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### July 17, 1975

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "July 17, 1975" (1975). *Arkansas Baptist Newsmagazine, 1975-1979*. 28.

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July 17, 1975  
**Arkansas Baptist**  
NEWSMAGAZINE

**Youth Evangelism  
Conference  
page 14**





## I must say it

Charles H. Ashcraft / Executive Secretary

### The next pastor---

The certain man (Luke 10:30) who met with foul play and was left half dead differs little from certain churches left half dead by their abusers. There are churches, not a few which in the course of their pilgrimage of ministry fall into the hands of irresponsible leaders. These leaders are not thieves, murderers, or outlaws, quite the contrary. They are rather nice people, yet immature, inexperienced and certainly not given to seeking counsel. They use the church to promote themselves and their unproven, untried innovations. Both ends are played against the middle to achieve certain ends. Members are pitted against members for political victories.

While this is evil enough the deeper disease manifests itself very slowly, very quietly, very meekly, but very forcefully in certain symptoms which are more than half fatal. The blows which render the church a victim are just as real as the blows upon the victim of Luke 10:30.

They are (1) constant reduction of Cooperative Program percentages to world missions; (2) the steady concentration on one form of outreach to the exclusion of all others; (3) the growing pride many pastors assume over not attending associational affairs; (4) denying the membership access to information contained in the official periodical of the larger fellowship; (5) introduction of inferior teaching materials into the curriculum.

Also, (6) abandonment of our missionaries and institutions for passing current fads; (7) adding more and more non-denominational and inter-denominational projects in the budget, competing with the Cooperative Program allocations; (8) rating charismatic expressions above the simple, sincere testimony of an ordinary, everyday, Christian in his own words; (9) burdening the budget with a new staff member everytime a normal problem arises in the church; (10) the impression given from the pulpit that God made a deal long ago with the devil, Jesus concurring, that the atoning Blood of Calvary would be limited in its saving power to a relatively unambitious percentage of the human family; (11) criticism of anything and everything about which the facts are not known.

It is not a surprise that the church now is half-dead and the pastor moves quickly to another church to repeat his deadly ministry. The validity of common sense surfaces, however, upon the choice the church makes of the next pastor. What sort of a person does the church call to clean up the mess?

He is a standard, hard-working, rather ordinary man who spends the next 10 years of his life re-establishing confidence, integrity and creditability within the church family and community. He does not abound in charismatic gifts, just hard work, Christian living, and the projection of a Holy Spirit validated format of reaching people for Christ. His name will not be found in "Who's Who" nor will it be found in "Who's Through." He will attend the next associational workers' conference and his missionary will call him blessed.

*I must say it!*

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# Arkansas Baptist

NEWSMAGAZINE

VOL. 74

JULY 17, 1975

NO. 28

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Post Office Box 550, 525 West Capitol Avenue, Little Rock, Arkansas 72203. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Every Resident Family Plan, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

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



Everett Sneed

## The rumor factory

Dissemination of error greatly reduces the effectiveness and credibility of church leaders in their efforts to obtain proper governmental legislation. Too often the complaints against proposed legislation, as printed in church bulletins, are based upon a misinterpretation of the bill in question.

Two of the many falsehoods currently making the rounds are that religious broadcasting will be curtailed and that exemption on church and charitable donations are to be eliminated. Each of these rumors contains just enough fact to make it seem that they are true; yet, each is totally erroneous.

A complete discussion of the rumor on religious broadcasting was carried on the back cover of the July 10 issue of the *Arkansas Baptist Newsmagazine*. The fact is that the FCC is not planning to eliminate religious broadcasting.

The second erroneous story currently being promoted is that Bill HR636 will eliminate church and charitable tax donations and do away with ministers' housing allotments. A check with Dr. John W. Baker, director of research services for the Baptist Joint Committee on Public Affairs, revealed the following facts: Bill HR636 is an old one and is dead. But H. John Heinz did introduce a new tax bill (HR3785) on Feb. 26, 1975. This new bill would, if enacted into law, give a tax credit rather than a deduction. For poor and middle-income people, this would mean a substantial reduction in taxes. The bill contains no mention of ministers' housing allotment and there will be no hearings on tax reforms until November or later.

The most important question to most of us is "What effect would this bill (HR3785) have on the amount of taxes we pay?" Dr. Baker gave an illustration of the middle-income family who gave \$1,000 to their church. Under the present system of tax exemptions this family in the 25 percent tax bracket would save \$250 in taxes. Under the proposed bill this family would get a 50 percent tax credit instead and save \$500 in taxes. There would be a maximum tax credit of \$500 for a single

### Guest editorial

## TV violence

The June 14-20 issue of *TV Guide* gave 10 pages to the subject of TV violence. Network executives insist they are aware of the problem and say that for that reason they limit the programs of violence to late night hours after children retire.

Congressmen and senators argue this is not enough control.

Former Surgeon General Jesse Steinfield is quoted as saying that a steady stream of TV violence adversely affects human character. A New York psychologist, Robert M. Liebert, contends that viewing TV violence affects a 9-year-old boy more than his home life, school situation, and family background. It shows up in social aggressiveness as much as ten years later.

person or \$1,000 for a couple filing a joint return.

Erroneous information often is propagated in church bulletins, in pulpits, and by word of mouth, by well meaning people. Such statements often originate with an individual who either is incapable of understanding the complicated bills presented to legislators or by a person qualified but too rushed to properly evaluate the proposed legislation. These false statements are picked up and repeated in church bulletins all across the nation.

The readiness with which people accept these rumors is astounding. It seems to be the result of a combination of factors: (1) The existence of some tax bills; (2) A deep concern of church people over any possible change in tax laws affecting the churches; (3) The unfortunate tendency of some to spread alarm and act without verifying the facts.

What difference does it make if a false rumor is propagated? There are several obvious reasons why incorrect facts should be avoided: (1) In some instances there is the possibility of legal action being taken against any or all of the contributors to the rumor; (2) It destroys our effectiveness on important issues with our legislators; (3) Complete accuracy and integrity is always required of Christians.

The most important remaining question is "How can one know the facts?" Baptists are extremely fortunate to have the Baptist Joint Committee on Public Affairs to keep us posted on any legislation which harms our churches. They are one of the most highly respected organizations in Washington. Their ability and integrity are above reproach. But their only purpose for existence is to protect our Baptist interests. They assured us this past week that if any legislation harmful to Baptist churches is in the offing that they will inform the Baptist state papers with all haste. Hence, the best source for information is the Baptist paper of your state.

It is important to communicate with our legislators. This is both a civic and a Christian responsibility. But as we petition let's use facts and not rumors.

If you missed that article, look for a similar one in the July issue of *Reader's Digest*. With authorities speaking out about this problem it may help for the public to support them.

What is wrong with TV violence? Nearly everyone finds a reasonable amount of it entertaining and a program failing in popular appeal can boost its rating by introducing violence and sex into its episodes.

However, no one should demand that criteria for social behavior be built on his own desires. If TV violence turns youth into criminals, can't viewers get along without it for the sake of youth?—**Editor Elmer L. Gray in the "California Southern Baptist"**



by R. Wilbur Herring



Dr. Herring

**What can the local church get from the '76 Life and Liberty Campaign?** This is the question which enters the mind of almost every pastor as he ponders the advisability of adding more work to his already full schedule. It is also

certain to be in the mind of the busy lay leaders of the local church.

**The '76 Life and Liberty Campaign can give the local church a definite and effective program of evangelism for the next two and a half years.** We are all finding that during the months of preparation there is a renewed emphasis of evangelism in our own local church. One cannot consciously give attention to an evangelistic program without becoming more aware of the unsaved about us and the need for our church to become more evangelistic. As you prepare for 1976 you will discover a reaping of benefits in 1975.

**The churches and associations are going to be so involved in the entire year of 1976 with evangelism that this is going to get priority over every other facet of our total church program.** When a local church gives proper emphasis to evangelism there can only be one net result and that is, more souls saved, baptized and placed in the service of our Lord in and through the local church. I confidently predict that we are going to be amazed as to "the increase" our Lord is going to give us in the one full year of evangelism. Those of us who have lived with this state-wide program since 1972 can hardly wait until 1976 just to see what wondrous things our God is going to do.

**Then there should be that fruitful year of 1977 following one full year of all-out evangelism.** Every true spiritual awakening or revival is followed by a season of reaping. We should be found exceedingly busy in 1977 just gathering the fruit brought forth by our sowing and cultivating in the year of 1976. The Lord of the harvest will be faithful and just to those who sow, water and cultivate. There shall be showers of blessings!



## One layman's opinion

Daniel R. Grant / President, OBU

### The Christian college and the Miss America contest

Recently I received a letter from Dr. Bob Mathis, Baptist layman and dentist from Mountain Home, raising a question that is difficult to answer with any sense of certainty that it is the 100 percent right answer. He asked whether Ouachita Baptist University, with its commitment to Christian moral standards, should be associated with the Miss America and Miss Arkansas Pageants that require the entrants to participate in a swimsuit competition. Personally, I dislike the swimsuit competition and I suspect that most of the girls competing in the event dislike it also.

My objection to the swimsuit competition is not that anyone will go to Hell either for participating in it or observing it. There are many worse things in this world, such as lying, stealing, and cheating, and none of these in and of themselves will condemn a person to Hell. My objection is that it is an unnatural and contrived situation requiring the contestants to parade in a swimsuit before an auditorium full of people. It could be worse, of course. Two-piece swimsuits and bikinis are prohibited, as is the complete nudity that seems to be increasingly permitted at some beaches these days. Even so, it still is too much a part of the syndrome that exploits sex to the detriment of the dignity of the individual person.

No one likes to be labeled a narrow-minded Victorian prude, and that may be

the name this column earns for me. Interestingly enough, in recent years it has been the militant women's liberationists, more than religious leaders, who have been more vocal in denouncing the beauty contests as "sexism" that is demeaning to women. Perhaps church leaders and women's liberationists can unite their efforts in this cause and persuade those who set policies for the Miss America Pageant that the time has come to eliminate the swimsuit competition. The National Junior Miss competition seems to do very well without it.

Ouachita Baptist University has been more successful than any other college or university in Arkansas in recent years in having its Miss OBU winner to go on to become Miss Arkansas or Miss Congeniality. These winners have not only been excellent representatives of Ouachita but, more important, have been fine representatives of Christ. I believe they have helped establish a standard of high moral character that has been beneficial to the Miss Arkansas competition.

It would be helpful to me to know how the readers of the *Arkansas Baptist Newsmagazine* feel about this issue, and whether there is agreement or disagreement with these sentiments. Dr. Mathis and I will be glad to count postcard votes.

### And some evangelists..... (Eph. 4:11)



Walker

Murl Walker recently completed his fourth year as staff evangelist of First Church, Van Buren. Walker has pastored churches in Arkansas and Oklahoma. He helped start and served as pastor of Kelly Heights Church (now Windsor Park) and Oak Cliff Church, both of Ft. Smith.

James D. Dwiggin, pastor of First Church, Van Buren, says "As his pastor, I have come to love and appreciate him as a man well qualified in the field of evangelism. He is a dedicated churchman and will always leave a church much stronger than it was. Having pastored for 28 years, he knows and understands evangelism from a pastor's viewpoint. I can recommend him to my fellow pastors without reservation. Use him and God will bless."

Evangelist Walker may be contacted by writing 8212 Mark Lane, Ft. Smith, Ark. 72901, or by calling 452-0066.

**Figures don't add up**

I would like to respond to Mr. Richard McClure's letter to the editor in the May 15 issue. Mr. McClure states that most Baptists by now are aware that speaking in tongues is definitely Biblical and that at least 10 percent of all Baptists have received the baptism of the Holy Spirit with tongues as the initial experience. This is quite a statement and is unacceptable to even basic arithmetic. May we deduct that a simple majority of all Baptists would be 51 percent, or approximately 15 million Baptists in the United States alone. He also states that at least 10 percent have had a tongues experience. Even if his assertion of the validity of tongues were valid, this would mean 41 percent (51 minus 10 percent) of the 30,000,000 United States Baptists alone, numbering about 12,300,000 would know of the validity of a tongues experience but had refused to experience such. I don't think that many Baptists refuse any central doctrine. That many may not tithe, but surely we're close enough to the scriptures for 12,300,000 to practice what we preach. The truth is, we don't practice a tongues experience nor do we preach it. I'm trying to be kind to Mr. McClure but Baptists just are not the hypocrites his statement suggests.

There are 13,325 Southern Baptists in our Washington-Madison Baptist Association alone. Mr. McClure's assertion that 10 percent or 333 of us have experienced a tongues experience is most unacceptable. I doubt that there are 1,333 members of any one Pentecostal group in our area who admit to this experience.

Mr. McClure's last paragraph states that an estimated 10 percent from every denomination has experienced tongues. I can't reject or accept this statement, only to say that from what I've seen in Northwest Arkansas if 10 percent is a national average, the tongues movement must be bunched up in some other corner of the nation because it is evident by lack of controversy that we do not have our 10 percent share here.

I am not a pastor so I am not debating the theology of the tongues movement. I am just an administrator who likes to keep my arithmetic straight.—Dan McKee, Fayetteville

**Christians should read**

In June 5, 1975 (p.5) *Arkansas Baptist* T.B. Maston drove home some mighty important thoughts and heralded some timely warnings for us. As Baptists, in the times in which we live. I found that it took more than one reading to get the full impact of the article. Dr. Maston's writing are always good, and I suppose confidence in leadership, in some cases,

really promotes the reading of the writer.

What shakes me is: I mention articles such as this to ever so many well meaning Christian people who simply reply, "Oh, I never read any more." Many of them receive this paper. What do they do with it? How do they know anything if they don't read? I often wonder why some people take the local newspaper. They all too often are the first to tell you that they never do read it. As a Christian writer, I know I will never be read as Dr. Maston and other prodigious writers. Never-the-less my heart breaks for Christian writers who are dying because people "just don't read any more." The anti-God bunch is writing, reading, and singing, and they do it whether they like it or not. Why in the world can't Christian people wake up and shut off the accelerator on the automobile long enough to read what is being written and listen to what is coming over the airwaves before we completely lose the privilege? I like to read Dr. Maston. I hope he feels led to continue this series. I think he has a vision that the

denomination needs to hear and heed.—Mable House, Mena

**Addendum on Hopewell**

The feature article concerning the centennial celebration of the Hopewell Church, Atkins, in the April 24 issue of the *Arkansas Baptist* was very interesting to me. G.P. Minor, who was listed as the first deacon of the church, was my granddaddy. He and his wife were not only charter members of the church, but they gave the land on which the original church was built. I have been told by Ollie Matthews, a retired Baptist preacher living in Florida and a cousin of mine, that my grandfather frequently conducted services in the church when the pastor was not present.

I am a former pastor of the Woodland Church in Little Rock, the Dardanelle Church, and the Norphlet Church. For the past 26 years, I have served as pastor of the Hilton Church in Newport News, Va.—Loyal Prior



**Woman's viewpoint**

*Iris O'Neal Bowen*

**Showers and daisies**

By the time you will be reading this, our youngest will have said her "I do's" and left our bed-and-table and summer employment out at Bowen's Market.

We are now in the last cyclone of events—sewing and showers, and our men-folk are having a difficult time keeping our noses to the cash register and our hands out of the cash.

On cruising about town, looking at bridal gowns, bridesmaids' dresses and such, we decided we could save just hundreds of dollars by doing our own sewing. So young Bride-to-be and Elder Sister spent a full afternoon (off from work) selecting patterns, peau satin, embossed organza and yards of white daisies for trim for the bride's dress.

Later, we went back for more satin. Still later, we somehow lost the daisies and went back to the fabric center for more. Naturally, they had sold out and we spent another afternoon hunting daisies, finding them across town. Soon we found we needed even more daisies, which necessitated another trip across town.

Somewhere in there, the two girls and I, with the help of two little granddaughters, went again to the fabric center for bridesmaids' and mother-of-the-bride's dress material. This excursion also took the best part of the afternoon off from the store.

Another trip was made for net for the veil; another for flower-girl dress material; another for more trim.

One day I had cause to call Eldest Daughter. Her husband had come home to find her gone.

"No, I don't know where she is," he said. "I guess she's out somewhere buying daisies again!"

With most of the sewing behind us, and well into the showers, we must endure Danny's teasing: "Aren't you afraid, with so many showers, she will get pneumonia before the wedding?"

# Independence Day ceremonies



"The Price of Religious Liberty" was Russell Clearman's topic.



Executive Secretary Charles Ashcraft presided.



Wilbur Herring is general chairman of the Campaign.



The ringing of the Liberty Bell closed the ceremonies.

The official beginning of the Life and Liberty Campaign was held on the steps of the state capitol at Little Rock on July 4. Entertaining were the summer band from UALR under the direction of Dr. Wesley McCoy and the summer choir of UALR, under the direction of Ned Delournett. The flags were carried by the colonial color guard of the 122nd Army Reserve Command of Little Rock.

Wilbur Herring, campaign chairman, stated the purpose of the endeavor. "The '76 Life and Liberty Campaign," he said, "is a concerted effort on the part of three Baptist conventions in Arkansas to present the gospel of Jesus Christ to every person in our state during the bicentennial year of our nation. The three conventions cooperating in this gigantic undertaking are the Arkansas Baptist State Convention, the Regular Arkansas Missionary Baptist Convention Inc., and the Consolidated Missionary Baptist State Convention, with a combined membership of close to 500,000 people."

Herring presented the history of the movement and outlined the evangelistic efforts that are being planned. "In our thrust in personal evangelism," he said, "we have set a goal of enlisting 100,000 personal evangelists to be trained and sent forth into the highways and hedges of our state. To accomplish this objective, we will have to enlist at least one out of every five members in our churches to be trained and sent as proclaimers of the gospel."

Dr. Herring outlined the mass evangelism plans and the special days that have been set aside in this endeavor. He announced a patriotic and evangelistic rally to be held in the War Memorial Stadium in Little Rock, on July 3, 1976. We have set a goal to have 50,000 people attending this rally," he said. Special personalities for the day are to include Paul Harvey, Anita Bryant, and Manuel Scott.

Herring concluded "The great historian Arnold Toynbee has documented the fact that most great civilizations have lasted only 200 years. We are praying and working toward a noble goal of our beloved country, as we have known it, continuing over the years and centuries as the 'home of the free and the land of the brave.' We are convinced that both life and liberty come only through Jesus Christ, and that democratic government provides the best atmosphere whereby these truths of Christ can be proclaimed, taught, and practiced."

Russell Clearman, pastor of Olivet Church, Little Rock, addressed the audience on "The Price of Religious Liberty." "There are two great liberties that have challenged the love and loyalty of people through the ages," he said. "They are political liberty and religious liberty. You can not separate the two: they are married to each other. The founding fathers, driven by want and lured by hope, came to these shores and founded a nation built upon the principle of political and religious freedom. Here, for the first time in all time, men had the opportunity to worship God according to the dictates of their own conscience."

"The First Amendment," Dr. Clearman continued, "guarantees this right to every American citizen and it is founded upon biblical truth." He illustrated this desire for freedom by quoting from Kipling's "Recessional."

"In our day," Clearman said "one has the choice of many fine churches. He can worship where he pleases or he can be foolish enough not to worship at all. But this has not always been so. In Caesar's Roman Empire in the First Century, for a time it was a crime to worship Jesus Christ. Then, when the new faith enjoyed a degree of freedom, it fell under the totalitarian system of institutional religionists. For more than 1,000 years afterwards, though it had

# ick off Life and Liberty Campaign



W.O. Vaught presented the Liberty Bell replica.

enjoyed the blessings of wealth.... scholarship.... political favoritism, the little church never realized the fullness of its staggering world task. It was busy rolling marbles instead of moving mountains.

"What of ourselves?," Clearman concluded. "Let us examine the current scene. Today we are free to neglect the precious liberties we have inherited! We are free to forget God....free to let the Bible gather dust....free to make a holiday out of God's holy day....free to make freedom of worship mean freedom from worship....free to reject the redemption that is in Jesus Christ and damn our souls forever. Surely, there can be no greater freedom than that!

"The words of the psalmist are more important to us today than ever before. Listen! 'Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth.' 'Our soul waiteth for the Lord; he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee.' 'Lord God of hosts, be with us yet, lest we forget - lest we forget!'"

Presiding over the program was Executive Secretary Charles H. Ashcraft, who introduced the speakers. The final activity of the day was the presentation of the Liberty Bell by W.O. Vaught, pastor of Immanuel Church, Little Rock. Dr. Vaught explained that the Liberty Bell had been loaned to the Southern Baptist Convention by the Governor of Mississippi, and that it had been present at the Southern Baptist Convention, and after touring the nation, would be present to close the bicentennial at the 1976 convention. The ceremony closed with the ringing of the Liberty Bell.



UALR's summer band was directed by Ned DeJournett.



Two conventions of Baptists were represented by Dr. and Mrs. Charles Ashcraft (left) and Dr. J. C. Oliver.



The 122nd Army Reserve Command's colonial color guard performed.



UALR's summer choir also contributed to the ceremonies.

(ABN photos)



Representative John Paul Hammerschmidt (center) was among the political figures present.



(ABN photos)

(Below) Singer Jo Ann Shelton gave her Christian Testimony during the Sunday School hour.



## First Church, Ft. Smith holds "God and Country" service

June 29 marked the eighth annual "God and Country" service at First Church, Ft. Smith, and a capacity crowd was present.

Special guest speaker for the occasion was Jo Ann Shelton, who has taught at Southwestern Seminary, Ft. Worth, Tex., and has participated in the Billy Graham Crusades on several occasions. Miss Shelton is widely used as a soloist and to give her Christian testimony. Miss Shelton was the speaker during the Sunday School hour. She said that the greatest experience in her life, other than her initial salvation, was when she asked the Holy Spirit to fill and control her life.

A large number of guests were present. These included county, state, and national officials. The more than 30 special guests included educators, law enforcement officials, and political figures.

W.L. Bennett, pastor, spoke to a capacity crowd, using the texts II Corinthians 7:14, Proverbs 14:34 and Psalms 7:17. He asked, "Will you help to rebuild the crumbling foundations of your nation?"

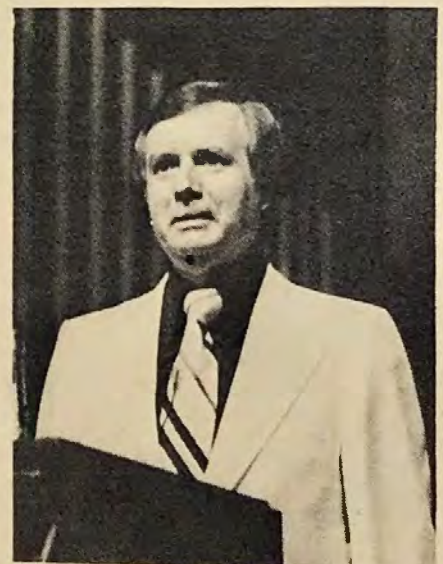
Dr. Bennett said that America was built on seven foundations. These are Biblical morality, obedience to law and constituted authority, the primary role of

local government, separation of church and state without separation of state and God, hard work, Christian monogamous marriage, and spiritual rebirth.

Dr. Bennett pointed out that there were several termites that were eating away at our country. He named materialism, liberalism in our churches, permissiveness of the courts, lawlessness of citizens, democracy without responsibility, the apathy of middle-America. He said that the God who had protected us across the years has now become our Judge.

In conclusion Bennett asked the question "What can you and I do to change this trend?" He replied by saying "We should confess our sins and trust Jesus Christ as Saviour. Apart from an experience with the Lord nothing will be accomplished. After this, we can pray for our elected leaders. We should also keep the law. Our example speaks louder than our words."

"We should major," Bennett continued, "on a strong home life. Our nation will be no stronger than our homes. We should connect our lives with a church that believes the Bible and is trying to reach the people. As we do these things we will help to rebuild the crumbling foundations of our nation."



Pastor W.L. Bennett warned of crumbling foundations.



Mr. and Mrs. David B. Davis Jr.

RICHMOND—Mr. and Mrs. David B. Davis Jr. were among 25 missionaries appointed by the Southern Baptist Foreign Mission Board in its June 24 meeting here. They expect to be assigned as missionary associates to hospital maintenance in Ghana. Mrs. Davis is a native of Arkansas.

Currently they are living in Fort Worth, Tex., where he is a liaison engineer for Bell Helicopter, Hurst, Tex., and they are members of University Baptist Church.

Born in Shreveport, La., Davis lived here and in Texarkana, Tex., and Shelbyville, Tenn., while growing up. He received the bachelor of science degree from Tennessee Technological University, Cookeville, and the master of divinity degree from Southwestern Seminary, Ft. Worth.

During seminary he worked at several jobs. He is currently serving as part-time associate pastor, Pleasantview Baptist Church, Crowley, Tex.

The former Patsy Prince, Mrs. Davis was born in Bismark, Ark., and later moved to Malvern, Ark. She attended Tarrant County Junior College and Southwestern seminary.

Writer announced

NASHVILLE—Roma Zeltner, children's division director, Immanuel Church, Ft. Smith, contributed to July-August-September church literature published by the Southern Baptist Sunday School Board.

Nearly 3,000 writers from over the Southern Baptist Convention are employed every year by the Sunday School Board to write for Church Services and Materials Division literature. They write for monthly, quarterly and undated periodicals, Vacation Bible School products and Church Study Course materials. The Sunday School Board publishes 10 monthly and 97 quarterly periodicals.

\$200,000 worth of building completed by Immanuel, Warren

The Immanuel Church, Warren, dedicated its new sanctuary, remodeling of old facilities, and addition of new parking lot on July 6. The cost of the new sanctuary and remodeling of the existing facilities totaled \$200,000. An additional \$26,000 was expended for the parking lot.

The new auditorium, consisting of 6,300 square feet, will seat 540 people and is completely carpeted. It has faceted stained glass windows, upholstered pews, rheostatic lights, and two Kleypts Lascala speakers which are remote controlled with a complete tape system. The new sanctuary features three massive towers symbolizing the Trinity.

The entire existing buildings were remodelled to match the new sanctuary. The old auditorium is now used as a fellowship hall. The church also purchased a parking lot consisting of one-third of a block which has a 13-room house.

The activities of the day began with the morning service. The speaker for the special occasion was David Crouch, former pastor of Immanuel, now pastor of First Church, Searcy. During the lunch hour film activities included the showing of slides and a film entitled "Ye Old Past." During the afternoon service special recognition was given to former song leaders, former pastors, the recognition of deacons, and special music. Keith Babb and David Crouch, two previous pastors, were present to bring greetings to the church. Dean Newberry and Coy Sample, two of the church's other pastors, sent their greetings by tape recordings. The day's activities were concluded with a message by Pastor Forrest Bynum.

In the morning message Former Pastor David Crouch said "This is a beautiful building and it is a culmination of dreams, hopes, and labors of many that

are here today and those that have gone before. But this is only a building where the church meets. You are the church and you must continue to build the church here." Speaking from Matthew 16:13-20, Crouch emphasized the church is built upon faith in Jesus Christ and upon our Lord's commission.

In conclusion Crouch said "The church is built on faith in Jesus Christ, but it is built as people of faith share their faith with others. This church has a great privilege and a great responsibility."

Pastor Forrest Bynum concluded the day's activities with a message based upon Hebrews 13:8. He reminded the people that God is Creator. The Holy Spirit is Comforter and Paraclete. Jesus is the Son of God, the Head of the church and the Saviour of the world. He said "What we are dedicating is not just materials but we are to dedicate ourselves to God the Father, God the Holy Spirit, and God the Son."

Bynum emphasized that Christ was Head of the church in the past, the Head of the church today, and the Head of the church of tomorrow. He said "Jesus was with the church in its days of struggle in the past, he will be with us today as we allow him to guide us and he will be with the church as it suffers in the future. Jesus Christ is the One who can stabilize the church. We can be victorious in every circumstance as we allow Christ to truly be Lord of our lives. The people of this church are proud of their church and they desire to make God the Lord of their lives. I thank God for people like this."

In commenting on the future of the church Bynum said "The total existing facilities lend themselves to evangelism. We intend to emphasize the church ministering to the total community. Our church has an unlimited possibility in the future depending on the people's willingness to work for the Lord."



(ABN photo)

Building, remodeling and adding a parking lot was a \$226,000 project for Immanuel Church, and resulted in these facilities.

# Junior Music Camp

for Grades 4,5, and 6

August 4-7

Ouachita University

*Three great choral experiences....*

'Second Time a King'    'The Sound of America'    'David's Hotshot Slingshot'



Carol Gaddy  
Dogpatch  
Composer-accompanist



Terry Kirkland  
Nashville  
Composer-director



Joy Baker  
Little Rock  
Director

Musical activities

Bible study

Recreation

Worship

Fun-Time

We have it all at



Rev. Gerald Taylor  
Monticello  
Camp Pastor

Also:  
Preschool Choir  
leadership conference  
Marsue Keathley

Children's choir  
leadership conference  
Terry Kirkland

Carbon Sims  
Worship Coordinator

Registration deadline July 25 (but we can take only the first 600, so register early) . Send to Church Music Department(sponsors of camp) P.O. Box 550, Little Rock, 72203.

# The second coming of Christ

by Ralph W. Davis  
(53rd in a series)



Davis

The return of our Lord is set forth in the Scriptures as "the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." (Titus 2:13)

We can be certain that he will return to earth. In Acts. 1:9-11 we have the account

of the ascension at which time two angels assured the disciples that Jesus would "so come in like manner as ye have seen him go into heaven." A few of the many passages that clearly teach his return are 1 Thessalonians 4:16; Hebrews 9:28; 10:37; John 14:28; Luke 17:22-37; Matthew 26:64. It appears that in Matthew 24:29 to 25:26 the major emphasis is on the second coming. Also see 2 Peter 3:1-7; 1 Thessalonians 1:10; 2:19.

At his return Christ will make a personal and universal revelation of himself. His coming will be open and manifest to the whole world. Matthew 24:30, 25:31, and 1 Thessalonians 4:16 are clear in teaching that he will come in view of everyone accompanied by the angels, and will descend with a shout, the voice of the archangel and the sound of the trumpet. His appearance will not be a secret affair.

The purpose of his return is to judge the world. He came the first time to save the world, not to judge it. (John 12:47) When he returns it will not be to save the world but to judge it. He will return not in humility but in glory and power. In 1

Corinthians 15:50ff and 1 Thessalonians 4:13ff we see that he will raise the dead and transform the living Christians; and Acts 17:30ff states that he will judge the world. If men are to repent, they must repent before that time. Acts 17:20 says, "But now commandeth all men everywhere to repent." "There is not a shadow of hope held out in the New Testament that any sinner will ever be saved after the present age comes to an end. The weapon by which the world is to be subdued is the gospel of Christ, preached by sinners saved by God's grace and endowed by his Spirit for their task. If that plan fails, God has no other plan that he has revealed to man." (Conner, *A System of Christian Doctrine*, pp. 528-529)

The time of his coming is not known. When Christ was here on earth, he said that only the Father knew when he would return. (Mark 13:32) In Matthew 24:23ff Jesus warns against those who set the time and place for his return. Matthew 24:27 states that he will return suddenly and unexpectedly like a flash of lightning; and Matthew 24:37ff shows that he will come unexpectedly like the flood in Noah's day. We can know that his return is imminent. That is, his coming may take place at any time. A man's theology is wrong if it is impossible for Christ to return any time he wants to.

"The attitude on the part of God's people is to be one of expectancy...The best preparation for the Lord's return is to be busy in the work he has given us to do." (Turner, *These Things We Believe*, p. 131) *Next issue: The Millennial Views*

## News about missionaries

**Mr. and Mrs. Johnny N. Burnett**, missionaries to Brazil, have arrived in the States on furlough (address: 4804 Stanley, Fort Worth, Tex. 76115). A Texan, he was born near Wills Point and grew up in the Terrell area. Mrs. Burnett, the former Barbara Evans, was born in Hazelvalley, Ark., and lived in Wichita and near Haysville, Kan. Before they were appointed by the Foreign Mission Board in 1966, he was minister of music and education at First Church, Dimmitt, Tex.

**Mr. and Mrs. Claud R. Bumpus**, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 950-ZC-00, 20000 Rio de Janeiro, Rio de Janeiro, Brazil). They are natives of Arkansas. He was born in Sherrill and grew up in Almyra. Mrs. Bumpus, the former Frances Beindorf,

was born and grew up near Simpson. Before they were appointed by the Foreign Mission Board in 1953, he was pastor of Urbana (Ark.) Church.

**Mr. and Mrs. J. Wayne Fuller**, missionaries to Lebanon, have arrived in the States on furlough (address: c-o Bruce Fuller, Box 53, Georgetown, Calif. 95634). A native of Minnesota, Mr. Fuller was born in Remer; he lived there and in Walker while growing up. Mrs. Fuller is the former Frances Anderson of Wynne, Ark. Before they were appointed by the Foreign Mission Board in 1963, he was pastor of First Southern Baptist Church, Hemet, Calif.

**Mr. and Mrs. Roy D. Hawkins**, missionaries to Venezuela, may be addressed at Apartado 48, Anaco Anzoategui, Venezuela. He was born in

# Baptist heritage

by Bernes K. Selph

Baptist Associations from the beginning sought to promote discipline sound doctrinal teaching, and evangelism.

To crystalize these ideals five Baptist Churches met in Philadelphia, July 7, 1707, and organized the first Baptist Association in America. The Church had previously selected interested brethren from each Church to organize such a body.

This proved advantageous to the struggling Churches, and helped solidify and extend Baptist work. Some 40 years later this association realized that it was a missionary body. In 1766 a permanent fund was established, the interest used to pay ministers expenses traveling for the Churches.

That's how it was in Baptist work 268 years ago.

□□

H.H. Newman, *A History of the Baptists of the United States*, American Baptist Publication Society, Philadelphia, 1915, pp. 211-2

## Ridgecrest staffers

RIDGECREST, N.C.—Four Arkansans are serving on the staff this summer at Ridgecrest Baptist Conference Center.

They are Beverly Primm, Camden; Cynthia Davidson, Pine Bluff; and two Walnut Ridge youths, Debbie Little and Martha Ann Savage.

Ridgecrest Baptist Conference Center is a year-round religious retreat owned and operated by the Southern Baptist Sunday School Board, Nashville, Tenn.

Parks, Ark., and lived in several towns in Arkansas and Oklahoma. The former Judy Palmer of Oklahoma, she was born in Tulsa and also lived in Sand Springs. Before they were appointed by the Foreign Mission Board in 1973, he was associate pastor, First Church, Archer City, Tex.

**Mr. and Mrs. Raymond D. Humphries**, missionaries to Zambia, have returned to the state for furlough. He serves as business manager and treasurer of the Zambia Mission. They were appointed in 1971. Until mid-August they will be at 1808 S. Pierce, Little Rock. They will then reside at 7004 Ferris St., Bell Aire, Tex. 77401.

## Deaths

**Joe W. Gardner**, Arkansas native who pioneered Southern Baptist work with the deaf, died June 16 at Austin, Tex. He was 90. Gardner was employed in 1939 by the Home Mission Board to establish work with the deaf across the SBC. He ministered especially to Arkansans during the last few years before his retirement in 1954, working out of Little Rock. He began a publication for the deaf which was printed at the School for the Deaf at Little Rock. Gardner was employed by First Church, Little Rock, following his retirement, and organized their ministry to the deaf. He was born in Izard County in Arkansas. Survivors include a daughter, Dr. Ruth Schlecte of Austin, Tex.; and three sisters, Mrs. L.C. Craig and Mrs. J.W. Lindley of Newport, and Mrs. Mills Douthitt of Cave City.

**Juanita Dedmon**, 49, Egypt, died June 7. She was a member of Egypt Church.

## Pine Bluff to have retirement village

A first unit of a retirement village is to be completed in approximately two years in Pine Bluff. The initial project will care for 114 residents and has an estimated cost of \$2,550,000.

The project is the climax of several years of planning on the part of three Pine Bluff churches - First Church, Lakeside United Methodist, and First Presbyterian. The churches have patterned the facility, to be known as Trinity Village, after Presbyterian Village in Little Rock.

The complex will be built on a 15-acre site in southwest Pine Bluff. Included will be 74 single bedrooms, 20 two-bed rooms, a kitchen and dining room for preparing and serving meals to all residents; recreation and lounge areas; meeting and activities rooms; a library, and an infirmary and administrative offices.

Projected plans call for the future construction of apartments and a Health Care Center.

George B. Ryland, chairman of the Board of Directors, said "....together we prepare to serve God's children through this ministry of compassion."

## Little Rock center plans classes

The Little Rock Center of the Boyce Bible School of Southern Seminary will offer classes for the first term beginning Aug. 29. All prospective students are invited to attend an information meeting at the Baptist Building Saturday, July 26, from 10 a.m. to 2 p.m.



(ABN photos)

*Enon Church's building was remodeled and expanded.*

## Enon Church holds dedication

The Enon Church, near Monticello, dedicated its newly remodelled and expanding facility on July 6. The work which began in the summer of 1974, included the bricking of the entire facility, with the addition of three Sunday School rooms, a secretary's office, a pastor's study, the enlarging of the nursery, the installing of central heat and air conditioning, the carpeting of the church, and the improving and enlarging of the parking area. The total cost of the improvements was approximately \$16,000.

The church borrowed \$10,000 but was able to pay off the note by the completion of the construction. A note burning service was held at the same time of the dedication. A spokesman for the church said that numerous gifts made it possible to hold down the cost and to pay off the note at this early time. Gifts such as furniture for the pastor's study and office equipment for the secretary's office were donated by members of the church.

Editor J. Everett Sneed brought the dedicatory address. Speaking from Acts 2:41-47, Sneed said "This church is to be commended on the tremendous progress that it has made in providing this fine facility. But a church is not the building. It is a congregation of believers." He challenged the people to follow the New Testament pattern of having a proclaiming church, a praying church, and a praising church.

Joe Worthington came to the Enon Church on May 16, 1965. Under his leadership the membership of the church has increased from 84 to 175. The church now has an average Sunday School attendance of 88, and the monthly offering is approximately \$1,200.

Pastor Worthington said "We have great expectations for the future. There is a large field and much work to be done. We have a general feeling of warmth and visitors are made welcome to the church. With Christ as our foundation, we will continue to grow in spirit and in number."



*At the time of the dedication the building was debt free and a note was burned. Participating in the ceremony were (l to r) Ted Boone, treasurer; Joe Worthington, pastor; and Claud Hancock Jr., chairman of the building committee.*

## Top musicians at Church Music Conference at OBU are announced

ARKADELPHIA--Top campers and winners in the state church music competition were recognized at an awards program concluding the Church Music Conference at Ouachita University June 16-21.

About 260 young people and adults from churches throughout the state attended the conference, which is sponsored by the Church Music Department of the Arkansas Baptist Convention.

Bruce Rainwater of Cedarville Church, was named senior high star camper, receiving a scholarship to the Church Music Conference at Glorieta, N.M. later this summer. Terry Griffin of Elmdale Church, Springdale, was named junior high star camper, and received a scholarship to Siloam Springs Assembly this summer, and the Ouachita Church Music Conference next year.

The two were selected from among the honor campers at the conference on the basis of overall attitude and participation.

Seven junior and senior high school students, and one ensemble won the state church music competition, after competing against association winners from throughout the state.

The 1975 state church music winners, the categories and their churches are Camille Johnson, senior high vocal, First, Warren; Leah Fry, junior high vocal, Southside, Pine Bluff; Denise Robinson, senior high piano, Trinity, Blytheville; Patty Bonham, junior high organ, First, Osceola; Steve Carney, junior high song leading, First, Newport; and "Children of Light," ensemble, First, Springdale.

For the first time in its 24 year history, the conference used drama and multimedia as its emphases. Ervin Keathley, director of the Church Music Department and camp director, said he felt the interpreter's theater section of the conference was "very successful."

Raymond Caldwell, assistant professor of speech and drama at OBU, conducted the four interpreter's theater sections of the conference, assisted by members of Verbatim, Ouachita's speech choir.

Keathley said the youth mainly performed passages from the Bible. "We put all the kids from one church in one group," he said, "so they can take it back home." "It's a whole new area for us."

Keathley said he believes the new Baptist Hymnal is increasing interest in congregational singing.

"Church music is a wide open field," Keathley said, "providing a wonderful opportunity for today's young people. I don't know how many churches call us each week asking about ministers of

music—but it's a lot."

Thirty-two of the young people auditioned and were named to the All-State Choir, which sang at each of the daily worship services under the direction of Dr. Charles Wright, professor of music at Ouachita.

"Let Us Pray," which Keathley described as a "musical built around a family worship experience," was presented in concert Friday night under the direction of Joe Abston, minister of music at Tyler Street United Methodist Church in Dallas, Tex.

W.L. Probasco, pastor of First-Conway, was the pastor for the week, and the Bible study was led by John Floyd, missionary to the Philippines. Dr. Wes McCoy, director of band at the University of Arkansas at Little Rock, conducted the instrumental sections of the conference.

Other guest faculty from Ouachita were Mrs. Frances Scott, assistant professor of music; Mrs. Mary Shambarger, associate professor of music, and Dr. William Trantham, dean of the School of Music and professor of music.

Instruction at the conference included applied voice, song leading, hymnology, handbells, guitar, recorder, autoharp and band.



Independence County Association will develop a Southern Baptist church in Newark. Raymond Morris (center), an association trustee, holds the papers closing the purchase of four and one-half acres of choice property for the new work. Also interested in the purchase are R.H. Dorris (left), director of State Missions, and S.D. Hacker, associational missions director.

## Church Training It's a new day



Holley

April 4, 1976, has been designated "New Day for Training" in the Southern Baptist Convention. Our objective is 1196 new Church Training Programs in the convention by that date. This is one per association. Our goal in Arkansas is at least one per association, or 44 new Church Training Programs.

At the beginning of this year there were 1198 churches in our state convention. Of these, 931 reported having a Church Training Program with a total enrollment of 83,327. A number of other churches have since begun a Church Training Program.

The Church Training Department is planning to conduct a "New Day for Training Blitz" in each association. This is a one-night supper meeting at which the total scope of the Church Training Program will be presented, along with suggested steps for starting a training program. The pastors of churches without a Church Training Program will be invited to attend, along with an interested layman and their wives. During the days following the "New Day for Training Blitz" the churches represented will receive personal assistance from the Church Training Department in beginning their training program.

The pastor of a church without a Church Training Program recently wrote, "This idea of starting a Church Training Program has been a real burden on my heart. We are praying that we will be able soon to have a program to train our people." This kind of concern has been expressed by other pastors and the Church Training Department shares this concern.

We are ready to give personal assistance in beginning the kind of training program that will meet the training needs of the church, that will train church members for effective discipleship, equip leaders for service, and disciple new converts. "It's a New Day" for training and we want every church to experience the benefits of a well-planned training program.—Robert Holley

# A Sunday School growth program campaign that works

(Sixth and final of a series)



Hatfield

At the heart of ACTION is a visitation group in a church called a Task Force. The different, distinctive and radical function of this task force is to visit many homes in a community in a week, searching in a friendly and courteous manner,

for prospective members for the Sunday School. When the church finds a prospect his conversation centers on the importance of Bible study for the individual and for a family. After a pleasant discussion about the Bible, then and there in the home the church visitor asks the prospective member for the privilege of enrolling him in the church's Bible study program. Experience proves that the average number of persons who are willing to be enrolled before the fact of attendance is one per hour of visitation. One hundred visitors in one hour produce 100 new members. These new names are added to the Sunday School roll before next Sunday. This means that they are on the roll before they attend.

Radically different? Yes. But, what are the results? Experience proves a minimum of 40 percent of these new enrollees attend within the first month and continue to attend. Another 40 percent come at least one time. About 20 percent are "no shows."

Compare these figures to your Sunday School today using the traditional enrollment pattern. Nearly the same. Right?

Conclusion. Churches not using the ACTION campaign ought to seek to enroll visitors on the very first Sunday attend. Churches can, through ACTION, increase the enrollment and attendance rapidly by enrolling people anywhere, anytime. The only requirement for enrollment is the willingness of the prospect to be enrolled. Keep asking - keep receiving. Ye have not because ye ask not. The most important result is the winning of more people to Christ. The Sunday School is still doing it.

Don't judge a prospect's willingness to be pre-enrolled on the basis of how you personally feel about being pre-enrolled in a Sunday School. Many who are experienced in church attendance may have developed a negative mind-set concerning the possibilities of this method. Not all non-enrolled persons feel negatively about pre-enrollment. Some of them are already interested in

Bible study. And just think—when we discuss the Bible with a prospect, we have another helper, great and strong, the Spirit of God. It is an established fact that many non-enrolled persons do respond positively to this method of enrollment. Not all prospects will pre-enroll, but one per hour of door to door visitation will. And this is better than most insurance salesmen can report.

Some prospects who decline pre-enrollment do attend Sunday School later as visitors and are then enrolled in the traditional method.

Of course, this is hard work. The desire to reach more people for Bible study, Christ and the church today requires this kind of work. But we have the Sunday School organization, the leaders and members who will respond to this challenge.

Performance in the area of this kind of outreach will produce spiritual refreshing and revival in many Christian's hearts. This is a real way to "disciple" Christians, and a practical application for "equipping the saints."

I'll be writing more about ACTION, but this is a final of six special articles. In a few weeks the Baptist Sunday School Board will have a manual available for interested leaders. It will be titled simply, ACTION.

Have a long-shot in the arm. Use ACTION.

Smile. Growth, (hard work producing growth) is on its way.—Lawson Hatfield, Sunday School department

## Youth Evangelism Conference

### First Church, Little Rock

#### Conference schedule

#### Thursday Afternoon, July 31

##### THE PLACE:

1 - 4 p.m. - Conference registration (Lower floor education building)

Banner contest

Display booths open

The "Carousel"

#### Thursday evening

7:30 Welcome and prayer - Jesse Reed

7:35 ICHTHUS, Youth Choir, First, Crossett - Cannon Lamont, director

7:50 Praise the Lord in song - Steve Landers

8:00 Special music - Larry and Brenda Nelson

8:15 Testimony time - Steve Davis

8:30 Special music - Carey Bates

8:45 Evening message - Barry St. Clair

9:30 Adjourn

#### Friday morning, Aug. 1

9 - 9:50 THE PLACE

10:00 Inspirational puppets - Gene Richmond

10:10 Praise the Lord in song - Steve Landers and Blake Greenway

10:15 Testimony time - Scott Bull

10:35 Special music - Larry and Brenda Nelson

10:50 Message - Barry St. Clair

11:30 Adjourn

#### Friday afternoon

1 - 1:50 THE PLACE

2:00 Youth ensemble, First, Paragould - Jerry Fugate, director

2:15 Testimony time - Mark Miller

2:30 Praise the Lord in song - Steve Landers and Blake Greenway

2:35 Special music - Kathy Ferguson

2:45 Share and sing - Carey Bates

2:55 Message - Barry St. Clair

3:30 Adjourn

#### Friday evening

6:00 - 7:15 THE PLACE

7:30 Youth choir, First, Springdale - Robert Wagoner, director

7:50 Praise the Lord in song - Steve Landers and Blake Greenway

7:55 Special music - Larry and Brenda Nelson

8:05 Testimony time - Steve Davis

8:25 Share and sing - Carey Bates

8:30 Message - Barry St. Clair

9:00 Adjourn

Fantastic Fellowship at THE PLACE immediately following adjournment led by Steve Seelig for those who can stay.

## Summer missions report: Willene Goza



Miss Goza

The first two weeks here have been very eventful. I really felt lonely and left out for a couple of days. But, as I got to know the people here and learned the routine, I gradually began to enjoy being here. The workers here are fantastic people; they're open, honest, and they care very much for others.

The girls seem to have accepted my being here and most of all seem to have respect for my position. I am really looking forward to the rest of the summer.

I try to be available when the girls need someone. I have tried to be honest with them and with the staff. I feel that I have succeeded in being a Christian witness just by the way I act, react, and show my feelings. Although, I haven't as yet

done a lot of witnessing with words, I know they all know what I believe.

I feel good about being here!

(Miss Goza is a student at Arkansas State University and serving this summer as a BSU summer missionary to Youth Homes Inc. of Little Rock.)

## Serves in Philippines



Shotts

C Mack Shotts, a senior Medical Student from Little Rock, is serving for 10 weeks in a mission Hospital in Mati, Philippines. He was awarded a receptorship to work in this small 30 bed Hospital on the south coast of Mindanao. The

receptorship program pays the travel and expenses and the students give their summer. Shotts, who is serving as president of the Baptist Student Union at the University of Medical Sciences in Little Rock, is a member of Woodlawn Church in Little Rock.

Shotts returns to the Hospital where Dr. Ted Mettetal served last summer. This is the fourth year that a student from Little Rock has been selected as a receptor. Shotts will return to the U.S. in late August.

## On the cover



"Let Christ's Freedom Ring" is the theme of the 1975 Youth Evangelism Conference. These teenagers look forward to an exciting conference as they view the Liberty Bell and anticipate the impact Christ can have in the lives of teenagers of our state. The Conference is scheduled for July 31 - Aug. 1, First Church, Little Rock. See detailed program in this issue.

## Don't shortchange boys by forgetting RAs

Royal Ambassador Camps for 1975 are now history. Only eternity will reveal the true value of the four weeks of camps.

Although the attendance was slightly less than last year's, the Lord blessed in an unusual way each week.

Visible results show that 28 boys made professions of faith in Christ as Saviour, two surrendered to full-time Christian vocations where ever God may lead, and 26 rededicated their lives to Christ to be better Christians. Each decision was a clear cut victory for Christ, in the life of each boy.

Our thanks to all counselors, staff members and camp pastors. Each person did an excellent job. Without the help of each worker, camps would have been an impossibility.

Royal Ambassador Camp should be a part of every boy's life, along with the Royal Ambassador Chapter in the church. No boy's Christian life can be as full and complete as it should be without the missionary education, and experiences provided by Royal Ambassador Chapters and the camping experiences.

In the words of one young man now married and in college, a church that does not provide Royal Ambassadors and the opportunity the organization provides "short changes" its boys.

Let us help you establish a good Royal Ambassador program in your church.— C.H. Seaton, Director, Brotherhood Department



# Seventy-nine Arkansans in Billy Graham School of Evangelism

Seventy-nine Arkansans attended the Billy Graham School of Evangelism held at Jackson, Miss. the week of May 12 - 16. Most of them were Arkansas Baptist pastors and their wives. The school was in connection with the greater Jackson, Miss. Billy Graham crusade. It was geared to focus attention on the power of the Gospel. Its main purpose was to sharpen the tools of our church leaders in the manner, methods and message for reaching our lost world for Christ.

There were 1,454 pastors and wives from 31 denominations from 15 states in attendance. Ken Chafin, pastor, South Main Church, Houston directed the school. Other faculty members were George Beverly Shea, Grady Wilson, Cliff Barrows, T.W. Wilson, Charles Allen, James Kennedy, Landrum Leavell, Harold Lindsell, Ted Smith, Sherwood Wirt, Leighton Ford and many other outstanding evangelical leaders from over the nation. Perhaps the highlight of the school was an address by Billy Graham the last day.

Wednesday evening 27,000 people sat in a downpour of rain. It was a thrilling sight to see 250 people saved at the invitation time.

Thursday night I was a platform guest of the Billy Graham team. I was impressed with the way the team protected Billy Graham and how everything led to his message. With two-way radios, those in charge moved the 30,000 people in attendance to their seats in a fine way. The service started on time. The testimonies given and special songs led to the message from the Word of God by Billy Graham. When the invitation was given 850 people made first time professions of faith in the Lord.

Unless you have been in a Billy Graham School of Evangelism or in a Billy Graham Crusade you cannot imagine the influence and impressions left upon the lives of the thousands who attended. God is working in a mighty way through the Billy Graham Team.—Jesse S. Reed, Director of Evangelism



Harry Woodall (standing) teaches a class at the extension center at Malvern.

## More extension centers are needed in state

Arkansas National and Southern Baptists are currently operating nine extension center schools. With an enrollment of 234, the ministers total 103. There are 23 faculty members and other persons who serve as joint committee members.

"Improvement is the word," stated one person who attends. "We want to be better teachers of the Bible." Most persons enrolled are ministers and Sunday school teachers seeking to improve their work in the local church.

The centers meet in churches and associational buildings. Some are owned by National Baptists and some by Southern Baptists, but they are all Baptist, dedicated to activities that glorify God! Presently we have centers located in El Dorado, Fordyce, Lewisville, Hot Springs, Malvern, Little Rock, Augusta, Helena, and West Memphis. The West Memphis, El Dorado and Augusta centers are directly related to Arkansas Baptist College in Little Rock offering work toward a Christian worker's certificate. The program offers this relationship to all centers and it is believed more of the centers will choose this relationship as time passes.

There is a need for more extension centers in areas like Blytheville, Lake Village, Texarkana, Ft. Smith, Pine Bluff, and Forrest City. Extension center work in Arkansas is a cooperative ministry of Arkansas National and Southern Baptist State Conventions and the Home Mission Board of SBC.

For more information write Robert U. Ferguson, Director of Cooperative Ministries, Arkansas Baptist Convention, P.O. Box 550, Little Rock, Ark. 72201.

## Child Care

### Workers with children teach them to love

"I don't like you any more" said Jenny as she rode up by me on her bicycle as I walked across campus. "Oh, yes, you do" I answered, pretty sure of myself. "No, I don't," she insisted, and then she added, "I love you". "The other night when we had sentence prayers in Vespers, I wanted to say "thank you, Jesus," for Mrs. Armstrong, but I was afraid the other kids might laugh at me." I assured her that was alright, that the Lord knows her heart, and I appreciate her sharing the thought with just me.

The Bible teaches in Romans 14:1 that we should let love be our greatest aim. Teaching children and youth, who have

been hurt, lost in the shuffle of family breakdowns, to give and receive love is one of the most challenging tasks the staff at Arkansas Baptist Home for Children encounters.

There are many ways to show our youth we care: buying new clothes that give them a feeling of self-worth, setting limits for them to give them security, accepting them as they are, while never losing sight as to what they can become through Christ, who is Love.

Our hearts are grateful for the many Arkansas Baptists who make this vital Christian Child Care ministry possible.—Mrs. Eula Armstrong, Child Care Worker, ABHC

## Missionary guests for GA camp told



Miss Morrison

Miss Martha Morrison, Malaysia, and Miss Becky Nichols, MK from Paraguay, will be missionary guests at GA Camp, Paron, July 28-Aug. 2.

Appointed by the Foreign Mission Board in 1946, Miss Morrison first served in Hawaii as a

Baptist kindergarten director and elementary teacher. In 1959 she was transferred to Singapore and has also served in Penang, Malaysia. In

December, 1974, she retired after serving for 28 years as a Southern Baptist missionary.

Only one week is left for girls in grades 4-6 to attend GA Camp at Paron. The first two weeks were "great" as girls learned about missions firsthand, enjoyed a missions fair, swam each afternoon, participated in "Camper's Follies", recreation, a campfire-candlelight service and so much more!

There is still time for your girls to register for the last week of camp, July 28-Aug. 2. Send registrations now to State WMU Office, P.O. Box 550, Little Rock 72203. See that your girls have this summertime "extra" in missions education.—Julia Ketner, Camp Director

Oklahoma students spell out "Oklahoma" while leading a fellowship period.

Charles Conner (right) director of associational missions, Red River Baptist Association, outlines summer resort schedule for Stanley Wilson (left).



(ABN photos)

## 24 students work in missions under state convention sponsorship

Twenty-four student summer missionaries are now serving across our state in various mission projects. The students represent eight states and 21 different colleges. The summer missionaries work in a cooperative project with the State Missions Department and the local association.

Under the supervision of Tommy Bridges, the missionaries recently underwent a three-day period of orientation, which included sessions on learning songs, planning programs, indoor-outdoor games, spiritual development, and conducting religious services. Ann Williams, US-2 missionary serving in Caddo River Association, assisted in leading the orientation sessions.

Sixteen of the summer missionaries are serving in five different resort areas of our state. These areas include DeGray Reservoir, Devil's Den State Park, Lake Chicot State Park, Lake Ouachita, and Fairfield Bay.

Six of the missionaries are serving in inner-city ministries with Second Church, Little Rock. Four missionaries are assisting National Baptist churches in Vacation Bible Schools and other youth-oriented projects.

Included in the summer missions projects are two sojourners (high school students who pay their entire expense to experience a summer of mission service) who are serving in the Fayetteville area leading backyard Bible studies and summer resort ministries in a nearby park.

Nine of the missionaries are Arkansas students serving within the boundaries of their home state. The State Missions Department is privileged to work with the State BSU Department in providing these students an opportunity to serve in summer missions in Arkansas. The State BSU Department interviewed and selected the students and the State Missions Department is providing their

salary. The local association provides food and lodging. This cooperative venture has met with a great deal of success in the past and is proving to be a wise use of mission money this year.

The student summer missionary is a missionary in the truest sense of the word. Almost without exception these dedicated young college students come from their campuses desiring to give of their best to the Master's service. Their will is to find and do God's will for their lives.

It is with these student's development in mind that the Home Mission Board, the State Missions Department, and the director of associational missions all work together in planning a schedule of activities that will produce the greatest results, and at the same time provide as many profitable experiences for the summer missionaries as possible. — Tommy Bridges, Director, Special Missions Ministries



(Photo by Robert Parrish)

Some of the ribbons and trophies won by campers during the week.

## Three states hold camp for deaf youth

A small but enthusiastic group of deaf campers traveled to Tall Timbers Encampment, Forest Hill, La., June 9-14, for the first tri-state Baptist deaf youth camp.

The campers spent a week in Bible study, worship services, games, discussion groups, nature hikes, and sporting activities such as volley ball, ping pong, basketball, baseball, and swimming. Most of the campers came away with some type of award honor camper, ribbons for sporting events, or trophies for competition events. The camp was termed successful by both campers and staff.

The 1976 Ark-La-Miss Baptist Deaf Youth Camp is to be held in Arkansas. — Robert Parrish, Director of Deaf Ministries

## A positive stewardship commitment

A check for \$1,000 was handed to the church treasurer after the Sunday morning worship service in which stewardship had been the sermon topic.

Having been the guest speaker for the occasion, I was told of the incident later. I wondered what had prompted the man to make the additional contribution. I wondered if it were just coincidence or if something in the service had caused him to act spontaneously. I will probably never know.

The experience did, however, remind me of two things. First is the fact that his stewardship decision resulted in a tangible gift of \$1,000. It is sometimes easy to make vague, meaningless

decisions, but it is far more difficult to translate those commitments into specific action. A stewardship commitment which does not result in increased giving will not in most cases represent a mature commitment.

Secondly, the experience reminded me that not all decisions are or should be registered publicly. Had the \$1,000 been given publicly, it might have been interpreted as Pharisaical glory-seeking.

A commitment may be just as valid if never shared publicly at all. The real test will be whether or not it results in definite, positive action.—Roy F. Lewis, Stewardship-Cooperative Program Department

### SBC giving stays ahead

NASHVILLE (BP)—Although overall giving in June lagged some, the Southern Baptist Convention's national Cooperative Program unified budget, through the first nine months of the 1974-75 fiscal year, continues to remain ahead of 1973-74 giving at the same point.

Receipts for the first nine months—including both Cooperative Program and designated gifts—total \$64,734,551, 7.94 percent higher than 1973-74.

Cooperative Program receipts, sent undesignated by state Baptist conventions for use in the SBC's worldwide causes, total \$30,909,027 through the first nine months. That's 7.43 percent above the 1973-74 figure.

Designated giving for the first nine months totals \$33,825,523—

some 8.40 percent ahead of 1973-74.

In June, however, a lag in designated giving dropped total receipts some 1.85 percent behind the June, 1974 level. June designated giving totaled \$2.22 million.

Cooperative Program receipts of \$3,347,910 in June registered 6.05 percent higher than June of the previous year.

Designated giving in June showed a great contrast to May, in which receipts of \$5,270,466 were 23.20 percent (\$992,531) ahead of May, 1974. May's Cooperative Program figures showed an 8.12 percent increase over May, 1974, rising from \$3.44 million to \$3.72 million.

Foundation

## Portfolio reflects quality investments



Trulove

Arkansas Baptists have a reason to be proud of the men elected to serve on the Foundation board.

A review of the portfolio, indicates the Foundation has substantial holdings in eight of the top 40 companies as rated by a national firm.

This is commendable, in view of the amount of money available for investment and the type of industry represented by the other 32 companies. Some of these are associated with the alcoholic beverage, gambling, movie or tobacco industry. These are companies that your board has said would not be included in the portfolio.

The investments are reviewed regularly by the investment committee with a view toward appreciation as well as income. Decisions are also based on diversification with 45 to 55 percent being in corporate bonds; 25 to 35 percent in common stocks; and 15 to 25 percent in bank securities.

The investment committee is composed of Arlen Waldrup, chairman, Wilford Pruett, Charles Fager Jr., Charles Gordon, and Bruce McNeill. These are knowledgeable men who professionally manage investments for other financial institutions. Each quarter, the portfolio is reviewed by the full board. The men receive only the reimbursement of their expense for attending a meeting.

By using the services of the Foundation, Arkansas Baptists can be certain their gifts will be managed wisely and the income distributed according to their instructions. For information about how you can use the services of the Foundation, contact Harry D. Trulove, Box 550, Little Rock, Ark. 72203—Harry D. Trulove, Executive Director

### 'NIGHTSONG' LIFTS A TUNE IN 47 DIFFERENT LOCATIONS

"The Centurymen," a men's chorus composed of ministers of music from Southern Baptist Convention churches have excited listeners on television, at conventions, and in personal appearances.

And the radio show, "Nightsong," featuring The Centurymen is exciting listeners across the country on 47 radio stations. The show, a 15-minute music and talk program heard five nights a week, features the sounds of The Centurymen.

The Centurymen were created by the Southern Baptist Radio and Television Commission which also produced and syndicates "Nightsong."

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The Southern Baptist Convention meeting recently in Miami took significant action in calling upon cooperating churches to send the state Baptist paper to their members.

It further set a goal of 2,000,000 in circulation for the 33 state papers by the year 1980. This will require a substantial increase of about 200,000 in the next five years.

This significant action by the convention came in response to a special study of the place of the Baptist state papers in the life of the denomination ordered by the convention a year earlier. There is good reason for the urgent recommendation that the state Baptist paper be sent to each Baptist home.

Baptists must know what is going on. A denomination dependent upon the people for its support, and for the authority to move in any direction, must maintain a vital line of communication to its constituency. Baptists have long recognized this truth.

At the very beginning of the modern Baptist missionary movement, when Adoniram Judson and Luther Rice went to Burma, it quickly became evident that some means of generating Baptist support for missionary work had to be found. Sentiment was not enough.

Luther Rice returned to the States to promote support for Judson. One of his first acts was to establish the *Columbian Star*, a paper aimed at informing Baptists and enlisting their support for Baptist missionary causes. This paper was the forerunner of *The Christian Index*, the Baptist state paper for Georgia. Today there are 33 such state Baptist papers keeping Baptists informed about what is happening.

The free flow of reliable information has been one of the keys to the success of Baptist life, humanly speaking. People outside Baptist life have viewed our structure and programs and have said that it just can't be done the way we do it. Experience has proved differently, however.

Many observers are convinced that the state papers should be credited with playing a key role in the rapid development of Southern Baptists into the leading non-Catholic denomination in America. It is no secret that Southern Baptists have made the greatest missionary thrust into the world among American Christian groups.

The Baptist state papers have long promoted the cause of missions as the cutting edge of the Baptist witness. But these papers have done more than promote. They have told the story of missions on many fronts. And they will keep on telling it. It is an ever-changing story as new ministries develop. These papers like nothing better than to picture an exciting breakthrough here, a new field entered there—the story of what is actually happening.

Along with the main note of missions

there are numerous sub-themes supporting the missionary-evangelistic theme. Baptists have a right to know what is going on in all quarters of their denomination. Indeed, they have a need to know, a compelling need. Choke off the flow of information, and you will begin to choke off the flow of support from the people to the churches to the frontlines of missionary advance.

These state papers have compiled an enviable record of integrity for reporting the news to the Baptist constituency. Though they are Baptist-owned, and thoroughly committed to supporting Baptist causes, they are not mere house-organs, putting out just what a small cadre of leaders want the people to know or just what the populace wants to hear. They have a straightforward brand of tell-it-like-it-is journalism that has won the respect of many.

## Baptists

must

know

by J. Terry Young

They are sometimes criticized for printing some news story which seems to be bad news, news that is disturbing. In fact some lump the Baptist papers in with the secular daily newspapers and complain that there is far too much bad news in print.

However, a moment's reflection is needed on that point. Roy M. Fisher, Dean of the School of Journalism at the University of Missouri, points out that seven out of eight stories in the newspapers are either happy or frivolous stories. And I have seen him back up his point by picking up a newspaper from the newsstand, proceeding to analyze the stories in it.

But even the bad news has its positive value. What you don't know can kill you. Fisher has a pointed illustration of that. He tells of hearing Werner Von Braun, America's rocket expert, tell of the

system of warning lights utilized on the control panel for launching Saturn rockets. Some 10,000 items are monitored by computer and any problem immediately sets off a warning light. Any light on the control panel means bad news—but with a good effect. Whereas in earlier series of rockets one out of six rockets had to be destroyed in the launch process, no Saturn has ever failed on the pad or in the launch procedure.

In similar fashion, Baptists must always know what is going on—even if it makes them uncomfortable occasionally. Some who do not really understand the way Baptist democracy works would impose a version of censorship on the Baptist papers, and have them print only what they want to hear—an acceptable party-line. Such a move would be disastrous. But it is not likely to happen. Baptists are too committed to truth and freedom and responsibility to manipulate the news.

A more urgent threat is in the realm of economics. The Baptist state papers are in an almost impossible situation, financially speaking. Traditionally, the papers have been very inexpensive, costing only a few cents weekly. They have had little denominational subsidy—none in some states. But now, gigantic postage increases are hitting them.

Jack Harwell, editor of Georgia Baptists' paper, *The Christian Index*, reported recently that in 1966 their postal bill was about \$8,000. In 1974 it was \$45,000. In 1975, it will be about \$70,000 and by 1980 it will be over \$180,000. . . . unless some subsidy is provided for second-class mail. Another editor complained that his postage bill alone would rise in a ten-year period to the point of being larger than the entire budget for the paper at the beginning of the period.

These increased costs will either have to be met by the churches that subscribe to the papers for their members, or by the denomination in the form of subsidies. Either way, the cold, hard fact is that the papers are going to cost Baptists considerably more than in the past.

Let us remember that the papers have played a vital role in the development of Baptist life. If they cost more in the future, it will just have to be that way. We can't do without them. Their role is essential if we are to continue to be a denomination of cooperation, vitality and growth. Baptists must know what is going on. Even if the papers cost more, they will more than pay their own way in the long run, just as they have for more than a century.

Let's respond to the plea of the Convention and send those papers to all of our Baptist people. An informed Baptist is a better Baptist. And better Baptists will make possible a significant Baptist missionary advance.

J. Terry Young is Associate Professor of Theology at New Orleans Seminary.

# Research exposes false rumors about astronauts

by John W. Baker

WASHINGTON (BP)—No, Madalyn Murray O'Hair, the well known atheist, is not circulating a petition to NASA to stop the astronauts from praying or reading the Bible in outer space.

No, Mrs. O'Hair is not petitioning the Federal Communication's Commission (FCC) to stop religious radio and TV broadcasting.

Somebody is crying "wolf!" Many unfactual circulars are being distributed across the country calling for letters which supposedly are needed to "stop Madalyn Murray O'Hair." The circulars assert: (1) That Mrs. O'Hair is renewing her earlier campaign to have the astronauts publicly censured for reading from the book of Genesis on December 24, 1968, and/or (2) That Mrs. O'Hair somehow is about to have both prayers and the mention of God banned from radio and TV.

Mrs. O'Hair is not reopening her challenge to the reading of the Bible over the radio by astronauts on space flights. Mrs. O'Hair is not involved, either directly or indirectly, in a petition (RM 2493) now before the FCC. This petition requests the FCC not to grant additional new educational non-commercial FM or TV channels to be used exclusively for religious broadcasting.

The National Aeronautics and Space Administration (NASA) and Mrs. O'Hair herself sustain the statements in the previous paragraphs.

Sen. Neil Hosenball, general counsel for NASA, pointed out that Mrs. O'Hair's two suits against NASA and the astronauts had been dismissed by the lower federal courts, and that the United States Supreme Court twice had refused to hear an appeal on the issue—the last time in 1971. "The action of the Supreme Court, denying a further hearing, has settled the matter for all practical purposes," Hosenball said.

In a recent interview, Mrs. O'Hair also gave assurance that neither she nor any of her staff are involved in or know anything about a renewal of her 1969 petition drive against the astronauts (which preceded her suit in the federal courts).

"I am innocent. Any such movement is strictly a figment of somebody's imagination," she declared. "Perhaps someone found one of the old 1969 petitions lying around and thought something new was underway. But

absolutely nothing is happening."

According to NASA, the official position of that agency is that astronauts, like any other citizens, are free to exercise their constitutional rights—including the right to religious freedom—wherever they are. "It is NASA's policy neither to direct nor to limit the astronauts' religious activities at any time," Hosenball stated.

Mrs. O'Hair also denies that she is in any way involved, either directly or indirectly, in the petition to the FCC. After she had received unfavorable mail on the matter, she telephoned the California men who had submitted RM-2493 and learned that they are religious people, not atheists, and that in the petition they claim no connection with her or any other group. Mrs. O'Hair is in basic agreement with the thrust of the petition but denied that she was involved in any way in seeking its implementation.

Acting on or distributing these unfactual circulars is just one of many instances in which a number of religious people have responded without determining the facts. Such uninformed response dilutes their present and future influence with Congress and the administrative agencies.

The name of Madalyn Murray O'Hair triggers a conditioned response in many religious people. If Mrs. O'Hair supports a project, these people feel honor bound to oppose it. If an activity takes place which they oppose on principle, they almost automatically assume that Mrs. O'Hair is the moving force on the other side. Mrs. O'Hair is given credit for or condemned for more activities than it would be physically or emotionally possible for a person to be involved in.

But whether one agrees or disagrees with Mrs. O'Hair—or anyone else for that matter—is not the issue. The issue is the correctness or incorrectness of assertions in a given situation.

Unreliable information and unfounded assertions when used as a basis for action, can only produce ridicule and defeat.

Why don't church people stop shooting canons at sparrows, leave Mrs. O'Hair alone, and give themselves to more important issues in advancing the cause of Jesus Christ?

**Dr. John Baker is director of research services for the Baptist Joint Committee on Public Affairs, Washington, D.C.**

## The Bookshelf.....

*These Blind Eyes Now see*, by Marolyn Ford and Phyllis Boykin, Christ for the World Publishers, \$1.95.

Mrs. Marolyn Ford, wife of Acie Ford, pastor of First Church, Huttig, have had a first-hand experience of faith, in which she was moved physically from darkness to light. In this dramatic book she relates much of her life's story.

Mrs. Ford began her testimony with her graduation from high school. After only three months she began to lose her vision, until she was finally totally blind.

Mrs. Ford tells dramatically of her relationship with her family, how she met her husband, and the frightening aspect of blindness. Her testimony provides insight into the problems facing the blind and she shows how, through Christian faith, she coped with them.

On April 25, 1972, the Fords drove to Bastrop, La., to visit one of their sick church members. After the hospital visit they stopped to visit her parents. Leaving their daughter, Sharon, with her grandparents, they returned home. That night, as they had done so often before, they prayed for Mrs. Ford to receive her sight. Mrs. Ford recalls "Each time I had prayed, it was like the Lord was saying to me 'Marolyn, I have a reason for you to be blind.'" But on this occasion Pastor Ford prayed "Oh, God! you restore Marolyn's eyesight tonight, Lord, I know you can do it! And God, if it is to be your will, I pray you will do it tonight."

Immediately, Mrs. Ford received her sight. Although there is no medical explanation for her seeing, she can see. The doctor's report remains the same as before — there are at least three reasons for her still being totally blind.

The book is not a treatise on Divine healing but a simple testimony of the work of the Lord. The testimony will strengthen the faith of each reader and will assist in providing many new insights.

*Forty Five Years on the Rock Island* by Tom Foster of Malvern will whet the appetite of the train lover and tickle the palate of the nostalgic. It is a story of the first half of this century. It can be secured from the author, 1510 Park Street, Malvern, Ark. 72104 for \$3.25 postage included.

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## How to face difficulties

July 20, 1975

1 Corinthians 2:1-5; 2 Corinthians 4:7-11, 16



Myers

Methodists, pigmy Presbyterians, and bantam Baptists."

It is tragic to see individuals who fail to grow physically and mentally. Many times such failure can be attributed to the failure to utilize known principles that lead to growth. It is even more tragic to observe a Christian whose spiritual life is retarded because of failure to observe the principles of Christian growth.

The desire of God is that all of his children shall grow to Christian maturity. He has provided divine guidelines which, if followed, will enable them to mature in the faith. By following these guidelines we will be able to overcome difficulties that hinder our growth. God will even transform our difficulties into stepping stones to aid our growth toward spiritual maturity.

The goal of Christian growth is to attain the full stature of Christ. An important factor in achieving this goal is the ability to face and overcome the difficulties involved in living the Christian life. Our lesson presents the apostle Paul as our example. From him we can learn how to face these difficulties.

### Recognize human frailty (1 Cor. 2:1-5)

Every true Christian is confronted with the fact that he is only a frail human vessel. He is incapable of achieving the high standard of Christlike living without divine help. Always aware of his weakness, he continually seeks the power of God to help him in his daily life.

Even the great apostle Paul was conscious of his human limitations. When he first went to Corinth, it was with a feeling of "weakness and fear and much trembling." His statement can be construed to mean that he was referring to his physical weakness. However, the context would indicate that the Apostle was apprehensive about his responsibility as an ambassador for Christ in the important city of Corinth. Every preacher and teacher should have this same sense of "weakness" as he prepares

to present the gospel to others. The responsibility of presenting Christ to the world is so great that no one can do so in his own strength.

The message is God's; the messenger is only the instrument through which the message is carried. More aware of this than most others, Paul declared "the testimony of God" as revealed in "Jesus Christ and him crucified." As always and everywhere, Paul centered his message in the crucified Christ.

In Corinth, where philosophy and human wisdom were highly honored, Paul took great care in formulating his message. His preaching was not "with excellency of speech or of wisdom." In very plain language and easily understood words, he presented the truth of God in Christ.

Paul's purpose was to direct attention to the message rather than to the messenger. He did not want the faith of the believers in Corinth to have a false foundation. Their faith must not rest on human reason and flowery oratory. It must be based on the power of God as seen in the death and resurrection of his Son.

Recognizing his human frailties, Paul accepted them as opportunities for the Holy Spirit to demonstrate the power of God. He was a fragile vessel through which God could reveal the gospel—"the power of God for salvation." (Rom. 1:16)

### Seek divine help (2 Cor. 4:7-11)

Paul's metaphor of earthen vessels which contain treasure is very fitting. We are the "earthen vessels"—weak, fragile, and easily broken. The gospel is the "treasure"—described in verse 6 as "the knowledge of the glory of God in the face of Jesus Christ." This treasure of the gospel has been entrusted to men but the power is God's.

The Apostle's own experience was a vivid demonstration of this great truth. He discovered that God's grace was adequate to meet all the obstacles that threatened to neutralize his witness. Whatever the demands placed upon him, God's power was available to him—even in moments of extreme suffering and weakness.

Paul was "troubled on every side, yet not distressed." Literally, he was "hemmed in on every side," but not completely confined. He was "perplexed," but never to the point of complete despair. He was "persecuted but not forsaken." For "persecuted" substitute the word "pursued" and the picture is that of a hunted man. This

happened to Paul many times, but he was never left to his own resources. He was "cast down, but not destroyed." There were times when he was struck down by physical violence, as at Lystra, but was always delivered.

Paul thought of his persecutions, especially those which endangered his life, as manifestations of the life of Jesus. His frequent escapes from death were examples of the power of the risen Savior to protect his servant. In spite of the constant threat of death, Paul was strengthened because Christ "lived" in him. His great ambition was that Christ might be glorified in his mortal body.

Paul overcame his many difficulties because he was a man who was "crucified with Christ" and lived for Christ. We, too, can be victorious when, like Paul, we totally dedicate ourselves to live "for Jesus' sake" and depend upon God for his help.

### Never become discouraged (2 Cor. 4:16)

Paul knew, as we all do, that death is continually at work in our mortal bodies. Though he was rescued many times from the jaws of death, he was fully aware that eventually death would claim his body. Indeed, the physical body is in a constant state of dying. The aging process can end only in death.

However, the Christian is not to be overly concerned about the inevitability of death. Though his physical body waste away, his "inner nature" is constantly being renewed by God. The Christian is naturally affected by the deteriorations of his physical capacities, but of far greater importance to him is the glorious fact that his inner spiritual life is being daily strengthened. For this reason, Paul declares that we are never to become discouraged. It is the "inner nature" that ultimately counts.

While in the physical body, the Christian should strive for continual growth toward spiritual maturity. Paul's example and admonitions help tremendously in our efforts to reach this worthy goal. But spiritual growth can be maintained only as we experience a day by day fellowship with Christ. He is the source of our strength, our knowledge, and our holiness. With him by our side, there is no limit to spiritual growth.

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## Laying a good foundation

July 20, 1975

Proverbs 4:1-5, 8:35-36, 13:24, 22:6, 31:25-39



Adams

The large bit bored its way into the earth. A huge pile of dirt surrounded the hole that it left. One of the workmen disappeared into the hole and further shaped it with his shovel. Another crew appeared and soon the bell-shaped hole was interlaced with metal rods wired together. The pattern followed for several days. And then one morning the rumbling cement trucks made their appearance, one after another, for hours, pouring their contents into the waiting honeycomb of holes.

Months later, safe and secure in my study as a killer hurricane vented her fury across the coastal plains of Texas, I remembered with gratitude the expensive, time-consuming, labor-eating foundations that underlay our church building. Whatever had been required, it was now worth it! Laying a good foundation is not only important for buildings, it is also vitally important for our children. Centuries ago the writer of inspired Scripture realized this and he taught that laying a good foundation—

### Is the primary responsibility of parents (Proverbs 4:1-5 and 31:25-29)

The tremendous importance of early training and guidance has long been emphasized by educators and psychologists as well as by spiritual leaders. However, none of these have as much influence on children as do parents. The writer of Proverbs speaks from his own experience in the first five verses of chapter four. His grateful memories of a good father's teaching and of a loving mother's tenderness give emphasis to his exhortations. He remembered and took pleasure in repeating what he had been taught as a child. He had not forgotten, so deep were the impressions of his father's teachings.

Parents still have the primary responsibility to share understanding and wisdom with their children. While there are other "instructors" in schools and churches, such instructors' opportunities and responsibilities to give proper direction to young lives is not nearly so great as that of parents. Parents are responsible for the very existence of their children. Ignorance of proper conduct, right and wrong and their attendant

actions reflect upon parents. Failure to properly teach and train a child is a sin against more than just the child. He will, in time, come to influence many others.

A child is given by God in an undeveloped moral condition. God expects parents to nurture and guide. The fulfillment of parental responsibilities will insure that God's gift of a child shall bless rather than blight a moral universe.

Along with parental instruction, the writer also cites the importance of proper example and influence. Proverbs 31:25-29 draws in bold relief the picture of a parent clothed with power over those circumstances which could easily shatter and ruin a home built on lesser foundations. Wisdom (or a lack of it) is reflected and noted by children in the very words spoken by parents. Instruction should be so presented as to awaken love—and this is not so difficult when instruction is given from love! Cleanliness, orderliness and purposeful work as a daily influence cannot help but have its impact upon young lives.

It is one of the most important things in all of this world for children to "rise up" as in reverential honor and "bless" their parents because they have brought their home and them to inward prosperity and to such a state where love reigns!

### Is dependent upon discipline (Prov. 13:24, 8:35-36)

Pain and suffering is the outcome of sin. While we would often like it to be otherwise, nonetheless, what one sows, one reaps. Use of the "rod" in the formative years of childhood is an important means of education. When children learn that pain is the outcome of their transgressions, many evil habits are thus crushed in the bud. Wrong can be more easily overcome at the expense of less suffering early in one's learning than at later times when bad habits take firm hold and inflict heavier penalties.

Painful action early may facilitate the removal of a poisonous reptile's venom while failure to do so may result in more terrible pain and suffering later. It is wise to inflict restraints upon children early rather than to allow harmful habits to be confirmed. The branch is more easily bent when it is tender. A weak and shrinking nature on the part of parents (shrinking from infliction of corrective pain or punishment upon their children—whether an inborn tendency or encouraged by poor child psychology) can be most detrimental to the child.

The parent who deeply wishes well to his child will keep him under discipline.

He will give direction while the child is still capable of being influenced. If parents fail to give direction and fail to point their child toward wisdom, they may ultimately be responsible for the child's destruction. The wise parent will therefore seek to thwart wrong from becoming deeply rooted. Parents who avoid the "rod" (even those who think they do so because of love) have no true love for their child and are acting as though they really desire ruin for him; divine wisdom calls it hatred. Perhaps such indulgence of our children has its root in self-indulgence!

### Is essential to future stability (Prov. 22:6)

The better the foundation laid by the earthly parents, the less are their children likely to need the corrective discipline of the Heavenly Father. Proper training and guidance in early years become a part of a youth and then of an adult. Such foundations become ingrained, imprinted, accustomed. Down through the years they thus grant a stability which is not easily shaken. Right impressions made in childhood abide all through life. True, some depart from the good way in which they were early trained, but early training is very often a means of their regaining their equilibrium and stability and recovering themselves.

### Conclusion

While children have the responsibility to "hear" the instructions of their parents, the heavier responsibility lies upon parents to see that they diligently teach and that they do it in such manner that their offspring will hear. Parents who are remiss in such duties of teaching and discipline give evidence of a lack of love for their children. Such lack of love results in eventual harm for their children. Christian parents must prayerfully seek God's help as they endeavor to guide their own children and prepare them for life.

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# Vietnam missionaries are now scattered

RICHMOND—The 16 Southern Baptist missionary couples and four missionary journeymen stationed in Vietnam before evacuation in April are now scattered throughout Southeast Asia and the United States.

Following Foreign Mission Board action in its May and June meetings, six couples and one journeyman (two-year program for young college graduates) have already been reassigned to other countries. These include Stephen Brown, journeyman, Mr. and Mrs. Herman P. Hayes, Mr. and Mrs. Peyton M. Moore and Mr. and Mrs. Joe G. Turman, who are all assigned to the Indonesian mission (organization of Southern Baptist missionaries.)

Mr. and Mrs. Robert R. Compher, Mr. and Mrs. Kenneth L. Goad and Mr. and Mrs. William T. Roberson have been transferred to the Philippine mission.

Although not reassigned, Mr. and Mrs. H. Earl Bengs Jr. have remained on Guam, aiding the last evacuees there.

Nine other couples are in the States on furlough and awaiting reassignment. Several are working on military bases where Vietnamese refugees are now located. Mr. and Mrs. Gene V. Tunnell and Mr. and Mrs. James M. Gayle are at Camp Chaffee, Ft. Smith, Ark. Mr. and Mrs. Lewis I. Myers Jr. are at Elgin AFB, Fort Walton Beach, Fla., and Mr. and Mrs. James H. Lassiter are at Camp Pendleton, Calif.

Anna Adams and Mr. and Mrs. Jack Miller, former volunteers who served in Vietnam are also volunteering their services at Camp Chaffee. Others serving there as volunteers are former journeymen Linda Pegram, Phyllis J. Tyler, Doug Kellum, Doug Vandevender and emeritus missionary Olive Allen. Greg Holden, who has just completed his two-year assignment, and John Parsons,

who resigned after one year as a journeyman, have also offered their services.

Mr. and Mrs. Samuel M. James will be serving at the Foreign Mission Board, Richmond, as of Sept. 1, where he will be a research assistant to J. Winston Crawley, overseas division director.

Mr. and Mrs. James J. Bobo, Mr. and Mrs. Robert C. Davis Jr., Mr. and Mrs. James L. Kellum Jr. and Mr. and Mrs. Samuel F. Longbottom Jr. are on furlough in the States awaiting reassignment.

Journeyman Rosalie Beck has completed her two-year assignment.

## New FMB post filled

RICHMOND (BP)—W.L. (Wimpy) Smith, an associate secretary for missionary personnel for the Southern Baptist Foreign Mission Board since 1969 and former executive secretary of Texas Baptist Men, has been named by the board to fill a newly-created post as associate consultant on laymen overseas and associate disaster response coordinator, effective Aug. 1.

Mrs. Smith is the former Beverly Hefley of Fort Smith, Ark. They have three sons.

Smith will assist W. Eugene Grubbs, who is primarily responsible for the roles of consultant on laymen and disaster response coordinator. Smith will assume responsibility for operation of the office when Grubbs, whose job requires frequent travel, is out of the office.

The responsibilities, which Smith will now share, include assisting Southern Baptists who travel or live abroad to become involved in missions, coordinating the participation of laymen in special projects overseas and providing information about overseas vocational openings on a non-missionary basis.

Concerning world hunger needs and disaster response, Smith will help answer questions that come to the board and help implement relief programs and disaster response plans.

In his previous role, Smith counseled with candidates for foreign mission service in the western United States.

Before he joined the board's home office staff in 1969, Smith worked five years with laymen while executive secretary of Texas Baptist Men, affiliate of the Dallas-based Baptist General Convention of Texas.

Prior to the position with Texas Baptists Smith had been a Southern Baptist missionary to Argentina, appointed by the board in April, 1957.

## Attendance report

| Church              | July 6, 1975  |                 | Church Addns. |
|---------------------|---------------|-----------------|---------------|
|                     | Sunday School | Church Training |               |
| Alexander, First    | 71            | 36              |               |
| Alpena              | 77            | 22              |               |
| Bentonville         |               |                 |               |
| Central Avenue      | 66            | 33              | 2             |
| First               | 221           |                 |               |
| Mason Valley        | 84            | 34              |               |
| Berryville          |               |                 |               |
| First               | 153           | 57              |               |
| Freeman Heights     | 125           | 54              | 1             |
| Rock Springs        | 68            | 41              |               |
| Booneville, First   | 234           | 211             |               |
| Camden, Cullendale  | 530           | 197             |               |
| Cash, First         | 86            | 29              |               |
| Concord, First      | 89            | 24              | 1             |
| Conway, Second      | 271           | 73              |               |
| Crossett, Mt. Olive | 364           | 191             |               |
| El Dorado           |               |                 |               |
| Trinity             | 95            | 21              | 1             |
| West Side           | 315           | 309             | 10            |
| Ft. Smith           |               |                 |               |
| East Side           | 231           | 127             | 1             |
| Grand Avenue        | 709           | 179             | 2             |
| Moffett Mission     | 27            |                 |               |
| Temple              | 136           | 69              |               |
| Trinity             | 159           | 32              |               |
| Windsor Park        | 734           | 193             | 9             |
| Gentry, First       | 159           | 43              | 1             |
| Grandview           | 64            | 42              |               |
| Greenwood, First    | 232           | 89              |               |
| Hampton, First      | 131           | 52              |               |
| Hardy, First        | 121           | 52              |               |
| Harrison            |               |                 |               |
| Eagle Heights       | 288           | 118             |               |
| Woodland Heights    | 77            | 37              |               |
| Hatfield, First     | 99            | 24              |               |
| Hope                |               |                 |               |
| Calvary             | 163           | 76              |               |
| First               | 384           | 83              | 1             |
| Hot Springs         |               |                 |               |
| Grand Avenue        | 404           | 171             | 7             |
| Leonard Street      | 104           | 54              |               |
| Memorial            | 91            | 42              |               |
| Park Place          | 306           | 77              | 1             |
| Hughes, First       | 163           | 43              |               |
| Jacksonville        |               |                 |               |
| First               | 410           |                 |               |
| Marshall Road       | 230           | 79              | 8             |
| Kingston, First     | 43            | 32              |               |
| Lavaca, First       | 274           | 116             |               |
| Little Rock         |               |                 |               |
| Cross Road          | 117           | 85              | 2             |
| Crystal Hill        | 127           | 37              |               |
| Geyer Springs       | 627           | 123             | 8             |
| Life Line           | 415           | 100             |               |
| Martindale          | 101           | 49              |               |
| Woodlawn            | 109           | 56              | 3             |
| Magnolia, Central   | 533           | 138             | 4             |
| Monticello          |               |                 |               |
| First               | 232           | 45              | 5             |
| Second              | 240           | 73              |               |
| Murfreesboro, First | 130           | 47              |               |
| North Little Rock   |               |                 |               |
| Calvary             | 356           | 118             |               |
| Gravel Ridge        | 186           | 77              |               |
| Park Hill           | 646           | 71              | 4             |
| Paragould           |               |                 |               |
| Calvary             | 186           | 141             |               |
| East Side           | 141           | 60              |               |
| First               | 403           | 94              | 1             |
| West View           | 152           | 86              | 2             |
| Paris, First        | 422           | 112             | 4             |
| Pine Bluff          |               |                 |               |
| Centennial          | 133           | 133             |               |
| East Side           | 214           | 110             | 4             |
| First               | 525           | 99              |               |
| South Side          | 646           | 139             | 5             |
| Tucker              | 14            |                 |               |
| Oppelo              | 15            | 11              |               |
| Sulphur Springs     | 163           | 102             | 1             |
| Watson Chapel       | 316           | 124             |               |
| Rogers, Immanuel    | 432           | 111             | 2             |
| Rover               | 64            | 27              |               |
| Russellville        |               |                 |               |
| First               | 422           |                 | 2             |
| Second              | 134           | 68              |               |
| Sheridan, First     | 225           | 47              |               |
| Springdale          |               |                 |               |
| Berry Street        | 85            | 43              |               |
| Caudle Avenue       | 107           |                 |               |
| Elmdale             | 304           | 82              | 1             |
| First               | 1133          |                 | 3             |
| Van Buren, First    | 510           | 164             |               |
| Mission             | 17            |                 |               |
| Vandervoort, First  | 60            | 28              |               |
| West Helena, Second | 177           | 96              |               |
| Wooster, First      | 97            | 51              |               |

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# High court term in review: action, inaction revisited

by Stan Hasteley

WASHINGTON (BP)—Actions by the U.S. Supreme Court in its just-concluded term can be described as a "mixed bag" in the areas of church-state relations and human rights.

On the positive side, the high court issued its most definitive decision to date opposing state aid to parochial schools, stood firmly by its controversial 1973 abortion position, and agreed to hear a case next term which should go a long way in deciding the validity of state aid to nonpublic colleges and universities.

On the other hand, the court disappointed many observers by holding over any decision on the constitutionality of the death penalty and by refusing to clarify its ambiguous stance on obscenity and pornography.

By its tendency to avoid making tough decisions and issuing opinions instead based on procedural questions, the Burger court is steadily gaining a reputation for acting definitively only when absolutely necessary. Some, including former President Richard M. Nixon, have called such a judicial posture "strict constructionism." Others see it, instead, as obstructionism.

The contrast with the Supreme Court under the leadership of the late Chief Justice Earl Warren is inevitable. Whereas that court jumped at the opportunity to confront controversial questions head-on, the Burger court seems often to go out of its way to avoid them, even when written briefs and oral arguments have sought them out.

While some observers defend the new cautiousness and regard it as a needed corrective to what they viewed as the "social engineering" done during the Warren years, the fact remains that by adopting a posture of "decide only when absolutely necessary" the high court is encouraging protracted litigation of the same cases. That, in turn, is contributing to the growing log jam of cases in the federal court system.

All this comes at a time when Chief Justice Burger is making a concerted effort to convince Congress that an overhauled federal court system is imperative. Burger is crusading for more judgeships and for better pay for federal judges, whose salaries have been frozen at \$40,000-42,500 for six years, causing a huge exodus of seasoned ones to private practice.

Unfortunately, the chief justice's Capitol Hill lobbying does not seem to square with his judicial philosophy of avoiding deciding cases on their merits and deciding them rather on procedural grounds. Instead of dispatching cases expeditiously, he appears committed to the view that the Supreme Court should act on many controversial matters only reluctantly.

The most obvious recent example was the court's decision (or non-decision) to delay making a judgment as to the constitutionality of the death penalty. In the case of Jesse Thurman Fowler, a convicted murderer from North Carolina, the court was asked by both sides to determine whether the death penalty itself constitutes "cruel and unusual punishment" in violation of the Constitution's Eighth Amendment.

Although the case was remarkably free from other potentially complicating questions, the high court still declined to issue a ruling, deciding instead to hear the case again next term. The likely explanation for the delay is that the court was so badly divided that a definitive decision, one which would establish a firm precedent, was impossible to reach. This, in turn, would seem to bode ill for those hoping for the banning of the death penalty, because it indicates, at the very least, that a strong minority of the justices are holding out in favor of execution.

A clearer example of this court's unwillingness to meet certain hard questions head-on is its posture on obscenity and pornography. Two years ago it issued a ruling in *Miller v. California* declaring that local communities may determine what is obscene for their own citizens. On the surface, that sounds reasonable enough.

What it really represented was a classic example of the non-decision the Burger court is prone to make. What, after all, constitutes local standard? The aftermath of that decision has been predictable—an endless stream of appeals working themselves all the way to the high court, where, in turn, they must be considered one by one in a painfully time-consuming process.

In the wake of the ambiguous *Miller* decision, the court was forced during its latest term to declare that the stage production of "Hair" cannot be banned by local communities because it contains a nude scene and that drive-in theaters cannot be forbidden by a city to show films containing nudity when the screen is visible from streets or other public places.

This is not to say that the present court never makes momentous decisions. It has demonstrated, to the contrary, that it is capable of lucid opinions which will undoubtedly serve as strong precedents for future cases.

The most notable example during the recent term was *Meek v. Pittenger*, the case which successfully challenged Pennsylvania's massive aid to nonpublic schools scheme. That plan provided millions of dollars yearly to parochial schools in the state for "Auxiliary services."

The high court's decision was the most definitive yet in this prickly, highly emotional field. The court declared that Pennsylvania's plan was squarely opposed to the First Amendment's prohibition of church-state entanglement. By a solid 6-3 majority, the court issued an opinion which will make it most difficult for state legislatures to circumvent constitutional arguments in seeking to pass such plans in the future.

The court was also called upon to stand by its highly controversial 1973 abortion decisions which declared that the state has no interest in the termination of pregnancy within the first trimester and only a limited interest during the second trimester. It did so, thereby reaffirming a courageous decision which should also stand up well for the foreseeable future.

Thus, the picture of the recent term is blurred. Despite a general tendency to avoid clear-cut statements in some controversial areas, the court has nevertheless shown that it can do so in others. Civil libertarians can hope that as the four Nixon appointees to the high court gain seasoning those latter occasions will be more and more frequent.

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