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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

AUGUST 21, 1969

Personally speaking



'He is able'

In a Sunday School class recently, the discussion centered on that part of the Sermon on the Mount in which the Lord warns his followers against being too much concerned at laying up treasures on earth (Mt. 6:19-34).

Some one suggested that if every person in the world would do what is called for in Matthew 6:33, that the earth would become a part of heaven itself.

No, said some one else, not quite! The world would be a much better place in which to live if everybody would seek first the kingdom of God—the reign of God within us—"thy will, not my will." But even then life would not be perfect this side of heaven. The imperfection, however, would be on the part of man, not of God.

This brings us to our main consideration here, the ability of God to meet the needs of our lives.

Consider these wonderful assurances from the Apostle Paul:

"He [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

"And being fully persuaded that, *what he had promised, he was able also to perform* (Rom. 4:20-21).

Speaking of God's severity upon the Jews, the chosen people, because of their waywardness, Paul warns the Gentiles:

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

"And they also [the Jews who had fallen away], if they abide not still in unbelief, shall be grafted in: *for God is able to graff them in again* (Rom. 11:22-23).

In Ephesians 3:20, Paul "puts on the sideboards," as we used to say of our equipping the farm wagon to hold the biggest possible load, as he declares:

"*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.*

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end."
He really is able!

Erwin L. McDonald

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CHEROKEE VILLAGE Church was 'treed' in its early stages by Arkansas missionary, page 10, when he found great promise for establishing a church.

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UNIVERSITY AVENUE site is selected, page 6, for Arkansas Baptist Medical Center, to be erected at a cost of \$18 million.

'FIND OUT what God is doing and help,' urges Dr. Charles H. Ashcraft, page 9, in an address to students at Ouachita commencement.

GENESIS BOOK written by O. M. Stallings, page 8, of Conway, deals with every one of the fifty chapters.

C. E. AUTREY to join staff of New Orleans Seminary, page 14, as he retires four months early as top evangelism leader for The Southern Baptist Convention, director of the SBC Home Mission Board's division of evangelism.

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Arkansas Baptist newsmagazine

August 21, 1969
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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Showing our faith by our works

Washington papers last week carried the heart-rending story of the murder of a young mother and the death from starvation of her 18-months-old son.

The badly deteriorated body of Mrs. Claudia E. Weintraub, of Bethesda, Md., and the remains of her son, Jeffrey, were found in the Weintraub home Aug. 5, about a week after the mother had been stabbed to death. Officers said that the infant, whose body was found in his crib, apparently had died of starvation and dehydration about three days after the slaying of his mother. The air-conditioner in a window of the residence had apparently drowned the cries of the child so that even the people next door had not heard him.

Nothing can be done now for Mrs. Wintraub and little Jeffrey. And now they are beyond the inhumanities of the criminally insane such as the person or persons who killed them. But the sad news of what had happened to them should cause us to be more concerned about doing whatever we can to keep things like this from happening again.

Cases such as that of the Weintraubs, fortunately, are still rare. But this should remind us that untold numbers of others are slowly dying for lack of proper housing, adequate food, clothing, medical attention and opportunities for physical, mental, and spiritual growth and development for purposeful and abundant living. We Christians must be concerned about the needs of people—not just their spiritual needs, but also their physical and mental needs.

Church people and church agencies in Texas recently joined forces with leaders from civic, community, and legislative circles to persuade the voters of the state to reverse themselves and vote for a higher ceiling for welfare grants.

Among the church leaders from many different denominations who actively campaigned for the increase was W. A. Criswell, pastor of First Church, Dallas, and president of the Southern Baptist Convention. "It's not being 'liberal' to minister to the needs of the hungry, the disabled, and the sick," Criswell said, at a meeting ahead of the election. "It's just simply being Christian."

Two agencies of the Baptist General Convention of Texas—The Christian Life Commission and the Texas Baptist Human Welfare Commission—along with the convention's weekly paper, *The Baptist Standard*, worked actively for "Proposition 5," a constitutional amendment to raise the ceiling from \$60 million to \$80 million for the

benefit of persons on the state welfare rolls.

Texas voters, who nine months previously had voted against the proposal, with greater enlightenment on the proposition voted nearly two to one to adopt the amendment.

There are many ways ordinary Christians can help destitute people. Texas Baptists, we believe, have shown one very effective way—through Christians concerning themselves in government and political affairs.

Christians who say by their actions that the crying needs of people—men, women, and children—all around them is none of their business or concern are practicing heresy at its worst.

Out of the past

If the Baptist pastor's habitat be somewhat thorny in Arkansas, please let the pastor be patient and let the brethren be very kind. Let pastors and churches seek to avoid irritating one another. If the pastor's resignation would heal the biggest wound or two or three of the smaller wounds, would not a little more pious wisdom and brotherly forbearance heal all the wounds without a resignation?—*Baptist Advance*, Jan. 25, 1902

Man—Highest of God's Creation



"WHEN I LOOK INTO THE NIGHT SKIES AND SEE THE WORK OF YOUR FINGERS — THE MOON AND STARS YOU HAVE MADE — I CANNOT UNDERSTAND HOW YOU CAN BOTHER WITH MERE PUNY MAN, TO PAY ANY ATTENTION TO HIM! AND YET YOU HAVE..."
—PSA. 8:3-5 (TAYLOR'S LIVING PSALMS)

The people speak

Crisis in nation demands revival

Is it not true that far too many of the American people are either asleep, or too morally sick to take a stand? But if we knew and realized all that is going on, most of us would probably find that it is later than we think.

Is it not time for the Christian people of this nation to fall on our knees before God and pray through? We could take a good lesson from the Indonesian Christians. The Communists fully expected to take over the nation, and started to carry out their plan.

But Christian people had met together to pray for the nation, and the Indonesian people rallied and drove the Communists from power.

We in America need to realize the greatness of our sin, the extent of our danger, and the power of God. We need first, a nation wide revival. Then we surely need strict enforcement of law, and sure punishment for law breakers. Also we must get the truth to rich and poor, black and white, young and old. Law enforcement will not do the

job as long as those who break the law are convinced that they are in the right.

Are these things too much to ask? We have a God who loves to give in a great way. But we must make Him the master of our lives, and get really in earnest about carrying out His will. I need to search my own heart. How about the rest of us? May our great God in some way move us to act.—William P. Snyder, 1106 North 9th Street, Rogers, Ark. 72756

Vocabulary difficulty

In Volumn 68, No. 31, page 4, article entitled "Questions Training Union Literature," I found myself speaking. My young people are overwhelmed and we consult the dictionary regularly.

The lessons are good and until this quarter I was very peased with the frank, honest lessons. However, the "words" are a bit much, or do we need more "learning."—Joan Miller, Rt. 2, Box 18A, Scott, Ark. 72142

The Michigan field

I want to say we enjoy the Arkansas Baptist paper so very much.

We have been in Michigan for 5 years and have found the work up here to be a great challenge.

We are very thankful to the wonderful people in Arkansas who are helping in so many ways with the work up here. Michigan is surely a great mission field.

Our prayer is that God will continue to bless the work in Arkansas as well as in Michigan.—R. L. Williams, Pastor, Ridgecrest Baptist Church, 1698 W. Auburn Rd., Rochester, Mich.

Above standard

I very much appreciate your magazine. So often pass it on to other church friends here in Oregon. I was born and raised in Arkansas and still take my home weekly paper, Mountain Home Baxter Bulletin. I was raised there and educated there. Our Mountain Home Baptist College was made over to Ouachita College.

I take the Standard from Texas too, but I got better description of convention in your paper than in Standard.—Mrs. R. S. Wild, (nee Edna A. Dyer), 4484 Avalon Ave., Eugene, Ore. 97402

What's giving you ulcers may be something you hate.—Bill McGlashen



Feminine intuition

by Harriet Hall

One student's thoughts

A young student who was making an application for a job asked her pastor to give her a reference. He agreed to do it if she would first give him a list of things that turned her on—and off. Here are some items she listed:

Things that turn me on:

Books: Buying and reading books, going to the library, and writing.

Traveling: Seeing new places, new horizons.

Walking: I don't think any thing is much more pleasure.

Worship: Going to church, taking time to have some serious thoughts about Jesus.

Discussion: I enjoy discussing drama, philosophy, politics, theology, you name it.

Music: I listen to such varied music—everything from folk music to Mozart, Bach, and Tchaikovsky.

Beauty: There is so much of beauty in nature, in music, and in people—if we look for it.

Things that turn me off:

War: Vietnam; the Middle East crisis; what next?

Prejudice: Closed Minds. Phonies. Hatred.

Drugs: Alcohol. Anything that creates a false illusion.

Defacing Nature.

Poverty: Ghettoes. Misery of any kind.

Imbalance of student-faculty ratio: Dictated ideas.

The penal system in many places.

After seeing this student's list I think she would make a pretty good ambassador of goodwill from America to most any other country.

And speaking of students, it's just about that time again. The newspapers are running their ads on "Back-to-School" sales. The teachers are getting their schedules in order . . . though there will be inevitable confusion for a few days. I am reminded of a word of advice to parents and teachers given by Dr. Evelyn Duvall, as she spoke in our city two years ago: "Young people should be free to encounter life's bruises, but protected enough to avoid disaster."

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

Pine Grove Church, Sweet Home in observance of centennial

Pine Grove Church, Sweet Home, Joseph A. Hogan, pastor, will observe its 100th anniversary at the morning worship service Sunday (Aug. 24). Roy Hilton, a former pastor of the church and now pastor of Immanuel Church, El Dorado, will be the guest speaker for the occasion.

Pine Grove Church was organized Aug. 14, 1869, with fourteen charter members: Martha Brown, Daniel A. Thomas, Martha Thomas, Mr. Patterson, D. W. Beard, Kiziah Scruggs, Lizzie A. Auston, Lizzie A. Cobb, Virginia Hill, Sarah Samples, W. S. Cockman, Mary Elizabeth Caroline, James Kelly and J. W. Kelly.

The church was called Millennial Church, or Milinial, found both ways in records.

The congregation met in a school building until 1884, when the first building was constructed at a cost of \$83.35, built on property given by Mr. and Mrs. Daniel A. Thomas. The lumber for the 30 x 40-foot building was cut from logs off the church property, with the membership donating the labor. With this property the cemetery plot was also given.

In later years, 13 Sunday School rooms were added. In the early 1950's, under the leadership of Roy Hilton, and with a small building fund begun by Henry Ryan, the church voted to move and build a complete church plant. In the fall of 1954 the building was completed, which is the present property on Dixon Road, formerly known as Sweet Home Cutoff.

During World War II, Harold White led the church in the construction of a pastor's home which was used until November 1965, when the present pastor moved into the new home near the church building.

One of the notable former pastors was Former Governor J. P. Eagle, who served 21 years in all as president of the State Convention and three years as president of the Southern Baptist Convention, departing this life in 1904. Others were: L. M. Patterson, S. Stepherson, James Walls, Joes Rushing, William Nall, B. F. Rutherford, William Dale, J. B. English, Frank Davis, G. W. McCarty, T. D. Boors, T. F. Landreth, W. P. Kine, A. P. Blaylock, Roe Beard, W. H. Berry, J. R. Wood, W. A. Lewis, J. B. Crockett, C. G. Davis, Guy Jenkins, Henry Ryan (the first full-time pastor, in 1942), Harold White, Harold Presley, Harold O'Bryan, R. T. Ware and the present pastor, Mr. Hogan.

The cover:



PINE GROVE CHURCH; Present building, with Clyde Sory, chairman of Deacons, J. J. Thomas, Rosa Thomas, and J. A. Hogan pastor.

Many are in full-time Christian work who have been members of Pine Grove: Bruce Price, W. H. Berry, W. C. Hall-sell and his sons Aubrey, Tommy and Howard; Roe Beard, who went from Pine Grove to Indian Mission work in Oklahoma; Eugene Ryan, Winnie Doss Brown Reed, W. A. Wadley, Christy Powers Harris, and Nelson Anderson.

Some of the early pastors were paid \$3 per month for their monthly sermons. One of these to earn this salary rode a mule nearly thirty miles from Sheridan.

Before the turn of the century, records show that members not giving an acceptable excuse for their absence from business meeting or worship services were suspended from the roll of membership. Present resident membership is 330 and, as is the case with most older churches, there is a long list of non-resident members, totaling 180.

Some interesting facts about the church lead up to the present day. Former Governor Eagle's wife was the first president of Woman's Missionary Union of Arkansas, and the present pastor's wife serves in that position presently.

During the past ten years, mission gifts have increased from \$1,839 in 1959 to \$4,818 in 1968 and a total for that period of \$32,987.

Pine Grove Church established a mission in February, 1965, known as Pine Grove Chapel, at West Hensley.

The church paid off the debt on the building in 1965 and made a loan to build the pastor's home and double payments are being made on the loan. Recently the church purchased three acres of land joining the property to the south, for future expansion, parking and recreation. The exterior of the church building has been painted recently, getting ready to observe the centennial.

The older members tell of the struggles through the years. Among these are J. J. Thomas, who has had a place of leadership more than 50 years; Bedford Brown and his wife, Iva; Mrs. Rosa Thomas.—Reporter.



First building, constructed in 1884

University Avenue site is selected for Arkansas Baptist Medical Center

The new \$18 million Arkansas Baptist Medical Center will be built at Evergreen Street and University Avenue, Little Rock, R. A. Lile, its Board president, said last week. The announcement ended the Medical Center's effort to obtain a site in War Memorial Park.

The Medical Center already owns the 53-acre site on University, where it plans to build a 500-bed complex. The Board already has raised \$2 million in local contributions, is acquiring about \$4 million in federal Hill-Burton Act funds and is making arrangements to finance the remaining \$12 million.

A committee of the Board was to have met Aug. 12 to decide whether to approach the City Manager Board about buying the War Memorial Park land.

Lile said the Board had been approached about two months ago by "a group interested in community health" and was told that a grouping of health agencies in the Park would "enhance

the practice of medicine and result in a benefit to the community and the state."

The Board agreed, he said, to make a comprehensive study of the proposal. The study disclosed that there would be "considerable benefits," Lile told newsmen.

"However, there was obviously substantial opposition from people in Little Rock and the state, to the plan; second, the Center's Board feels that the City Manager Board could not afford to sell part of the Park in the face of such opposition; and finally, there is a legal question concerning 'clear title' to the proposed property which would require litigation lasting a minimum of six months, and we cannot postpone starting construction for that long."

He said the Board also would run the risk of injunctive proceedings that might cause "interminable delay."

Lile said the Board also had considered the traffic problems that the

proposed park location would have created at West Markham Street and University Avenue, and at the East-West Expressway in the vicinity when the Expressway is built.

He also said there was an implication in the fund-raising campaign that the hospital would be built at the University-Evergreen site and that the Board felt an obligation to comply.

"Because of the many obstacles in connection with the proposed move, revealed by our study," Lile said, "the Board of Trustees has decided not to ask the City Manager Board to sell part of the park. Instead, our survey indicates that the land we own at University and Evergreen is the best site available. Our plans are drawn to fit the terrain and they are complete. Therefore, we are happy to announce today that construction will be on the site originally planned by the Center."

Opposition to a sale of part of the park was swift and extensive when the proposed plan was first disclosed. The City Beautiful Commission, the Little Rock Garden Club, the Board of the Little Rock PTA Council and the Executive Committee of the Greater Little Rock Council of Garden Clubs, representing 800 women, expressed opposition.

Lile said architects of the new hospital had been advised to prepare plans for the upper floors of the building first, while the site issue was being settled.

Camden church begins new building phase

Second Church, Camden, unanimously voted Aug. 6 to enter the second phase of a three phase building program.

The first phase, the erection of a \$75,000 sanctuary was begun in 1964 under the leadership of W. R. Rogers, former pastor. The sanctuary seats 350. Since that time the former sanctuary has been used for educational space. Because of rapid growth during the past 15 months the church enters this phase of the building program some 3-5 years' ahead of schedule.

The new building will contain 3,832 square feet and will have a value of \$37,500. Furnishings for the building will bring the total cost to \$40,000 and will give the church property a value of some \$150,000. The building will contain six department rooms, 12 class rooms, a kitchen and fellowship hall area, a church office and rest room facilities. It will be of block and brick

Beacon lights of Baptist history

Fortitude and forgiveness

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

If William Carey and those associated with him in Serampore had turned aside to answer all the charges against them, they would not have had time to work. These men were held in contempt by many governmental officers in England as well as in the Orient.

The London Times carried the story that Carey stood on a barrel in the streets of Calcutta and preached, haranguing the natives. A mob gathered and the preacher was saved by the police. Neither story was true. At home ministers of state churches argued long over the merits of trying to win natives to religious truths before enlightening and refining them in general knowledge and manners. However, they were reminded by others of their fold that Paul had preached to "barbarians" and they showed him much kindness.

Claims were made that the writings of these men were inflammatory and revolutionary. But further investigation would have shown that to prevent such results all copies for publication were sent to the Governor of Serampore beforehand. In turn, he could transmit these to the Governor-General of India.

In the face of such calumny, Carey continued preaching, translating, and publishing. Their work wrought good to the natives as well as to the English. But this was overlooked. When the subject of toleration was being discussed by the Council of Calcutta, one member was very bitter against the Baptists. He argued, "If these men had belonged to any of the more respectable sects of Dissenters, they might have been tolerated; but to think of tolerating Baptists, the smallest of sects, and the strictest; that is not to be borne." Yet, a Congregational missionary at Calcutta, Rev. Dr. Boaz, said that a son of this same member of the council was converted by means of a newspaper containing an extract from the writings of Baxter of Doddridge, which had been printed by the Baptist Press. He had read it at one of the governmental stations in the hills of India. He came down from his solitary station, received further religious instruction, and was admitted into one of the Baptist churches.

*G. Winfred Hervey, *The Story of Baptist Missions in Foreign Lands* (St. Louis, Chaney R. Barns, 1886) p. 26 ff

construction and will be centrally heated and air conditioned. It will form an "L" with the sanctuary.

Serving on the building committee are: Marshall Sumners, chairman, Ted Wilson, secretary, Thomas Beasley, treasurer, C. C. Stinnett, and E. N. Faulkner. The finance committee consists of W. E. Summers, chairman, J. M. Beasley, and Marshall Sumners. Since May 14, 1968, Jimmie L. Taylor has served as pastor of the church.

Ground breaking ceremonies for the new building will be announced at a later time.

Bakers Creek Church licenses Kyle Cox

Kyle Cox, 17, son of Mr. and Mrs. George X. Cox, Russellville, received his certificate of license to the Gospel ministry from Bakers Creek Church recently.

The certificate was presented by W. E. Jerry Ridgon, pastor.

Kyle is a senior at Russellville High School and plans to attend Ouachita University. He is an Eagle Scout and a junior leader in the 4-H Club.—Reporter



MR. COX

DR. MORRIS

Gilbert L. Morris receives doctorate

Gilbert L. Morris, Ouachita University faculty member, has completed his doctoral work in English at the University of Arkansas.

Dr. Morris has been on the Ouachita faculty since 1962 and will assume the duties of Chairman of the English Department at the University next fall.

He did his undergraduate and post-graduate work at Arkansas State University.

For his thesis, Dr. Morris wrote on "Imagery in the Hymns of Charles Wesley."

Before coming to OBU, he taught at Neelyville and Biggers high schools and held a pastorate at Calvary Church, Corning.

He and his wife, Johnnie, have three children.

Baptist beliefs

A tragic contrast

BY HERSCHEL H. HOBBS

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

"And he released unto them him that for sedition and murder was cast into prison, whom they desired; but he delivered Jesus to their will"—Luke 23:25

Pilate had repeatedly avowed that Jesus was innocent of any crime against Rome worthy of death. Yet he finally sentenced him to be crucified (v.24). The Jewish rulers had the governor in a tight place. They insinuated that they would report to Caesar about Pilate's own misdoings in government.

In a desperate attempt to squirm out of, this predicament he offered the Jews a choice. He would release to them either Jesus or Barabbas. It was customary at the passover season to release a prisoner of the people's own choosing.

Barabbas had been arrested for sedition and murder. Perhaps he had been a false messiah who sought to lead a revolution against Rome. Failing to do so, he may have become an outlaw and had murdered in his banditry.

This role of sedition Jesus had refused. Because he refused to be a political-military Messiah the people largely had rejected him. In all of his actions and teachings Jesus had submitted to Roman rule. Yet Rome was about to crucify him on the basis of false accusations to the contrary.

The tragic irony is that Barabbas, who was worthy of death, was to be set free. While Jesus, who did not deserve to be executed, was to be crucified. It was likely that Barabbas was scheduled to be crucified that very day along with two other thieves.

Tragic though it was, in truth Jesus died in the place of Barabbas. He was his substitute on the cross. In this tragic contrast is seen the substitutionary atonement. Jesus died for or as a substitute for man's sin. The sinless for the sinful, the innocent for the guilty.

In Barabbas we see ourselves—worthy of death. In Jesus we see the Saviour of all who believe in him. And as we see Jesus on the cross we can say, "Except for the grace of God there hang I."

From the churches-

First Church, Star City, had a farewell reception Aug. 17 for Tony Latham, summer worker with youth and music. He will return to Southwestern Seminary for his second year of study.

Dr. John R. Maddox, pastor of First Church, Camden, recently completed eight years of service in Camden.

North Crossett First Church, in Crossett, has called James A. Overton to serve as interim pastor.

First Church, Ft. Smith, has held its Vacation Bible School. Dr. Ken Lilly has been selected as 1970 budget director. The Third Street Mission of First Church was burglarized recently on three different occasions. Items stolen included an air conditioner removed from a window.

Herbert Hodges, pastor of South Highland Church, Little Rock, has declined a call to First Church, Arkadelphia, stating that he "has not had a clear leading of the Holy Spirit."

First Church, Hot Springs, is observing Youth Week, Aug. 17-24, featuring the new Christian folk musical "Tell It Like It Is." Vacation Bible School continues from Aug. 18-27.

First Church, Rogers, will permit use of six classrooms by the Northside School, while the burned-out school is being rebuilt. Twelve members of the church volunteered to help in the Headstart program held in Westside School.

South Side Church, Pine Bluff, recently voted on a new mission at Oppele, Ark., near Morrilton. Results of the vote were not available at press time.

Leroy W. Eaton will speak in Little Rock

LeRoy Eaton will be the guest speaker of the Central Chapter of the Full Gospel Business Men's Fellowship International, Aug. 29, 7 p.m., at the Lafayette Hotel, Little Rock.

Mr. Eaton is president of the Dallas Chapter of the FGBMFI, and is a professional engineer in Texas. He is a Southern Baptist and a member of First Church, Dallas, Tex. He is employed by General Electric Company in sales and technical liaison with aeronautics and astronautics firms.

The meeting on Aug. 29 will be open to ministers and laymen.

O. M. Stallings writes Genesis book

O. M. Stallings, beloved and retired pastor of Conway, whose first book, *The Commissioned Churches in the Current Crises*, found a ready market upon its publication, in 1965, has now come out with a most interesting and helpful paperback, *The Grace of God in Genesis*, \$2. The latest book, states Author Stallings in the preface, is the outgrowth of a syllabus he worked out for use in teaching a course on the book of Genesis. It was the request of members of his Bible class for copies of his notes that turned Mr. Stallings to writing the new book.

Genesis is regarded by Mr. Stallings as his favorite book of the Bible, and this is reflected in the enthusiasm with which he deals with this treasure house of God's revelation, in a careful look at each and every one of the fifty chapters.

Many of us who cannot agree with Mr. Stallings that each of the days of God's great creative week was a 24-hour day as we count time will agree with him that God certainly could have completed his creative efforts in six of our days, if he had so desired.

Copies of this book may be had from Mr. Stallings at his home address, 1931 Duncan Street, Conway, Ark., 72032. He also states that he has a few copies of his first book still available.—ELM

Gravel Ridge plans Aug. 24 homecoming

A homecoming and roll-call service is being planned by First Church, Gravel Ridge, North Little Rock, for Sunday, Aug. 24, at 2 p.m. All members, former members, former pastors, friends and all other interested parties are invited to attend.

The morning worship hour will be followed by pot-luck dinner at the church. At 2 p.m. the homecoming service will begin and will include some of the history of the church, a roll-call of charter members and present members and a guest speaker from the mother church, First, Little Rock. The program will be followed by a period of fellowship in Fellowship Hall.—B. Shipman, Church Secretary

Those who are delinquent in teaching the young the duties of good citizenship are as guilty as the juvenile delinquent.

Your state convention at work Arkansas student serves in Kansas-Nebraska area

The following letter was received from Laurie Tompkins. Laurie is a student at Ouachita University and is serving in the Kansas-Nebraska area as a BSU Summer Missionary.

Greetings from the Flatlands!

My partner from Georgia, Susan Rechsteiner, and myself have just completed seven weeks for summer missions. This includes two weeks of church survey, two weeks of Vacation Bible Schools, and three glorious weeks of camp. The next two weeks we'll be in Vacation Bible School; then our last week we'll do visitation. Camps have been great, we've



MISS TOMPKINS

had such wonderful experiences as corn flakes in our beds, frogs in our candy boxes, special "flags" on the flagpole, giggling and screaming after "lights out", and phrases in the middle of the night such as, "Miss Laurie, is there anything in this cabin that can hurt me?" and "Miss Laurie, I've got to vomit", etc.

This past week in Jr. GA Camp, we had 51 girls. One was saved, 11 surrendered for full time Christian work, and 18 rededicated their lives. Susan and I led conferences on how to witness in one's school life. We talked about being friendly to the kids who have no friends, about not cheating, and about how being honest is a good witness to

our teachers. Susan was the life guard and I was the song leader. We even had a choir. We sang "Do You Really Care", "He's Everything to Me", and other good songs we all enjoyed.

The twins we met at our first camp who have won nine of their friends to the Lord at school still continue to inspire us.

Miss Dorothy Milam, a home missionary who runs the Good Neighbor Center here, is a great person. She is really a disciplinarian (didn't think I could spell it Huh?) but the kids know she loves them too. Over 200 kids are enrolled in the week day clubs of the Center. There was one saved in our VBS there. There were two saved in our other VBS.

We've heard so many great preachers, but there are some who are very discouraged because in some areas of Kansas people just don't respond to the churches' ministry, especially Southern Baptist Churches. One preacher said, "We act like we've done God a favor when we read the Bible five minutes a day." Some of these church people have to sacrifice so much up here to be what we call regular church people. In many of the small churches the pastors have to work full time at something besides the pastorate in order to make enough money. And the Kansas-Nebraska Convention has much trouble getting enough money.

Continue to pray for us.—Laurie Tompkins

Church offerings double on 'Tithe to Tell' plan

Dear Dr. Rucker:

Due to our stewardship emphasis last fall (Sept., 1968), our budget has nearly doubled, to date.

Our 1968-69 budget was \$17,000 plus; when the final figures are in we expect the budget to double or more. We have received to date \$31,000 plus in total receipts. Total receipts last year were \$17,009.

Our income jumped from \$20 plus per week to \$50 plus per week immediately after our "Tithe to Tell" emphasis, and it has continued to show a constant growth. We plan to have another month-long program in September.

As a result of this program our mission giving also has doubled over last

year, along with a 1½ percent increase to the Cooperative Program.

This program has worked every time I've tried it. I'm sold on it, and want to see our churches use it. God blesses!

Dorsey L. Crow, Pastor
First Baptist Church
P. O. Box 327
Marshall, Ark. 72650

This is a wonderful testimony of a fine pastor leading his church in stewardship development. Use our stewardship materials and lead out in faith to greater days ahead in your church. If we can be of help to any of you in stewardship development in your church or association, please call on us.—T. K. Rucker, Annuity-Stewardship Secretary.

Find out what God is doing and help; Ashcraft urges

"Find out what God is doing and then help him."

This was the charge delivered to the summer graduating class of Ouachita University last Friday afternoon by Charles H. Ashcraft, new executive-secretary of the Arkansas Baptist State Convention, in a commencement address.

Taking note of American lives being sacrificed in the Vietnam conflict, Dr. Ashcraft challenged the graduates to "live for the things for which others are required to die."

Calling on the graduates to "equate the ministries of the heroic dead," Dr. Ashcraft urged them to "allow the dead a silent vote on current issues. Give full appraisal for the things for which they made the supreme sacrifice."

The graduates were encouraged to "make the most of new frontiers now open, such as race relations, appreciation of world cultures, social ministries, implementation of the Christian way of life, and following the high calling of God."

Dr. Ashcraft pointed out that much progress had been made by previous generations, including the casting aside of the practice of duelling, torture chambers, child labor, penal abuses, slavery, and, in some cases, capital punishment.

He indicated pleasure that some progress had been made in race relations, counselling the graduates to "enlarge the labors of the living as you seek to give dignity to the vote of the dead."

"True greatness can never be achieved apart from attachment to and identity with a great and noble cause," concluded Dr. Ashcraft. "This has been true of all the great people of all generations."

Reminding the graduates that Cyrus McCormack, William Gladstone, Edgar Allen Poe, Felix Mendelssohn, and Abraham Lincoln were all born in a single year—1809—Dr. Ashcraft said that "the creative genius of God is never exhausted in any generation."

Dr. Ashcraft was speaking in First Church, Arkadelphia, where the graduation exercises were held at 5 p.m. He recalled that it was just 30 years ago to the day, on Aug. 15, 1939, that he was a member himself of a Ouachita graduating class.

Dr. Ashcraft, a native of Arkansas, recently resigned as executive-secretary of the Utah-Idaho Southern Baptist Convention, Salt Lake City, to accept the executive-secretaryship of the Arkansas Baptist State Convention. Friday was his first day in the new position.

Dr. McBeth speaker at Evangelism Conferences

Dr. J. P. McBeth of Dallas, Tex., author, evangelist and Bible teacher, will be the main speaker for the area-



DR. MCBETH

wide Evangelism Conferences in our state, Sept. 14-19. Dr. McBeth is a graduate of Hardin-Simmons University, Southwestern Seminary, and Philadelphia University. He holds the degrees of A.B., Th.M. and Ph.D. McBeth began preaching when he was a youth. After spending 28 years in the pastorate, he entered the field of evangelism. It is said that Dr. McBeth holds more revivals than any other man in the nation. He stays booked up three years in advance in Bible conferences, encampments and revival meetings.

While pastor of First Church, Dumas, Tex., he led his church in a tithing movement, which was the second in Texas. The income of the church increased more than ten times. While pastor of First Church, Anson, Tex., he taught Bible

for awhile in Hardin-Simmons University.

Dr. McBeth is the author of a commentary on Romans and several sermon booklets. His commentary is taught in many of our colleges and seminaries, and is acclaimed by scholars to be the best commentary written on Romans.

The purpose of the Area Evangelism Conferences is to motivate and inspire our members in personal-witnessing. The conferences will be held at the following places:

Monday night, Sept. 15, Harrison, First Church.

Tuesday night, Sept. 16, Ft. Smith, Grand Avenue Church

Wednesday night, Sept. 17, Arkadelphia, Second Church

Thursday night, Sept. 18, Pine Bluff, Immanuel Church

Friday night, Sept. 19, Walnut Ridge, Southern Baptist College

—Jesse S. Reed, Secretary of Evangelism Dept.

For church secretaries

Cliff Elkins, Church Administrator of Second Church, Houston, Tex., will conduct the workshop for church secretaries at the State Workshop, Oct. 30. This will be held in connection with thirteen other workshops to be conducted at Immanuel Church, Little Rock, Thursday, Oct. 30, 10 a.m.-3:30 p.m.

This will be another "first" for our state. A large number of church secretaries are expected to attend. Some important matters to be discussed are: Public relations; Is your church paper saying anything?; financial records; and helping your church prepare for the 70's.

Immanuel Church, Little Rock, will furnish lunch for the first 125 who make reservations. Send \$1.25 to the Church Training Department for lunch reservations. Deadline—Oct. 24.—Ralph W. Davis

Fayetteville pastor is essay winner

Andrew M. Hall, who celebrated his sixteenth anniversary as pastor of First Church, Fayetteville on August 17, was notified recently that he had been named first prize winner in a contest sponsored by Rotary International.

He was awarded a prize of \$100 for a brief essay he wrote on "What Rotary Means to My Community."

The essay first appeared in the official club bulletin, at Fayetteville, Fayetteville.

Dr. Hall is a past president of the Fayetteville club.

High school yearbook workshop at Ouachita

More than 200 students from 48 high schools throughout Arkansas registered for a high school yearbook workshop held at Ouachita University Aug. 18-20.

Guest lecturers for the workshop included Miss Hazel Presson, publications adviser for the Northside (Fort Smith) High School, and a nationally recognized author, lecturer and teacher; and Jerry Dickson, a noted yearbook authority with Taylor Publishing Company in Dallas, Tex.

The students heard lectures on all phases of yearbook production and participated in work labs, applying what they had learned.

If draft cards were issued for the War on Poverty, would these also be burned?

Church 'treed' by Arkansas missionary dedicates Cherokee Village building

By the EDITOR

"I've got something treed, and it's not a chipmunk."

That is the way woodsman-preacher Hugh Cooper reported "finding" the makings of a Baptist congregation at Cherokee Village, the fabulous resort development near Ash Flat, in North Central Arkansas.

Cooper was reporting to J. T. Elliff, director of missions for the Arkansas Baptist State Convention, two years ago.

Last Sunday, just 16 months from the time the mission was organized, the mission dedicated a new, modern-designed, brick-and-stone building, the first of an eventual three-unit plant. The building has a much higher value than the \$75,000 that went into its construction, for the Cherokee Village Company and many other firms and individuals in the area contributed services free and materials at wholesale prices.

The new building has an auditorium that will seat 200, and offices, kitchen and dining area, space for a library, and Sunday School and Training Union educational space.

Rheubin L. South, pastor of Park Hill Church, North Little Rock, mother of the mission, was the principal speaker Sunday at morning and afternoon services. Speaking at the morning service on the text, ". . . The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gos-

pel" (Mk. 1:15), Dr. South declared that "it is high time for the church to be vital and relevant in every situation, including beautiful resort communities such as Cherokee Village."

At the afternoon service, Dr. South spoke on "The Church Militant," on Luke 22:36.

Taking note of the fact that "the day of the church being a popular institution has passed," Dr. South said that the church had no choice but to continue its ministry for Christ. The Cherokee Village Baptist Church, he said, "is called to last as long as these beautiful hills and to be as pure as the water that flows from the springs here. We are to labor here until Christ returns."

Pastor Cooper, expressing gratitude to persons and organizations that have worked together to make the mission possible, described the mission's growth as being "like a river that originates from a spring and increases in size as various tributaries flow into it."

Cooper paid tribute to the boards of the Rocky Bayou and Big Creek Associations, which provided his salary for the first six months as mission pastor; to Park Hill Church and the Missions department of ABGC, co-sponsors of the mission; to John A. Cooper and the Cherokee Village Development Company, for the donation of the site for the church, at the main entrance to the community; to Lee Anderson, head ar-

chitect of the Southern Baptist Sunday School Board; and to the membership of the mission, who "have supported the work with liberal investment of time, money, and talent."

Cooper also expressed appreciation for help from Spring River Church, Hardy, for assistance in taking a church census. The survey indicated 1,700 families living in the Cherokee Village community, with about a third of them prospects for membership in the Baptist church.

An open meeting to discuss the possibilities of organizing the mission was held in the lounge of the Sitting Bull Restaurant, in Cherokee Village, on March 15, 1968. That Cooper had not been mistaken in his evaluation of the prospects was attested by the fact that 48 persons attended. From these came the nucleus for the organization, not many weeks later.

On May 10, 1968, a portable church building which had been ordered to constitute a temporary, first meeting place, arrived. The first service, in this building, was held on May 26.

A group from Park Hill Church visited the mission on June 9 and assisted in organizing a Sunday School. Forty-eight persons enrolled.

Cooper was officially called as pastor on Oct. 2, 1968.

In the ensuing months, the membership has grown to 85, including five
(Continued on page 12)



Open meeting in Sitting Bull Restaurant, where forming of Cherokee Village Baptist Church first was considered.—Photo by J. T. Elliff



Due to rain, "groundbreaking" for the new Cherokee Village mission building had to be held indoors, in the temporary building first used by the mission. Participating were the Missions committee of Park Hill Church, left to right: Alan Sloan, Mrs. Will Adams, Leander Muncy, Will Adams, and Ivan Jackson.—Photo by J. T. Elliff



Top: New first unit of Cherokee Village Church, left, and interior view of auditorium, featuring cross back of pulpit.

Center: Pastor Hugh Cooper, left, in front of Cooper home, which he says he and his bank built; right, Deacon William Tilghman puts finishing touch to cabinets he built for church kitchen.

Bottom: Portable church, now folded to one-third its maximum size, for transportation to a new site. (ABN Photos)



Cherokee Village

(Continued from page 10)

by baptism, and the Sunday School enrollment now totals 118, with an average attendance of close to 100. Preaching attendance is considerably higher, for many in the resort area do not get up in time to go to Sunday School.

A Training Union was organized last Jan. 26, and a Woman's Missionary Society, last Feb. 6.

"We are thrilled with our new building and with the prospects for growth," Cooper said, in an interview.

Although nearly half the membership of the mission come from outside the Cherokee Village development, the mission attracts numerous visitors from the Village each week. On a recent Sunday there were 60 visitors, representing a wide spread of businesses and professions and many sections of the nation.

"This keeps me on my toes, in sermon preparation," Cooper grinned. "Not knowing how many doctors, lawyers, college professors, etc., will be in the congregation gives me the incentive I need to study and pray, in preparing for the services."

Cooper is "an Oxford man"—Oxford, Ark., that is—and has spent the most of his 59 years in the Arkansas hills he loves so well. Largely self-educated, he does not hesitate to "borrow" sermons and sermon outlines wherever he finds them. He especially likes the expositions of Adam Clark and Charles H. Spurgeon, of a few generations back, and draws on them heavily.

He feels—as Benjamin Franklin did—that it is much better for a preacher to take his sermons from more able preachers and have something to say when he speaks than to be original and flop.

The six-foot-plus mountaineer skipped high school to work on his father's farm. As a mature adult already a preacher, he gained admission—"by the skin of my teeth"—to Ouachita College (now Ouachita University) as a special student, back in the early 1940s. There his natural gifts as a public speaker stood him in good stead.

"I don't want to brag," he says, with a twinkle in his eye, "but I made good grades in my speech class at Ouachita."

Due to his father's serious illness and subsequent death, Cooper had to drop out of Ouachita after 1½ years, to help with the family farm, and he never went back.

Much of his ministerial career has been spent as an associational missionary, including three years in Kansas with the Northern (now American)

Baptist Convention. His pastorates have included Eagle Heights Church, Harrison; First Church, Salem; and First Church, Melbourne.

Those who know Cooper best regard him as "tailor made" for the sort of ministry he has at the Cherokee Village church, describing him as "a good preacher, a good organizer, and one able to get along with people."

In the comparatively short time he has been at his present location, Cooper has become well acquainted in the Cherokee Village community. He was the speaker for a community sunrise Easter service last spring, a service held at the Village's recreational center and which attracted an attendance of 250.

Unlike many of his fellow Baptist preachers, Cooper has no qualms against participating in services with Christians of denominations other than Baptist. In a Good Friday service at the Cherokee Village Episcopal Church this year, he spoke on "The Three Crosses," and "stayed close to the cross of redemption."

He told his Episcopal friends: "Anyone who accepts the Lord Jesus Christ as Savior is my brother or sister."

Mrs. Cooper, a great asset to the preacher in his work, is the former Miss Pauline Lamb of Calico Rock. The Coopers have four children: Kathy, who is now Mrs. Marion Williams of Bartlesville, Okla.; Gary, a recent graduate of Arkansas State University, who will teach agriculture, starting in September, at Brinkley High School; and Paula Sue, 16, and Eddie Lynn, 15, students at the nearby Highland High School, between Hardy and Ash Flat.

The Coopers live in a new and spacious brick home which Pastor Cooper "and my bank" built last year, a mile or two south of the church, toward Ash Flat. Their address is Route 1, Ash Flat, and their telephone exchange is Ash Flat.

"The Lord has been good to us," Preacher Cooper says, sitting in the pleasant surroundings of his new home. "I don't have much patience with preachers that go around talking about how much they gave up to preach."

Hugh Cooper definitely gives the impression that he not only is grateful but that he wants to use all that he has for the glory of the Lord.

In Brunswick, Maine, Bowdoin College President Rob Roger W. Howell, Jr., delivered a one-sentence "state of the college" report at Bowdoin's annual commencement dinner. "I think the fact that the college is still here is comment enough on its state," he said.

Governor's smut fight commended by youth

TALLADEGA, Ala.—More than 200 Baptist youth signed a letter here commending Alabama Governor George Brewer for his "aggressive effort to stop the distribution of pornographic material in our state."

The youth signed the petition during the first Alabama Baptist Coed Missions Conference at Shocco Springs Baptist Assembly here.

They also commended the governor, a Baptist laymen, for halting the showing of "X-rated" movies at seven theaters in Alabama.

The conference was sponsored by the Alabama Baptist Woman's Missionary Union and the Alabama Baptist Brotherhood department, and combined the summer Young Woman's Auxiliary (YWA) and Baptist Young Men's conferences.

During the final session led by Southern Baptist Foreign Mission Board Executive Secretary Baker James Cauthen of Richmond, Va., 63 young people made decisions to enter missions service. (BP)

Charles Hirt featured in music institute

LOUISVILLE, Ky.—Dr. Charles C. Hirt, founder and chairman of the department of church music at the University of Southern California, heads the list of program personnel for the ninth annual Church Music Institute at the Southern Baptist Seminary here Oct. 20 to 23.

Dr. Hirt will be the seminary's 1969 Gheens lecturer in church music. He is professor of music and director of choral organizations at the university, and has led the department of church music since its founding in 1946.

Since 1941, Dr. Hirt has been minister of music at the First Presbyterian Church of Hollywood, Calif. where his music program involves 400 persons.

Also to be featured in the church music program are Harald Rohlig, head of the music department at Huntingdon College in Montgomery, Ala., Mrs. Nancy Poore Tufts, organist-choir director at Good Shepherd Lutheran Church, Alexandria, Va., and Dr. G. Maurice Hinson of the Southern Seminary music school faculty.

The first session of the institute will begin at 6:30 p.m., Monday, Oct. 20, and the final session will close at 3 p.m. on Thursday, Oct. 23. Housing and registration information can be obtained by writing Dr. McElrath, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky. 40206.

Arizona college seeks \$125,000 to avoid closure

PHOENIX, Ariz.—Grand Canyon College, owned and operated by the Arizona Southern Baptist Convention, must raise \$125,000 in the next 90 days or face possible closure, a joint meeting of the college's trustees and Executive Board of the Arizona convention was told here.

In response, the convention's Executive Board approved an immediate \$140,000 fund campaign among Southern Baptist churches in Arizona to try to save the school.

Grand Canyon College President Arthur K. Tyson outlined to the board the college's financial plight, caused by a lack of operating funds.

The school needs \$50,000 immediately to meet faculty payrolls due between now and Sept. 5; \$11,000 to pay for utilities already owed (in some cases as much as six months in arrears); \$15,000 to pay book suppliers of the college's bookstore in overdue bills; and at least another \$50,000 to pay miscellaneous back bills owed to scores of suppliers, according to Tyson.

The college president added that many of the creditors have refused to make additional shipments of supplies until outstanding accounts are brought current.

Tyson said that the school did not operate in the black for the first 15 years of its 20 year history. He also cited a limited endowment, and said that the support from Arizona churches was relatively small because of the size of the convention.

Tyson added, however, that he felt the convention had gone the limit of its ability to support the college and said college support ranks near the top on a percentage basis of support from the convention.

In addition to approving the \$140,000 fund campaign among Arizona Southern Baptist churches to help save the college, the convention Executive Board also voted to loan the college \$50,000 to meet its payroll. The board hopes to repay the \$50,000 from funds received in the special fund drive.

The action to loan the college \$50,000 for 90 days came on a substitute motion to a proposal that the convention co-sign a note with a Phoenix bank for \$225,000 to cover an existing revolving loan of \$175,000 plus the \$50,000 in payroll needs.

Arizona Southern Baptist Conven-

tion Executive Secretary Charles L. McKay pointed out that the convention was in a position to borrow the funds on a short-term basis and could do so at a more favorable rate than that quoted to the college.

Both actions, to conduct the fund drive and to loan the college \$50,000, were approved without opposition by the board.

During the joint board meeting, Richard Jackson, pastor of North Phoenix Baptist Church, was named to coordinate the \$140,000 fund raising campaign for the college. He indicated his church was willing to relieve him of major church duties to free him to lead the fund drive.

Jackson told the boards he could not do the job alone, and stated that at least 50 laymen from his church would go at their own expense to sell the state on Grand Canyon College and raise the needed funds. Jackson said his church would give at least \$10,000 of the \$140,000 goal.

Jackson declared that there are only two choices in the matter for the South-

ern Baptists of Arizona: either accept the challenge and meet the needs of the college, or "hand the keys to someone else and let them run the school."

Under plans approved by the convention board for the fund drive, the \$140,000 goal was to also include a previously scheduled \$25,000 annual state missions offering that benefit the college, the convention, its children's home, and Paradise Valley Baptist Ranch.

The action called for a guarantee of the portions already scheduled in the annual offering for the home, ranch and convention to be paid from the first monies received in the drive, with the remainder going to the college. Each of the three are to get \$5,600.

Writing in the Baptist Beacon, official Baptist state paper for Arizona, McKay said that what Grand Canyon College really needs is \$1 million to be debt free. "A million dollars would pay off all the college land. It would pay off the debt on every building. Every bill could be paid; every note and mortgage burned and the college could live within its income," McKay wrote.

McKay said the problem basically was caused because no one has been able to really sell Southern Baptists in Arizona on the value and contribution of the college. He said if the convention could catch the spirit and enthusiasm of North Phoenix Baptist Church, they could do the job in 10 days. (BP)



CRISWELL SUPPORTS welfare amendment: Southern Baptist Convention President W. A. Criswell, left, confers with Zan Holmes, a Texas legislator from Dallas, during a legislative briefing for Negro and white Baptist pastors on a proposed amendment to raise Texas's welfare ceiling.

Criswell, pastor of the 15,000-member First Church of Dallas, and Holmes, a Methodist minister, were among many Texans who spoke out for increased welfare payments for the aged, blind, handicapped, and poverty-stricken children. The amendment, which drew support from all levels of Texas secular and religious life, passed by an overwhelming margin. (BP Photo by Bryan Price)

Baptists rebuked for silence on national moral problems

BY BETH HAYWORTH

WASHINGTON—The 18th annual Religious Liberty Conference concluded its three-day study here with reports and debates that rebuked Baptists for being silent on such things as changing abortion laws, the need for responsible dissent and the right of a citizen to object to a particular war on grounds of conscience.

The participants, coming from seven Baptist bodies, urged Baptists to do a better job with programs on family planning and sex education, to inform constituents on the alternative to military service and to study the various implications involved in guaranteeing an annual income to all families.

One section of the conference also called on Baptists to work for educational reforms in both public and private schools, especially giving more aid to the disadvantaged and providing equality of educational opportunity for all students.

The findings of the conference are advisory only. The opinions and recommendations will be presented to the Baptist Joint Committee on Public Affairs at its semi-annual meeting in October. Any action taken then will be referred to the eight Baptist groups that make up the Baptist Joint Committee.

This year's conference theme was "Emerging Patterns of Rights and Responsibilities Affecting Church and State." The conferees worked in five sections to produce suggested principles and guidelines concerning family planning, selective conscientious objection, dissent, improving education, and factors involved in assuring families of a minimum income.

Baptist churches have a responsibility to provide Christian educational programs in such areas as "marriage counseling, family guidance and sex education," according to the report of the group studying the family.

These programs should provide "adequate scientific information and Christian interpretation and motivation" and may be carried out "in cooperation with other churches, community groups, or government agencies . . ." the report stated.

It also emphasized that churches should take an active part in securing legislation concerning the total welfare of families.

The silence of Baptists concerning legislative efforts to change abortion laws was charged by an attorney and former legislator from South Carolina and a housewife and mother from Arlington, Va.

Preston Callison, from Columbia, S. C., said that last year when abortion legislation was discussed in the South Carolina legislature, "Baptists were peculiarly silent on the issue."

Mrs. Ross Shearer, of Virginia, also a Southern Baptist, said the report should be "a call to action . . . for the denomination to study and speak out on this hush-hush subject."

In its reference to changing abortion laws, the report said legislators should take into account "medical and genetic, psychological, social and economic, ethical and religious factors . . ." When legislative action has identified specific conditions under which abortion may be permissible, the final decision should rest with the families involved, the report stated.

The responsibility of the church to work to safeguard the rights of the conscientious objector received strong endorsement from the group studying the defense establishment and the rights of citizens.

"Baptists' historic appreciation for the role of conscience in social and personal decisions should be reaffirmed in acknowledging the right of dissent of those who object to all wars and those opposed to a particular war," they agreed.

The group urged that denominational agencies frame resolutions and distribute them widely to legislators expressing opposition to the harshness of the present treatment of selective objectors, support a provision for alternative military service, and call for abolition of the peace-time draft.

Other recommendations included:

"Church groups and denominational agencies should inform their people through every available channel concerning the political, social, and economic problems leading toward Christian citizenship responsibility, such as war, the free conscience of the objector, political dialogue, and participating in government policy-making decisions.

"Church members, pastors, and other leaders should inform themselves of the options available to young men facing the draft, in order to provide effective counsel to those seeking guidance, both with reference to participation or non-participation in military service.

"Church groups and denominational agencies should plan and implement studies on the social and theological bases of the problem.

"The church should create and maintain a climate of freedom for individual conscience regardless of the person's persuasion or draft classification, and offer personal support and pastoral concern in relation to the hostile climate of public opinion." (BP)

Needed: To Declare War On (Another Kind Of) Poverty

"BEWARE, BE ON YOUR GUARD AGAINST GREED OF EVERY KIND, FOR EVEN WHEN A MAN HAS MORE THAN ENOUGH, HIS WEALTH DOES NOT GIVE HIM LIFE." — CHRIST
LUKE 12:15 (NEB)



Conference urges Baptists to support school reforms

WASHINGTON—Baptist leaders from seven denominations concluded a three-day conference hearing a report that hit hard on the reluctance of Baptists and other Christian bodies to work for educational reforms in both public and private schools.

The criticism and specific recommendations for the denomination's role in improving education were in a report made on the final day of the 13th annual Religious Liberty Conference.

The report on "improvement of education, the nation's crucial problem," was one of five made to the conference. The others related to conscientious objection, family planning dissent, and assuring families of a minimum income.

The section report on education stated that "it is past time" for Baptists "to join hands with progressive force to lead the way to educational reform."

"Baptists, along with other Christian bodies, have too frequently reacted violently against any attempt by governmental or private organizations to reverse the cycle of social decline which our communities and our citizenry face, particularly minority-group citizens," the education study group charged.

"We have allied ourselves too frequently with the reactionary elements and have thereby reneged on our opportunity to provide Christian leadership . . ." they continued.

The following recommendations were urged by the Baptist leaders as ways the denominations can help cope with the "disgrace resulting from the mass of uneducated and undereducated persons in our society:"

*"Openly and forcefully" support present programs of aiding the disadvantaged.

*"Serve as a public agent" in helping implement special educational efforts such as tutorial programs and the Head Start program.

*"Supplement public school programs serving the disadvantaged by providing certain resources such as library books, physical space, teaching aids, school lunches, textbook fees, and school supplies," when public funds are not adequate.

*"Provide opportunities for adult education, and support programs of retraining for job skills by both public and private institutions."

*"Directly urge" elected officials to re-examine national priorities in order to provide larger sums for education.

*"Provide education of the highest quality, second to none," in Baptist colleges.

The members of the education study group also said that private, church-related colleges should be free to use public funds, since they are "no longer, in the main, strictly sectarian, but provide a public function in education." Accepting public funds should be done when "the provisions of the First Amendment to the Constitution are preserved inviolate," they said.

The last suggestions, approved by a 10 to 3 vote in the small group's discussion, drew a spirited debate in the plenary session when the report was made. During the plenary sessions, however, no votes were taken.

John Tubbs, secretary of the Sunday School and church building department of the Maryland Baptist Convention, dissented strongly and suggested that Baptists should "cut their schools loose" rather than receive public funds.

L. D. Johnson, chaplain of students at Furman University, in Greenville, S. C., said it was "not only right but absolutely imperative" for colleges to be free to accept public funds, within the limitation of the First Amendment.

In addition to cutting the schools loose, Johnson said Baptists faced three other alternatives: (1) reducing our colleges to Bible schools; (2) raising tuition and fees to let them become "schools for rich men's kids"; and (3) receiving public funds within the protection of laws provided by the First Amendment without compromising Baptist principles.

Conference participants came from the following Baptist bodies: American Baptist Convention, Baptist General Conference, National Baptist Convention of America, National Baptist Convention, USA, Inc., The North American Baptist General Conference, The Progressive National Baptist Convention, Inc., and the Southern Baptist Convention. (BP)

Oklahoma, Texas students win radio-TV scholarships

FORT WORTH—Students at Baylor University, Waco, Tex., and Oklahoma State University, Stillwater, have been named to receive two annual communications scholarships sponsored by the Southern Baptist Convention Radio and Television Commission here.

They are Miss Anita Smith, junior radio and television student at Baylor and native of Dallas; and George English Morgan, junior radio and television major at Oklahoma State University from Midwest, Okla.

Morgan, son of Mr. and Mrs. Paul F. Morgan of Midwest City, is working as a newscaster at station KVRO in Stillwater. Last year he won the Bill Moyers Scholarship sponsored by the Radio-TV

Commission, and repeated the honor for 1969-70.

Miss Smith, daughter of Mr. and Mrs. C. A. Smith of Dallas, is a staff announcer for KWBU, Baylor's campus radio station. She attended Oklahoma Baptist University, Shawnee, for two years before transferring to Baylor. She receives the Robert Sarnoff Scholarship.

The Sarnoff and Moyers scholarships, including a \$500 stipend, are awarded each year to Southern Baptist students with outstanding academic records who plan careers in radio and television. The scholarship winners can also work during the summer months at the commission's International Communications Center here. (BP)

Teaching

I do not know that I could make entirely clear to an outsider the pleasure I have in teaching. I had rather earn my living by teaching than in any other way. In my mind, teaching is not merely a lifework, a profession, an occupation, a struggle; it is a passion. I love to teach. I love to teach as a painter loves to paint, as a musician loves to play, as a singer loves to sing, as a strong man rejoices to run a race. Teaching is an art—an art so great and so difficult to master that a man or a woman can spend a long life at it, without realizing much more than his limitations and mistakes, and his distance from the ideal.—William Lyon Phelps in *Autobiography with Letters*. Oxford University Press, 1939.

Baptist work progresses in Russia, chief pastor says

By THEO SOMMERKAMP
Director, European Baptist Press Service

Russian Baptists are using every chance they get to witness for Christ to their countrymen, the chief pastor of the 5,000-member Moscow Baptist Church told delegates attending the Conference of the European Baptist Federation. The conference was meeting in the Stadthalle in Vienna, Austria.

Michael Zhidkov, 41, said that "last year, 114 persons were baptized in our Moscow church alone and we have information that the total number of baptisms in the whole Soviet Union was nearly 5,000." Baptism in Russia can be administered only to believers 18 years of age and older.

Although Zhidkov did not say how many Baptists there are in the USSR,

they are conservatively estimated to exceed 500,000. This makes them the largest Baptist national group in any part of Europe. They also would make up at least one-third of all European Baptists, east and west.

Among the places where Baptists make witnessing contacts with non-believers, according to Zhidkov, are: at preaching services, held three to six times weekly in Baptist churches; at their homes, especially at times when a family moves into a new dwelling unit; at church-conducted funerals; and at their places of work.

Zhidkov also described the religious atmosphere in the Soviet Union. "You all know that our country is openly

atheistic, yet among its inhabitants are hundreds of thousands of believers to whom 'freedom of religious worship' is guaranteed," he commented.

"Sometimes something is said about persecution of believers in our country. But that is not so—religion as such is not persecuted in our country but many of you evidently know that a certain number of believers are held in prison," Zhidkov continued.

"And these people think that they suffer for their faith. This conviction they bring as far as to brothers abroad, but it is a mistake," he said. "It must be said that, to our great sorrow, some brothers have differed from us in regard to the methods of our work and decided on a course of open infringement of the laws on religious cults.

"More than that," he continued, "they have incited others to follow their example, thus involving themselves and their followers in a conflict with the authorities. It is well-known that in any state, guilty people are made responsible for breaking the law."

Dr. Paul Stevens, Commission Director, commenting on the rapid growth of "Powerline" said, "The program is designed to appeal to broadcasters as well as teen-agers. It's fast-paced and loaded with rock music. Its religious elements are skillfully woven into the disc jockey's chatter about song lyrics."

Not until the signoff does the teenager know that "Powerline" is a church-sponsored show—"A Cooperative Program production of the Southern Baptist Convention through its Radio and Television Commission."

Chicago station 100th to program 'Powerline'

WLS Radio, Chicago, became the 100th station to schedule "Powerline", a new character-building pop music program for teenagers. A special presentation of a plaque was made to WLS Vice President and General Manager Gene Taylor and Operations Manager John Rook by Don Chanslor, representative for Southern Baptists' Radio and Television Commission.

Also present were Larry Thomas, public relations chairman of the Metropolitan Chicago Baptist Association; Cheryl Randall, Thornton High School, Chicago; and Wayne Sisk, Hillcrest High, Chicago. "Powerline" is broadcast on the Chicago station every Sunday at 11:30 a.m.

"Powerline" is a weekly half-hour radio program tailored for the "Top-40" type stations format. The host is disc jockey Lee Randall, who plays the latest rock tunes and keeps up a line of chatter like the DJ's on all popular rock stations.

Object of the program is to "hook" the teenager with the kind of entertainment he enjoys, then say something of significance to him about life and a personal relationship with God.

The straight talk is done by a youthful sounding Southern Baptist minister, Jim Anderson. Using themes suggested by popular lyrics, Anderson comments on problems teenagers face and possible solutions. Teens are urged to write "Powerline" about their problems. Letters are answered, either on the air or through the mails, by experienced teen counselors.

"Powerline" reached the 100-station status only six months after its initial release date. In addition to WLS are leading "Top-40" type stations in most of the largest cities across the nation, including such large metropolitan areas as St. Louis, Cincinnati, San Francisco, Boston, Cleveland, Pittsburgh, Philadelphia and the Fort Worth-Dallas area.



PRESENTING a plaque to Gene Taylor, vice president and general manager of WLS Radio, Chicago, in honor of it becoming the 100th station to schedule "Powerline" is (from left): Larry Thomas, public relations chairman of the Metropolitan Chicago Baptist Association; Don Chanslor, representative for Southern Baptists' Radio and Television Commission; Cheryl Randall, Thornton High School, Chicago; Wayne Sisk, Hillcrest High, Chicago; and WLS Operations Manager John Rook (behind Taylor).



A butterfly for Mother

BY SHIRLEY THULIN

"You'll get lost," said David. "You're only eight. That's too little to go to town by yourself."

But Sally knew the way very well. She had gone along the path many times with her mother and her older brother David.

"I'll be careful," she told him.

"You'll buy something silly and waste your money," he said.

"No, I won't," said Sally. "I'll go early so that I'll have all morning to look through the stores."

"You should have gone with me last week. You're sure to do something wrong," David insisted.

"She'll be all right," said Father.

Sally put on her spring coat and started to town. She was glad her father had let her come by herself to choose her mother an extra special gift for Mother's Day tomorrow.

The walk was long but Sally didn't mind for it took her through the meadow and across the brook. Sally loved the beautiful outdoors, but she didn't

stop. She clutched her purse tightly so as not to lose her money. She had saved a long time to buy her mother something very nice.

Soon Sally could see the store buildings and the big signs just ahead. She was so excited that she ran the rest of the way.

Sally went in one store after another. She looked at all the beautiful blouses, the necklaces, and the purses. Nothing looked special enough for her mother. The more she looked the more confused she became.

She knew it was getting late and that she would have to start back home soon. But she couldn't seem to find just what she was looking for. As she went past one counter, she saw some filmy head scarves hanging on a rack. They weren't what she really wanted either, but her feet were so tired and she was getting so hungry that she bought one and started for home.

When Sally came to the little brook, she had to sit down to rest. She was sorry now that she had bought the scarf. She felt that she had not made a wise choice.

"David was right," she said. "That scarf is silky and thin. It isn't really good for anything. It won't even keep Mother's ears warm."

Sally looked about her. The little brook was laughing as it tumbled over the rocks and down under the bridge. If only she could give her mother the happy little brook, she thought. If she could snip off a piece of the beautiful blue sky and wrap it for a gift, her mother would like that, Sally felt sure.

Sally watched a big butterfly as it darted in and out among the flowers. She wished the stores sold butterflies for pets. She knew her mother would love a bright yellow butterfly. Anything would have made a nicer gift than an ordinary scarf.

The next morning Sally didn't feel like giving her mother the present, but it was all she had. A big lump was in her throat as she watched her mother unwrap the tissue and hold up the scarf.

"Oh, Sally, this is a beautiful scarf. It has a little brook and a beautiful blue sky painted on it," said Mother.

Sally looked. She had been too upset to notice in the store, but sure enough, there on the scarf were all the things she had been wanting to give her mother, even the bright yellow butterfly!

(Sunday School Board Syndicate, all rights reserved)

Mr. Weldon Cox, Tennessee's deputy commissioner of corrections, recently called the death penalty "the most dramatic symbol of barbarism" in the nation's domestic life. "To remove it would be to sound a resounding stroke for civilization," Mr. Cox told a civic club. "Taking a life is immoral and criminal any way you look at it." He also cited some figures for those who believe the death penalty is a deterrent to violent crime. Wisconsin and Minnesota, two states which no longer use capital punishment, had murder rates of 1.9 and 1.6 per 100,000 population in 1967. Despite the threat of the electric chair, Tennessee had a murder rate of 8.9 per 100,000 population in the same year. And Tennessee had almost four times as many aggravated assaults as either of the states. (Editorial, Nashville Tennessean)

Mrs. William Idelson lives in what she describes as a "comfortable, suburban neighborhood" in the Los Angeles area. Her husband is a television writer. They have four "privileged and indulged" children. The Idelson family has decided to go on welfare for a week. Instead of ham, steak, and milk, they will sit down to meals of pigs' feet, neck bones, and Kool-Aid. Where Mrs. Idelson normally spends \$75-\$80 a week for groceries, she will spend \$25.80. "My kids already are asking why we have to do it. They say they're going to stuff themselves Sunday night so they won't be hungry all week," she said. Their family and an estimated 100 others in the Los Angeles area will be participating in "Welfare Budget Week," sponsored by the Los Angeles County Welfare Rights Organization. She said, "Living on welfare is not an easy thing" and added that although the welfare budget week will not duplicate all the conditions of life for a welfare family, it will "reach middle-income concerned citizens and help them to understand the realities of the public welfare system and all its inadequacies." (By William Endicott, Los Angeles Times-Washington Post Service)



Dove season opens Sept. 1



DOVE shooting is usually best near feeding.

Arkansas' hunting starts on Sept. 1 with the opening of the dove season. Many thousands of hunters will turn out that day to try their shooting skill on these small fast birds.

Doves are only eleven inches long—from tip to tail—and can fly about 60 miles per hour. Combine these two factors with an exotic flight and the result is a very difficult target. A good marksman will average about two to three shots for each bird bagged.

This year the limit on doves is 10. It was 12 last year. The states east and south of Arkansas will have a limit of 18 doves. Our lower limit and their higher limits are a part of a study to learn what effect, if any, the hunting pressure has on the year to year dove populations.

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BAYNARD F. FOX
DIRECTOR OF PROMOTION
DEVELOPMENT DIVISION I

August 20, 1969

Mr. Average Baptist:

Your church budget for 1970 is due soon! This budget, like your own personal budget, will have to be increased just to break even. No doubt, the budget committee is already facing this result of spiraling inflation.

Your pastor is looking at his budget too. He also wonders how he will make ends meet next year. Because of inflation, he will be worse off next year than this year unless, of course, your church provides at least a cost of living raise to keep him even.

But your pastor has other worries also. What will he do if he becomes disabled? Will your church take care of him and his family? What will happen if he should die? Who will support and educate his family - the church? How will he live in old age when he can barely live now on his salary?

Your church through the Annuity Board can relieve his fears and meet all these needs. The Southern Baptist Protection Plan provides for all of these things:

Old Age - Disability - Death, with benefits for retirement,
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Now is the time to add this protection for your pastor. Now is the time to add this item to your church budget. The cost is reasonable, and the benefits are generous. A few dollars monthly in the budget will relieve the church of risk and the pastor of anxiety.

Discuss this with your pastor or your budget committee chairman. If your church is not already participating in the plan, will you urge that this important item be put in the new budget?

Cordially yours,

Baynard F. Fox
Baynard F. Fox

For more information contact:

The Annuity Secretary
at your BAPTIST
STATE HEADQUARTERS

Development Division
or: Annuity Board, S. B. C.
511 North Akard Building
Dallas, Texas 75201

The disciple's test

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

Life and Work

August 24, 1969

Matthew 7:13-27

I grew up at a crossroads. There were four roads, each leading to a special place for me. One led to the general store, grandfather of today's supermarket which sells food and a little of everything else. I thought of it then as a candy store.

Another of these four roads led to my home, about a quarter of a mile from the crossroads, and to some of my relatives farther on down the road.

Still another led to school, with not too pleasant memories at that young age. I never knew where the fourth road went. It was the "mystery" road.

Life is a bit like a crossroads. We choose between the way of discipline (school) and the way of pleasure (candy store). We decide whether to take security (home) or adventure into the unknown. But in the final analysis, it is a choice of good and evil.

The world doesn't agree. It divides people into three classes—good, bad, neutral or undecided. However, the Bible only recognizes two—sinners and saved sinners; in Christ or without Christ; travelers to Heaven or to Hell. We need to know where we are going. But do we?

We have all had good teachers in our life. They taught us the alphabet, how to put letters together to make words, how to read, the meaning of figures, how to draw, or play a musical instrument. Yet as one professor said, "In all my years of teaching no one has asked me how to live?"

It is a question we actually ask every day. Who has the answer? Who is the answer?

Jesus? We begin with him and we end with him. Everything else is just background.

The gate test

We must choose between the wide and narrow gate. Choose the broad gate and you choose Self, your own desires, righteousness and sins. There is no sacrifice and no surrender and no controls either. Later on there will be no brakes.

Choose the narrow way and you choose Christ. "Christ trusted, to the neglect and humiliation and crucifixion of self; Christ sought with repentance and godly sorrow; Christ followed at any hazard and to any martyrdom—no honor and no friend but Christ."

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

What is the chance of finding the narrow way? It is very easy to miss. Millions more are serving the Devil than Christ. But, you can recognize the narrow gate by the twin pillars of repentance and faith. When you pass through these, you have entered the narrow way.

Perhaps knowing what lies at the end of these roads will help you choose. The broad way leads to destruction, a chucking of all that is precious to existence. Like a submarine diving into deeper water, the pressure will increase until you will be completely crushed with no escape to the top.

Contrast this with the narrow way which leads to freedom and life—life in all its glorious fullness, in which men realize the end of their being.

But Phariseism was a narrow way. What is the difference? It is submission to Christ. "Christ is both the way over which we must travel as well as the gate through which we enter. Through him and in him is eternal life." We choose either the world or Christ for a companion.

The teacher test

The world of today is brimming full of religion and religions. Is God an absentee landlord, the face of humanity, or is he just deceased? Does he speak today, care about his people or can we really know him? How do we know which religion is true? Whom can we trust?

You certainly cannot trust everyone because there would be mass confusion. Jesus said you must examine a person's deeds or fruit to know his character. You walk on dangerous ground if you decide on the basis of one's words. You have to look at what he is trying to get you to do. To whom is he leading you and for what purpose?

The worst thing about a false religion is that it keeps you from true religion. One good way of judging religious doctrine and practice is on the basis of where Jesus Christ fits into the picture. Is he de-emphasized and replaced by another? Is he central or only a small part of the system? Anyway, the world is going to judge your religion by the way your life turns out.

The foundation test

How a person's life turns out depends on how it turns up—on sand or on rock.

Jesus struck a blow to those who profess and never practice. When either profession or practice stands alone, it is not enough. They must stand together. Jesus has no fellowship with half-way Christians and on that final day his declaration of fellowship with us is most important.

The final emphasis of Jesus in the Sermon on the Mount is the same as in the beginning—character. He started out with a description of the Kingdom character and he ends with an illustration of the Kingdom character.

Every man is building today. Some put the chief emphasis on the one doing the building ("I do the right thing" sort of thing). This is important but not decisive. A person may erect a beautiful building yet be corrupt within. Neither is the use of good materials the most important consideration. The foundation is really the decisive factor for everything must rest upon it.

"Hear, then, the imperial claim of Christ. He says: Take these sayings of mine and build on them; and no storm can destroy your building. Hear these sayings of mine and disobey them—and remember that this has nothing to do with the man who has never heard them; he is not here in view at all. This word is not to the heathen; it is to the man who hears and disobeys, the man who has seen a vision and dreamed a dream, the man who has heard the infinite music and will set his instruments to catch the tune. You can go on building, and we may look at the structure and say: What is the use of Christianity? That house is as beautiful as this. This man's character is as beautiful as the other's. But observe it; wait, wait! Presently there will come the storms of sorrow, of bereavement and of temptations. Then, presently—'that day'; and unless there be rock foundation, the fair superstructure will be spoiled by the sweeping storm" (G. Campbell Morgan).

When Jesus finished, the people were amazed, astonished. In time they would be angered by his righteous life. The test of any man is when he comes face to face with Jesus Christ. What he does then determines what he will ever be in this life and the life to come.

Possessing the promised land

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

International
August 24, 1969
Joshua 1:1-6;
24:1-2,
14-18

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The people of God must ever be turning away from their past and facing forward to their future, but there come times and circumstances which call for a resolute effort to do so. Such was the situation in Israel after the death of Moses.

The passing of Moses brought the end of an era. More than any other man in Old Testament history, Moses was a charismatic leader. The final evaluation of the great lawgiver, written by some unknown historian centuries later perhaps, stands unchallenged: "There has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, none like him for all the signs and wonders which the Lord sent him to do" (Deut. 34:10-11).

Challenge (Josh. 1:1-6)

1. Arise and Go.

Past victories cannot substitute for present courage. God said to Joshua, "Moses . . . is dead; therefore arise and go." Human leaders arise and fall, but the people of God must go on. There are always new Jordans to be crossed, new territories to possess, and new planets to explore.

A key word in any language is expansion, because it gathers up in thought a basic reality of all existence. Even the universe is expanding as all the star clusters seem to be moving away from a creative center. We must not try to halt scientific exploration until we solve all our social problems at home. A nation, as an individual, can concentrate its attention on its own problems and never solve them until it looks away from itself to something outside itself. The discovery of America revolutionized Europe, and the exploration of the moon and other planets may also help America and the world.

2. The land is yours.

The Lord told his people that the land was given to them just as it had been promised to Moses; therefore, they were to move in and possess it. Israel could not have taken the land unless God had given it to them; neither could they have come into possession of the land without courageous effort on their part.

Faith and courage go together. True faith gives rise to courage, and to lose courage is to deny faith. If the people of God are to claim the promises of God, they will have to exercise faith and show courage.

3. Your opposition will crumble.

If you hear the Word of God, believe the promises of God, and obey the commands of God, you can count on the fall of the opposition. But do not count on an easy victory, nor a quick one; just count on victory.

Joshua was assured of victory because he was assured of the presence of God who said, "I will not fail you or forsake you." He was assured of victory before he started and challenged to "be strong and of good courage."

Victory and a new challenge

In this life one has just enough security to enable him to accept new challenges. He never gets into a position in which he can say, "I have gained the victory, and now I rest secure."

Moses led his people out of Egypt but could not lead them into the land of rest. Joshua led them into the promised land but could not give them rest (Heb. 4:1-9). In this life one can gain just about the degree of rest which he needs to keep him longing for the full rest of heaven, and he has just about the degree of restlessness needed to keep him struggling after that eternal rest.

1. Review of National History (24:1-13).

Joshua assembled all Israel and reviewed with them the history of God's dealings with his chosen people from the call of Abraham to the entrance into the promised land, just completed. God called Abraham out of the land beyond the river (the Euphrates) and later led his descendants out of Egypt. He led them through the wilderness and into the promised land.

2. Appeal for National Faith (24:14).

Joshua put it to them straight: he called on them to put away any lingering temptations to worship the heathen gods which Terah, Abraham

and Nahor served beyond the Euphrates and to put away all desires to worship the gods of Egypt. He called on them, instead, to fear and serve the Lord.

3. Demand for National Choice (24:15).

The challenge called for a forced choice. God never forces men to choose to serve him, but he does force men to choose. Joshua drew up the issue quite clearly when he said: "If ye be unwilling to serve the Lord, choose this day whom you will serve." They might choose the heathen gods beyond the river or the gods of the Amorites in the land; or they might choose to serve the true Lord God.

Modern men are forced to make that choice between such gods as materialism, humanism, pleasure, and political power, or the God and Father of our Lord Jesus Christ. It is a choice that one must make and re-make many times over; but he cannot escape: he is forced to choose.

Joshua did two things which distinguish him as a genuine religious leader: he clarified the issues—serving the Lord or serving the heathen gods—and challenged his people to choose the Lord; he also made a firm and public stand for the Lord.

4. The Choice Made (24:16-18).

Under the dynamic leadership of Joshua, the people made a clear choice to serve the Lord; but in making the choice they based their decision on the deeds of God in redeeming them. Because God rescued them from Egypt, preserved them through the wilderness journeys, and drove out their enemies, they would serve him.

Christian people, out of gratitude and love, must serve Christ because he created and made us, died to redeem us, and lives to intercede for us.

If the people of God are to claim and possess the promises of God, they will have to show faith, gratitude, love, and obedience: they must believe what God has promised, thank him for what he has done, adore him for what he is, and serve him because he is Lord.

A—Above standard (L) p4; Arkansas student serves p8; Ashcraft, Charles H. speaks p9; Autrey; Dr. C. E. retires p14; Auston, Lizzie A. Pine Grove p5; Adams, Mr. and Mrs. Will photo p10
 B—Brown, Martha and Beard, D. W. Pine Grove p5; Baptists rebuked p15
 C—Crisis in nation demands revival (L) p4; Camden church 'builds' p8; Cox, Kyle licensed p7; Church offerings double p8; Cherokee Village dedication p10; Cobb, Lizzie A., Cockman, W. S. and Caroline, Mary E.—Pine Grove p5; Crow, Dorsey L. church offerings p8; Cooper, Hugh, Cherokee Village p10
 E—Eaton, Leroy W. speaker p7; Elkins, Cliff speaker p9
 F—Faith, showing by works (E) p8; Fortitude and forgiveness (BL) p6; Friend indeed (BB) p7
 H—He is able (PS) p2; Hill, Virginia, Pine Grove p5; Hall, Dr. Andrew M. essay winner p9; High school yearbook workshop p9
 G—Gravel Ridge homecoming p8
 J—Jackson, Samuel C. seeks cooperation p14; Jackson, Ivan photo p10
 M—Morris, Gilbert L. doctorate p7; Michigan field (L) p4; McBeth, Dr. J. P. speaker p9
 S—Stallings, O. M. Genesis book p8; Sloan, Alan, photo p10
 T—Tompkins, Laurie serves p8; Tilghman, William photo p11
 V—Vocabulary difficulty (L) p4



'With anticipation'

A group of students presented a list of unnegotiable demands to the Wardens and Fellows of Wadham College, Oxford, England. They received this reply:

"Dear Gentlemen: We note your threat to take what you call 'direct action' unless your demands are immediately met.

"We feel that it is only sporting to let you know that our governing body includes three experts in chemical warfare, two ex-commandos skilled with dynamite and torturing prisoners, four qualified marksmen in both small arms and rifles, two ex-artillerymen, one holder of the Victoria Cross, four karate experts, and a chaplain.

"The governing body has authorized me to tell you that we look forward with confidence to what you call a 'confrontation,' and I may even say with anticipation."—The Living Church

Providence

"What do you want now, daughter? Haven't I just set your husband up in business?"

"Yes, Dad, sure—but now he wants you to buy him out."

No doctor

"Why did you leave your last job?" asked the personnel man to the man applying for a job.

"Illness, sir," was the reply.

"What illness?"

"I don't rightly know, sir," was the man's answer. "They just said they were sick of me!"

Fall guy

"Who is the responsible man in this firm?" asked the salesman.

"I don't know who's the responsible man, sir" said the office-boy, "but I always get the blame."

August 10, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	73	65	
Arkadelphia, Shiloh	23	8	
Berryville			
First	152	57	2
Freeman Heights	116	31	
Rock Springs	64	45	
Booneville, First	251	206	
Camden, First	856	77	3
Cherokee Village	97	35	
Crossett			
First	501	157	1
Mt. Olive	236	125	
El Dorado			
Caledonia	38		
Ebenezer	158	87	
Eudora, New Hope	157		
Forrest City, First	447	116	
Ft. Smith, First	1,047	361	4
Gentry, First	139	60	
Green Forest, First	167	93	1
Greenwood, First	263	77	
Harrison, Eagle Heights	243	78	
Hope, First	427	177	
Hot Springs			
Grand Avenue	205		
Piney	172	65	
Jacksonville			
Bayou Meto	142	86	1
First	403	94	
Jonesboro			
Central	368	100	1
Nettleton	256	89	2
Little Rock			
Archview	151	60	
Geyer Springs	509	175	1
Life Line	451	152	
Marked Tree, Neiswander	98	70	
Monticello, Second	247	87	
North Little Rock			
Baring Cross	576	161	4
South Side Chapel	41	18	1
Calvary	391	116	1
Gravel Ridge, First	153	83	
Highway	178	91	2
Levy	390	124	
Park Hill	804		
Sixteenth Street	47	80	
Paragould, East Side	304	165	
Paris, First	354	111	2
Pine Bluff			
Centennial	204	96	
East Side	154	82	3
First	649	166	
Green Meadows	46		
Second	162	90	3
Watson Chapel	164	81	
Springdale			
Berry Street	68	28	
Caudle Avenue	98	24	
Elmdale	354	100	2
First	376	105	6
Van Buren			
First	388	146	7
Jesse Turner Mission	12		
Chapel	33		
Vandervoort, First	51	37	
Warren			
First	345	102	
Southside Mission	59	64	
Westside	62	36	
West Memphis			
Calvary	205	85	
Ingram Boulevard	300	74	

Complex

A poodle and a cocker spaniel met in the park. The poodle said, "My name's Fifi. What's yours?"

Replied the spaniel: "I think it's Down Boy."

Ill wind

Two old fellows in Pennsylvania were scanning the angry sky when one said to the other: "Reminds me of the clouds back in South Carolina just before the hurricane struck last week."

"Bad, was it?"

"Well, I never had no intention of visitin' Pennsylvania."

A political war is one in which everyone shoots from the lip.

Like a young tree, friendship must be planted in rich soil, watered properly to establish deep roots, and grow in the sunshine of time.

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 Baptist Newsmagazine

Be calm!

A woman driver whose parked car rolled into another car was questioned by a policeman. "Why didn't you set your emergency brake?"

"Emergency?" she asked. "Since when is mailing a letter an emergency?"

Down under

Asked where he would like to be if a nuclear bomb went off, a farmer replied, "Somewhere so I could say, 'What was that?'"

College is wonderful. It takes the children away from home just as they reach the arguing stage.

Goldwater raising funds for Grand Canyon Church

SAN MATEO, Calif.—Senator Barry Goldwater from Arizona is accepting speaking engagements these days to raise funds for a church in the Grand Canyon Park.

Called the "Shrine of the Ages," the sanctuary will serve members of all faiths.

"We found that on Sunday morning in the park the Catholics would take

over the lodge lobby, the Protestants would clean out the bar and hold services there, and other denominations would hold services wherever they could," the Senator was quoted in the San Mateo Times' Drew Pearson column.

Goldwater added: "We're building this church from my lecture fees. It's non-denominational and will have several rooms for several churches." (EP)

\$3 billion that he seeks from white churches and synagogues. (EP)

'Clean' name is best seller

PHILADELPHIA—A check of the New York Times Book Review best-sellers list and of newspapers' surveys showed that the new Lippincott book *New Moon Rising*, by Eugenia Price, is among the top runners.

The novel about a romance without bedroom scenes appeared on the list with such books as Jacqueline Susann's *The Love Machine*, Philip Roth's *Portnoy's Complaint*, and Vladimir Nabokov's *Invitation to a Beheading*. (EP)

Cassius Clay's fine re-assessed

HOUSTON—The original sentence of \$10,000 fine and five years in prison was re-assessed by a federal judge here toward Cassius Clay for his refusing of induction into the armed forces.

"I'm sticking to my religious beliefs," the boxer declared when Judge Joe Ingraham asked if he had any comment. "I know this is a country that preaches religious freedom."

Clay had sought to be excused from the draft as a Black Muslim minister and as a conscientious objector. His attorneys contended that illegally obtained wire-tapped conversations involving Clay had tainted the conviction and will appeal to the United States Court of Appeals for the Fifth Circuit in New Orleans. (EP)

Social action church repeatedly vandalized

ROOSEVELT, Long Island—A two-month-old Baptist church whose congregation has been organized for social action, has been repeatedly vandalized, according to its pastor.

Frank Robinson, minister of the Shrine of the Black Madonna, said constant harassment has plagued his group, beginning with a telephone call threatening his life soon after the church opened May 25.

The pastor and his people had tried to keep silent about the damages to property, the graffiti and other pesky violations, but said they could do so no longer and called the authorities.

"Blackie go home," and "Whites are cool" was scribbled in the remains of fertilizer dumped on the church's front steps. Worse property damage was recorded, including paint dumped through broken windows of the chapel. (EP)

Free will Baptists change treatise

NASHVILLE—Major changes and additions to their "Treatise" were unanimously approved by delegates to the National Association of Free Will Baptists in their 33rd annual convention at St. Louis July 14-17.

Added was an appendix explaining the denomination's belief regarding a Christian's security. Delegates and ministers representing more than 2,200 churches in the association also ratified important modifications in the organizational structure of the denomination.

Under the theme taken from Christ's words, "I will build my Church," the convention was divided into worship services, workshops, and business sessions.

The National Association of Free Will Baptists has 200,000 members. (EP)

Watch Tower society erects new dormitory

BROOKLYN, N. Y.—The Watch Tower Bible and Tract Society (Jehovah's Witnesses) have changed the skyline of the Brooklyn Heights area with a \$2 million, red brick dormitory and library.

The new edifice in a historic district is built to accommodate the sect's missionaries and is located near the organization's headquarters. (EP)

Must change prayer

JERUSALEM—The Astronauts' trip to the moon necessitated the alteration of an ancient Jewish prayer.

The plea asked God to preserve the Jew from harm "just as the moon is untouched by man."

Gen. Schlomo Goren, the Israeli army's chief chaplain, stated that the prayer has been changed to read, "just as the moon is not touched by man..." (EP)

Power struggle on 'reparations'

NEW YORK—Few visible gains can be seen in James Forman's quest for "reparations" to blacks from American churches but Edward Fiske notes a power struggle brewing between blacks and whites in the country's predominantly white Protestant institutions.

Blacks, who represent about one out of every four American Protestants, have thus far exercised little influence within these institutions, Fiske writes in the New York Times.

He notes increased militancy among Negro churchmen and sees it being felt in all major Protestant denominations, and especially in the National Council of Churches, which represents most major Protestant and Orthodox churches in the U. S. A.

Journalist Fiske says Forman has been able to raise only \$18,000 of the

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