dear,

That this old world would be
A better and a happier place
If we should try to see

The good in those about us
And if we'd spend our life
In spreading joy and happiness

Instead of pain and strife?
—Lydia Albersen Payen

But they could not swing it. The people murmured against Moses and Aaron and talked about electing a new captain to lead them back to Egypt (14:4). On numerous occasions, prior to this experience and afterwards, the people griped against their leaders; but this was full rebellion: they sought to foment a full overthrow of the establishment and find a new leader who would lead them back into servitude. Because they did not have faith and courage to face the challenge of the future they sought to foment rebellion and return to the past.

Judgment (14:26-32)

1. God proposed to destroy Israel and start over with Moses—possibly to test him—but Moses made intercession and the Lord pardoned his people (14:11-25).

2. The Lord told Moses to pronounce God's judgment against them: the adults, except Caleb and Joshua, would die in the wilderness.

3. The whole company of Israel was to wander for forty years in the desert regions before the new generation would be permitted to enter the promised land.

4. The ten spies who brought a cowardly report died of a plague "before the Lord."

5. The people confessed their sins and, despite a warning from Moses, moved against the enemy. Since the Lord was not with them, they lost. It is about as bad to go when the Lord has not sent as it is to stay when the Lord has called. Inactive disobedience and active disobedience are one and the same.

Lessons for living

1. God speaks with wisdom, authority, and love; therefore, when you have discovered what he is commanding you to do, do it. The magnitude of the assigned task, the strength of the enemy, and the cost of obedience are factors to be considered in discovering the will of God; but when you understand your orders, you are left without an option—unless, of course, you want to deny your discipleship.

3. The inquiring mind, the listening heart, and the obedient will—all these propel one in the same direction to find and follow the way of the Lord.

INDEX

A—Ashcraft, Dr. Charles, to speak p6; Arkansans at Ridgecrest, photo, p6; Arkansans tour Holy Land p7 Arabella Heights calls Maxey p8; Arnett, Richard, at Arabella p8; Arch View Homecoming p9; "All white faces look alike . . ." p16; "All on same team . . ." p7.
 B—Brightening the day (FI) p9; Batchelor, Pat, at Cabot p10; Batesville Homecoming p12.
 C—Churches grow strong under long pastors p4; Chambliss, Charles, doctorate p8; Cover story p11; Civil disobedience (E) p3; Caudell, Dr. and Mrs., new auto p13; Church, Paschal C., gets degree p13; 98 conversions at Spring Lake p13.
 D—Disposal (PS) p2; Doctorates at OBU p8; Dillard, Mr. and Mrs., missionaries p10.
 E—Fundamentalist lauds SBC press p12.
 G—Garner, Mr. and Mrs. Darrel, Missionaries p10; Gammon, John, fish-fry p6; Great deposit (BB) p8; Gravette, Bob, doctorate p8.
 H—Haggard, James, doctorate p8; Hastings, Robert, "All white faces . . ." p16.
 S—South, Dr. Rheubin L., dedication p5; Smithville Homecoming p6; Sanford, Herman, and Slavens, Everett—doctorates p8.
 T—Tipton, Ralph E., dies p12.
 U—Undergirding missions (BL) p12.
 V—Vista Heights becomes church p11.

Pioneering

Counselor to new boy at camp: "We want you to be happy, so enjoy yourself here. If there's something you want we haven't got, I'll show you how to get along without it."

A Smile or Two



Sympathy

Two little boys were in the library chattering at top speed. They were getting louder and louder. Finally the librarian went over to them. "Ssh!" she said. "The people in this room can't read."

One of the boys looked at her and with sympathy in his voice said, "Drop-outs, huh?"

Attendance Report

August 3, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	70	66	9
Arkadelphia, Shiloh	17		
Berryville			
Freeman Heights	103	32	1
Rock Springs	67	56	
Booneville, First	262	222	
Camden			
First	425	79	6
Culendale, First	322	77	
Cherokee Village	103	41	
Crossett			
First	533	89	2
Mt. Olive	236	125	
Dumas, First	218	46	1
El Dorado			
Caledonia	40	36	
Ebenezer	166	54	
Victory	37	28	
Fayetteville, First	520	100	12
Ft. Smith, First	1,078	304	
Gentry, First	136	79	
Green Forest, First	160	61	1
Greenwood, First	280	86	
Harrison, Eagle Heights	203	64	1
Hope, First	431	149	4
Hot Springs, Piney	157	53	
Jacksonville, First	331	83	2
Jonesboro, Central	405	122	1
Lake Hamilton	97	47	
Little Rock			
Archview	167	71	
Crystal Hill	146	48	
Geyer Springs, First	592	192	3
Life Line	476	152	
Rosedale	149	59	
Manila, First	162	64	3
Marked Tree			
First	131	47	1
Neiswander	87	58	
Monticello, Second	244	106	
North Little Rock			
Baring Cross	571	145	1
Southside Chapel	39	21	
Calvary	378	130	8
Central	264	97	
Gravel Ridge	173	106	
Highway	145	67	
Levy	426	128	1
Park Hill	688	153	5
Sixteenth Street	61	32	
Paragould, East Side	269	158	6
Paris, First	409	133	1
Pine Bluff			
Centennial	203	91	1
First	687	136	1
Green Meadows	53		
East Side	157	88	
Second	190	73	1
Springdale			
Berry Street	90	30	
Elmdale	310	91	1
First	363	86	
Oak Grove	59	48	
Van Buren			
First	385	185	3
Jesse Turner Mission	8		
Chapel	50		
Vandervoort, First	48	26	
Warren			
First	367	93	
Southside Mission	53	62	
Westside	64	26	
West Memphis			
Calvary	193	67	
Ingram Boulevard	236	65	



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Baptist Newsmagazine



DR. DAVID TATE, dentist of Irving, Tex., and Mrs. Tate give an anesthetic to a child in one of the temporary dental clinics set up in 19 Baptist churches and missions in Guyana. Dr. Tate was accompanied by an oral surgeon and a dental technician from the States. The three gave their services during a two-week dental care project sponsored by Southern Baptist missionaries in Guyana.

Erwin is editor of CA Herald

SPRINGFIELD, Mo.—The Rev. Gayle D. Erwin, 31, has been appointed editor of CA Herald, monthly periodical of the Assemblies of God.

The periodical represents Christ's Ambassadors (youth) Department and is issued to encourage Christian commitment on the part of young people. It also contains reports on church-related activities of Assemblies youth.

The Rev. Mr. Erwin succeeds Mrs. Mary Tregenza who resigned earlier this year to accept an editorial position with World Literature Crusade's new periodical, Everybody. (EP)

Hefner pushed to lead 'Prayboy' club

NEW YORK—The famed "Chaplain of Bourbon Street" is serious about calling for Hugh Hefner to lead a spiritual revolution in the United States.

The Rev. Bob Harrington isn't limiting his crusade to the founder and director of the Playboy Clubs, however. He is out after the conversions of such prominent people as Elvis Presley, Frank Sinatra, Dean Martin, Walter Reuther, Don Drysdale and Johnny Carson.

The first order of business for Mr. Hefner, the chaplain said prior to his appearance on the New York "Today" show, would be to permit his Methodist minister father to quit his job with Playboy magazine and go back to the church.

"The Lord has opened doors for us everywhere," he told a Daily Journal reporter from Elizabeth, N. J. "I believe that if enough people pray for Mr. Hefner the doors of the Playboy mansion will swing open for us and we'll all march in." (EP)

Billboard Scripture grips 'Peanuts' creator

CHICAGO, Ill.—More than 25 years ago Charles M. Schulz glanced up at a street car ad card and was gripped by a simple Bible verse: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

"It was the first Scripture verse I ever reacted to," says the famous creator of the cartoon strip, "Peanuts."

The poster was put there by Jo Peterson, artist founder and general secretary of the Best Seller Publicity here.

Attractive car cards and billboards have been distributed in more than 900 U. S. cities and in 500 overseas in 31 languages. (EP)

Tom Watson Jr. leaves 'TEAM'

WHEATON, Ill.—Tom Watson Jr., for eight years Radio and Films Secretary of The Evangelical Alliance Mission, will leave the post Aug. 31 to give himself to free lance writing, editing and film production.

The editor of TEAM's new magazine Horizons will also conduct a preaching ministry in this country and abroad.

The ordained minister in the Reformed Presbyterian Church began his missionary career in 1951 when he sold his business and took his family to Japan. In 1954 he obtained a license from the Korean government to build a 50,000-watt missionary broadcasting station at Inchon. He managed HLKX until the death of his wife in 1959.

No successor for Watson has yet been named. (EP)

Boy Scouts get New Testaments

LOS ANGELES—Some 25,000 copies of the booklet "Good News by a Man Named John" were distributed by the Pacific Region office of the American Bible Society to as many boys at the National Boy Scout Jamboree at Farragut State Park, Idaho.

Some 2,000 New Testaments in Today's English Version were made available to the boys, according to Dr. Dean S. Collins, executive secretary of the ABS office here.

The National Jamboree includes boys from every state of the Union as well as selected guest scout troops from Europe. (EP)

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