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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JUNE 12, 1969

Personally speaking



Arkansas' gain

Last July, on the invitation of my friend Tom Logue, director of the Baptist Student Union work for Arkansas, I made a trip out West to do a story on student summer mission work. At the time I caught up with the Arkansas college students I was trailing, they were in the Idaho potato fields, hoeing potatoes and conducting a spiritual-recreational ministry among Mexican migrant workers.

My base of operations turned out to be Salt Lake City, the Mormon capital of the world and headquarters of the Utah-Idaho Southern Baptist Convention. Here I was warmly received into the home of former Arkansan Charles Ashcraft—the executive secretary of the Utah-Idaho Convention—and his fine family.

Dr. Ashcraft was suffering from an infection in his left hand at the time and was running a fever. But he insisted on meeting me down town and moving me out to his house.

I went reluctantly, due to the circumstances, but the Ashcrafts made me feel so at home that I soon stopped worrying about imposing myself and thoroughly enjoyed the fellowship. Fortunately Dr. Ashcraft's hand was soon on the mend and I had the privilege of traveling with him and some of his associates in pursuit of my project.

By the time the visit ended, I was counting the visit with the Ashcraft family as one of the highlights of my week in the Salt Lake area. And Dr. Ashcraft and I had hit it off so well together that he was inviting me to spend part of my retirement career, when it should come, working with him in the Utah-Idaho territory.

Now, less than a year later, Dr. Whitlow has resigned for early retirement and the man I was going West to help a few years from now is coming back to his home state to head our Baptist work. (See report elsewhere in this issue.)

I can testify from personal experience that Arkansas Baptists are fortunate beyond measure in securing the services of Charles Ashcraft as executive secretary. He and his wife, Sarah, and their

sons, Charles II, Quin, and Sam, will be a rich addition to the Baptist life of Arkansas. Their great Christian faith, their unique dedication to Christian service, and their Christ-like compassion, coupled with a down-to-earth human touch and great senses of humor, will make them a blessing and an inspiration to all who meet them.

Surely God has great things in store for us through this wonderful family.

Erwin L. McDonald

IN THIS ISSUE

DEDICATION of the new Baptist Building, pages 8, 9, 10, took place Tuesday, June 3, in the chapel of the new building, with recognition being given and received for the accomplishments involved in planning, constructing, and furnishing the new headquarters for Arkansas Baptists.

EXECUTIVE Board honors Dr. S. A. Whitlow and Mrs. Whitlow, page 4, for more than 11 years of service to the Convention.

ELECTION of Dr. Charles H. Ashcraft, pages 6 and 7, was unanimous for the executive-secretaryship of Arkansas Baptist State Convention.

CONFIDENCE in Baptist leadership seen as key to building's usefulness, page 8, by Dr. Porter Routh, executive secretary of the Executive Committee of Southern Baptist Convention.

CAMDEN'S Carl C. Marks is Arkansas Father of the Year for 1969, page 5.

COVER story, page 6.

Arkansas Baptist

newsmagazine

June 12, 1969

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

A great day for Arkansas Baptists

Tuesday, June 3, 1969, will go down in the history of the Arkansas Baptist State Convention as a red letter day for Southern Baptists of Arkansas. For it was on this day that we dedicated the new Baptist Building, called a new executive secretary, and felt in a strange and marvelous way the presence of God in the midst of us.

One of the most remarkable things about the momentous happenings of the day was the clear indication all over again that God can use us Baptists in spite of our great diversity, so long as we are mindful of what our task is. Perhaps there is no greater illustration of this fact than what has happened in and through the Operating committee of the Executive Board as this group has gone about the task of finding a man to recommend as the successor of S. A. Whitlow as executive secretary.

Anyone acquainted with the members of the Operating committee knows of the remarkable cross section of Arkansas Baptist life found here. For the members of this committee represent many different theological viewpoints and ideas as to how Baptists can best carry out the commission they have from the Lord. But all of the committee are in complete agreement as to what our commission is. And all of them believe in the authority of the Scriptures as God's special revelation and in the essentiality and effectiveness of prayer as an avenue to God and to his unlimited resources.

So it is something of a rebuke to our little faith that some of us would be, as we were, so

amazed at the unanimity and the accord finally reflected by the committee as it got together on one man—Charles H. Ashcraft—to propose for the place of executive secretary. Then for the Executive Board, as its members came together to act on the proposal, to feel unanimously from their first moments in executive session that God had answered their prayers and that the choice of the Operating committee was God's choice was a further rebuke to little faith.

One of the purposes of executive sessions is to allow no-holds-barred opportunity for free and open discussion. And sometimes such sessions, even among Baptist brethren, can get to be pretty hot affairs. But this particular session turned out to be one of perfect harmony and on such high spiritual plane that some of those present later expressed sincere regret that others of us could not have been present.

The open secret, not only to the successful completion of the new Baptist Building but also to the happy choice of Dr. Ashcraft as successor to our great leader Dr. Whitlow, soon to retire, is prayer—plus the fact that so many have consistently given feet to their prayers.

We cannot inscribe here the names of all who have contributed to these tremendous achievements. But two committees we must list because of the great use God has made of them as his instruments. We refer to the Operating committee of the Executive Board, to which we have already paid tribute, and to the Building committee for the new Baptist Building.



New Baptist Building

The Building committee was headed by Businessman Purcell Smith, a layman in Pulaski Heights Church, Little Rock. Other members were: Robert Gladden, layman of Immanuel Church, Little Rock; Kenneth Price, layman of Park Hill Church, North Little Rock; Rheubin L. South, pastor of Park Hill Church, NLR; and Don Hook, pastor of Baptist Tabernacle, Little Rock.

There is much to indicate that the topic with which we began this editorial, "A great day for Arkansas Baptists," will be appropriate not only for one historic day, but also for the new administration under the leadership of Dr. Ashcraft. Already the new executive has met with the Baptist Building staff and pledged his leadership to building on the solid foundations of our rich heritage as Arkansas Baptists. Here is a man who merits our full confidence and support and a place in our daily prayers.

To one man—Thomas A. Hinson—president of

the Arkansas Baptist State Convention and president (1967 and 1968) of the Executive Board—fell the lot of serving on both of these strategic committees. Incidentally, President Hinson was a key program personality both for the groundbreaking for the new building and for the dedication, being the chief speaker for the groundbreaking and the presider for the dedication services.

Other members of the Operating committee are: Wilson Deese, pastor of West Helena Church and committee chairman; Tal Bonham, pastor of South Side Church, Pine Bluff, and president of the Executive Board; Clarence Anthony, layman from First Church, Murfreesboro; John McClanahan, pastor of First Church, Pine Bluff; D. Hoyle Haire, pastor of First Church, Booneville; Morris Smith, pastor of First Church, Morrilton; Dean Newberry, pastor of First Church, Rogers; R. A. Bone, pastor of Calvary Church, Batesville; and Leslie Riherd, pastor of First Church, Newport.

Dr. Whitlow honored by Executive Board

S. A. Whitlow was presented a check in the amount of \$4,000 last week as an expression of appreciation from the Executive Board of the Arkansas Baptist State Convention for his services during the past 11½ years as executive secretary of the Convention.

The presentation was made by W. Harold Hicks, pastor of Pulaski Heights Church and chairman of the recognition committee. The award came at the climax of the dedication Tuesday afternoon of last week of the new Baptist Building.

Dr. Hicks read a resolution accepting, with regret, Dr. Whitlow's resignation and stating the Board's "keen awareness of the tremendous contribution that Dr. Whitlow has rendered to our work and of the unusual burdens and trials that go with such a position."

The resolution:

Expressed "gratitude to our Heavenly Father for his guidance and wisdom in sending to the Arkansas Baptist Convention such a man for such a time";

Expressed "deepest appreciation" for Dr. Whitlow's "tireless efforts, his keen foresight and wise and fearless leadership while at the same time he has been a leader of unquestioned integrity and a brother with warm friendship";

And assured Dr. and Mrs. Whitlow of "continued interest in and love for them as the Lord leads them through other doors of usefulness."

Dr. Hicks, who has been Dr. Whitlow's pastor, mentioned two statistical items: the growth of annual Cooperative Program receipts from the churches of the Convention from \$1,483,000 the year of Dr. Whitlow's call to the execu-

tive secretaryship, to \$2,439,000 for 1968, only a little short of an annual increase of \$1,000,000. Likewise the church membership for the convention showed an increase, from 294,000 in 1958 to 343,000 ten years later.

"When we think of this new building, we are mindful of the footprints of S. A. Whitlow," said Dr. Hicks. "We are mindful of Dr. Whitlow as the skillful administrator that he has been among us—the imaginative leader, the Christian statesman, the able pulpiteer and proclaimer of the gospel of Christ. We highly regard him for his role as pastor of pastors and the counselor of those who have no other pastor, possibly, than the executive secretary.

"Most of all we think of Dr. Whitlow as a devoted man of God, a man of character, a man of Christian concern, a man of genuine friendship.

"When we think of these and other characteristics of S. A. Whitlow, we begin to realize that greatness has been among us and that greatness will be going from us on July 1."

Responding to the remarks by Dr. Hicks, Dr. Whitlow said:

"Certainly this speaks the greatness of Arkansas Baptists, in their thoughtfulness in providing us with these implements. I have said that I will have only one problem—after June 30, that'll be where the next meal is coming from. But, of course, this check will take care of a few meals. But I want to assure you that they are giving me a lot more to leave than they would have given me to stay.

"I do want to express my deep appreciation to this board for the wonderful privilege of serving in this capacity for the past 11½ years.

"About all that I am and have and hope to be I owe to Southern Baptists and more especially to Arkansas Baptists. We are not retiring, we are not quitting in any sense of the term. We are just going to shift gears and maybe go in a slightly different direction. My interest, and my prayers, and my concern shall ever be with those interests that are special interests of our Arkansas Baptist fellowship."



W. HAROLD HICKS (left) presents to Dr. and Mrs. S. A. Whitlow a check for \$4,000 as a token of appreciation for more than 11 years of service.

Camden's Carl Marks cited as Arkansas Baptist Father of Year

"My father is a versatile man," writes Lt. Col. Ivan Marks, base chaplain at Ft. George Mead, Md., of his father, Carl C. Marks, Camden, who has just been designated Arkansas Baptist Father of the Year.

"As a farmer and building contractor, he worked with his hands skillfully and efficiently," recalls the chaplain, as he thinks of his growing up as the youngest of five children in the family. "And he taught his sons what he knew.

"When an automobile or a piece of machinery needed repairing, he taught us how to do it. When the architecture of a building was complicated, he taught us how to read the plans."

And the father, the devout head of his Baptist home, often pointed out parallels in everyday affairs, as when he said to his sons, as they were cutting 2 x 4 studs and rafters for a building:

"Always use only one pattern to measure by—do not copy one rafter from another. And you will see here a picture of your relationship with Jesus Christ—he is the one true pattern."

In a letter he wrote nominating Mr. Marks for the 1969 Father of the Year, Edward Turner, pastor of Sylvan Hills Church, Camden, where Mr. Marks and his wife continue to be active members, said:

"Mr. Marks brought up a fine Christian family of five children. The fact that two of the sons are preachers, one son a deacon, a daughter an educational director, and the other daughter an active church worker and teacher of young people, testifies to his success as a Christian father."

The oldest of the Marks children—Carlene (Mrs. Ivan Smith, Smackover)—wrote of her father:

"My early memories of Daddy focus on him mostly as the provider and head of the home. I have seen him come in from work after 12 hours, eat his supper, and then help us with our school home work. He had had only a grade-school education, but he helped us solve math problems in senior high school.

"On Sunday he would load us all into some kind of automobile and take us to Elliott Baptist Church (near Camden) where we all attended Sunday School and church, and where we all found Christ."

Wrote the younger daughter, Lois (Mrs. Maurice L. Hodges, of Amory, Miss.):

"Daddy has patience. As a building contractor he has always been understanding when a lady, having agreed to construction plans and having been on hand every day to watch the progress, finally decided that what she really wanted was a different arrangement of the cabinet, closet, etc."

Mrs. Hodges praised her father for having a wholesome philosophy toward work. "In Daddy's house-building, people could be sure they would receive quality materials and good workmanship, even if this insistence on good quality resulted in a personal loss to him as the contractor," she recalled.

Although Mr. Marks, who will soon be 77, is not active any more as a building contractor, he is presently very much involved in helping his church to build a new auditorium. And, Mrs. Hodges points out, "He still makes concrete well curbs and septic tanks, and he also keeps relatives and friends supplied with the peas, corn, and watermelons he grows in his garden and truck patches."

Mr. Marks, with a name that sounds like but is not spelled like the name of the controversial philosopher-socialist Karl Marx, was born in Camden 77 years ago on July 17. Mrs. Marks, the former Miss Naomi Wells of near Louann, became his bride on Sept. 19, 1915.

For the most of their lives they have lived in the Camden area. But for a few years they were located in Arkadelphia, where Mr. Marks served as night watchman and carpenter to help three of the children to graduate from Ouachita University.

The Ouachita commencement in the spring of 1950 was a crowning event for the Marks clan as two sons and a daughter—Raymond, Ivan, and Lois—marched across the stage to receive their diplomas. Raymond went on to attend Southwest Seminary for his theological education and is now a minister in Tucson, Ariz. Ivan studied at New Orleans Seminary before beginning his career in the military chaplaincy. Lois, who also attended New Orleans Seminary, is the wife of the educational director of Amory Baptist Church, Amory, Miss., and works with the deaf in Monroe County, interpreting sermons through the use of the sign language.

Mrs. Smith is a member of the First Methodist Church in Smackover, where she works with young people and adults.

Son Cyrus E. Marks, who resides at Route 2, Camden, is a deacon in the Elliott Church.



MR. MARKS

And there are ten grandchildren and eight great-grandchildren.

After years of service in the Elliott Church, Mr. and Mrs. Marks helped to establish a mission in Cullendale that is now the Temple Church. From this church they went out to establish a Sunday School in what had been a night club. This mission is now Sylvan Hills Church.

Mr. Marks is teacher of the men's Bible class at his church, and Pastor Turner says: "He is the kind of deacon, Sunday School superintendent, and teacher that a pastor can appreciate because he is always there and actively assumes his role."

Mr. Marks feels that a turning point in his life came one Sunday morning long ago, when he stood on his front porch and decided whether to run the risk of losing a large building contract by going on to Sunday School and church with his family. He decided to stay with his family and church and feels that the Lord has blessed him over and over in the decision.

Mr. Marks has been an active civic and community leader across the years. He has frequently been called on to serve on welfare boards, juries, as justice of the peace etc. He has a reputation among his neighbors of being honest and efficient in all that he does, and "those in trouble do not hesitate to seek his counsel."

Mr. Marks was the unanimous choice of a secret committee of the Arkansas Baptist News-magazine for the Father of the Year title. The honor will be officially conferred upon him following a homecoming dinner-on-the-grounds at the Sylvan Hills Church on Father's Day, June 15, by Editor Erwin L. McDonald of the Arkansas Baptist News-magazine.

The cover:

Ashcraft is unanimous choice for executive secretaryship

By the EDITOR

In a session marked by a remarkable spirit of unanimity, the Executive Board of the Arkansas Baptist State Convention last Tuesday voted unanimously to call Charles H. Ashcraft, Salt Lake City, as executive secretary of the Convention.

Wilson Deese, pastor of West Helena Church and chairman of the Board's Operating Committee, gave a report on how the committee had gone about the choosing of a nominee for the position and how it had reached a unanimous decision to recommend Dr. Ashcraft for the place.

Dr. Ashcraft then spoke to the Board members and visitors present, including heads of the various departments of work of the Board, and invited questions for further discussion.

The Board then went into an unusual executive session which those who were present have since described as "a great spiritual experience—almost like revival."

Dr. Ashcraft later authorized President Tal Bonham of the Executive Board to announce his acceptance of the call, at the conclusion of the Baptist Building dedication service in the afternoon.

Dr. Ashcraft is a native of Arkansas, where he was born on Dec. 19, 1916, at Poyen, a son of Henry H. Ashcraft and the late Mrs. Ashcraft. His father, now 80, continues to serve as deacon in Third Church, Malvern.

He has three sisters, Mrs. Dan Balfour and Miss Shirley Ashcraft, both of Little Rock; and Mrs. A. J. Pickard, Albuquerque, N. M.; and three brothers: Morris, who is a member of the faculty of Midwestern Seminary, Kansas City, Mo.; Tom, who is with the Red Rock Arsenal, Pine Bluff; and Herman, who is with the Arkansas Power and Light Company, Malvern.

Dr. Ashcraft's wife is the former Miss Sarah Bell of Richland, Ga., a graduate of the University of Georgia and a former student at Southern Seminary, Louisville. The Ashcrafts have three sons: Charles II, 20, who has just completed two years of study at the University of Utah; Quin, 18, who has just graduated from high school; and Sam, 16, a junior in high school.

Dr. Ashcraft is a graduate of Malvern High School and of Ouachita Univer-

sity, where he received the B.A. degree, and from Southern Seminary, Louisville, where he received the Th.M. degree. Ouachita conferred upon him the honorary doctor of divinity degree at its spring commencement in 1967.

As a college student, he served as pastor of the Wattensaw Church, near Lonoke; of churches at Donaldson and at Thornton; and of Third Church, Malvern. During his seminary student days he was pastor of Walnut Street Church, Evansville, Ind.

During World War II, Dr. Ashcraft served as a chaplain in the Army, spending most of the time from 1943 to 1946 in the South Pacific. He received the Bronze Star Medal. He was honorably discharged from military service in 1946 with the rank of major.

Dr. Ashcraft's denominational service has included:

Secretary of the Brotherhood and Foundation departments of the New Mexico Baptist Convention, 1946-51; Member of the Executive Board of the New Mexico Convention, 1951-55; member of the Foreign Mission Board of the Southern Baptist Convention, 1952-55; member of the Committee on board, SBC, 1954; member of the board of trustees of Southwestern Seminary for eight years; member of the executive board of the Arizona Convention for eight years; member of the board of trustees of Grand Canyon College, Phoenix, Ariz., for seven years; president of the Arizona Convention; and chairman



DR. ASHCRAFT

of the Executive Board of the Arizona Convention.

Following his military service he held two pastorates: First Church, Los Alamos, N.M., and First Southern Church, Las Vegas, Nev., the latter of which he established and served for ten years.

Dr. Ashcraft has served for 4½ years as executive secretary-treasurer of the Utah-Idaho Southern Baptist Convention, being the first to hold this position. He has also served during the same time as editor of the Utah-Idaho Southern Baptist Witness, director of the Trust and Memorial Fund, and superintendent of evangelism for the Utah-Idaho Convention.

Dr. Ashcraft's favorite hobby is making boats and sailing them. He has a 24-foot sailboat which he made and which is now in commission. He plans to bring this boat to Arkansas and "place it on one of the many beautiful lakes of this beautiful state."

Dr. Ashcraft and a boat he made several years ago—the "Holy Joe"—are featured in the Vacation Bible School



Ashcraft hobby—making boats (Photo by ELM)

This boat was made by Dr. Ashcraft while he was serving as pastor of First Church, Los Alamos, "on top of one of the most famous mountains in the world—where the first atomic bomb was born." A 21-foot cabin cruiser given the name by which he and fellow chaplains had been known to their men, the "Holy Joe" has been in dry dock for more than five years. But now Dr. Ashcraft plans to bring the boat to Arkansas and after "brightening it up" place it on an Ar-

Executive Board:

The election of Dr. Charles Ashcraft

The meeting of the Executive Board on Tuesday, June 3, was a refreshing experience. The meeting began with a brief review of the previous meetings of the Operating Committee by the chairman, Wilson Deese, which culminated in a unanimous recommendation to the Executive Board that Dr. Charles H. Ashcraft be extended a call as executive secretary-treasurer of the Arkansas Baptist State Convention.

In the first place the personnel of this committee was about as representative of the churches in the state as one could select. The ten members, including the chairman, Wilson Deese, were Thomas Hinson, Tal Bonham, Leslie Riherd, Dean Newberry, R. A. Bone, Hoyle Haire, John McClanahan, Morris Smith, and the lone layman, Clarence Anthony. These are capable men, each equipped to think for himself. But with a diversity of opinion there prevailed a unanimity of spirit seldom witnessed in a committee. They testified to the fact that one of their sessions in which they spent a great deal of time in prayer together was characterized by a deep spiritual experience. Their numerous meetings were characterized by an evident desire to find God's man for God's place of service.

The foregoing facts were further substantiated by the spirit which prevailed in the meeting of the Executive Board. The members of the Board, together with a number of visitors, were most favorably impressed with the prayerful and thorough work of the committee bringing the recommendation. Following the report, Dr. Ashcraft was presented to the group. He spoke briefly in the form of a testimony, recounting his formal training and the highlights of his life's experience in Kingdom service. He enumerated some of the experiences of his wonderful family. All of this dealt to some extent with his beliefs and philosophy. Following his talk a period of questions and answers was entered into. Every member of the group, including the visitors, was invited to ask Dr. Ashcraft any question they felt related to the responsibility

kansas lake "for any future use that may arise."

What is Arkansas' new executive secretary like? Dr. Harry P. Stagg, former executive secretary of the New Mexico Convention, now retired, writes:

"Dr. Ashcraft is one of the most outstanding men I have ever met. He is a devout Christian, dedicated, solid in doctrine, polity, and practice, loyal to the Lord and loyal to the denomination. The church has the right place in his thinking and in his service.

"He is a man's man and takes full interest in civic affairs. He plans well and executes his plans with military precision. People like him on every contact, and he can handle an audience, large or small, with unusual accomplishment."

(Dr. Whitlow, who has been a close personal friend of Dr. Ashcraft across the years, gives his appraisal of him, in an article elsewhere in this issue.)

Dr. Ashcraft plans to move his family to Arkansas and enter upon his new duties not later than Sept. 1.



MORNING AFTER: Newly elected Executive Secretary Charles H. Ashcraft, left, confers with outgoing Executive Secretary S. A. Whitlow the next day after Dr. Ashcraft's election. After his retirement, June 30, Dr. Whitlow has agreed to serve on an interim basis, being in the executive secretary's office on Tuesdays, Wednesdays and Thursdays of each week, until the arrival of Dr. Ashcraft, not later than Sept. 1.—ABN Photo

of the office of executive secretary. Sincere questions were met with sincere answers.

Following this period the Board was called into executive session. Without pretense, the chairman of the Board, Dr. Tal Bonham, called them into prayer. The members gathered around the altar in the chapel of the new Baptist Building. The leadership of the Spirit was earnestly sought in the matter before the Board. The chairman then called upon the members for any further question, observation or remark that might be upon the heart and mind of anyone present. One by one the members arose and gave their testimonies concerning their knowledge of Dr. Ashcraft and his family heritage. These testimonies were heart-warming experiences.

A call for the question was made. When the question was put the Board members rose to their feet as one man, signifying their favor of the call.

Following this Dr. Ashcraft was called back into the meeting and advised of the unanimous desire of the Board to have him serve us as executive secretary. All of us were aware of the presence and leading of the Holy Spirit. It

was an enriching and rewarding spiritual experience.

Would you permit a personal word concerning Dr. Ashcraft? While he is a number of years younger than I, we were in Ouachita University together. I had the rare privilege as a classmate and fellow pastor to preach his ordination sermon when he was ordained by First Church, Malvern.

Brother Ashcraft and my family and I rode the same train to Louisville, Ky., to enter seminary. We all had a berth in the same chair care! Following our graduation from Southern Seminary he was pastor in Evansville, Ind., while I was serving as pastor in Morganfield, Ky. We were thus removed from one another about 35 miles. This short distance provided us with the opportunity of fellowship. He testifies that our friendship for the past 25 years has been strengthened by us being 2,000 miles apart.

I commend this tried and trusted friend to the fellowship of Arkansas Baptists. It is our faith that the Baptists of Arkansas will move as one to support the leadership of this man whom we believe God has chosen for us.—S. A. Whitlow

Confidence in Baptist leadership seen as key to building's usefulness



PORTER ROUTH

Character, faith, a challenging cause, careful communications, concerned churches, and the presence of the compassionate Christ.

These will make the new Baptist Building meaningful in the life of Arkansas Baptists, Dr. Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, said here Tuesday of last week, at the dedication of the new Baptist Building.

Dr. Routh used as a text the closing phase of the purpose of the Arkansas Baptist State Convention as stated in Article II of the Constitution of the Convention: ". . . to promote concert of action in advancing all the interests of the Kingdom of God."

"The effectiveness of the new Baptist Building will be measured in large degree by the confidence Arkansas Baptists have in the character of the persons who work here," Dr. Routh said. "Honesty in personal and denominational life, sincerity, faithfulness—these are all elements of character which must shine through if this building is to be a concert hall," he continued.

Dr. Routh cited J. P. Eagle, H. L. Winburn, Otto Whittington, Ben L. Bridges, and S. A. Whitlow as men of character who have distinguished themselves as Arkansas Baptist leaders.

Speaking of the necessity of a core of faith and philosophy, Dr. Routh said that while Baptists "are not creedalists," there must be "a central core of belief if we are to have harmony in concert."

"Do we really believe, for example, as Dr. Mullins stated in his Axioms

of Religion many years ago, that 'a righteous and holy God has a right to be sovereign'? That all men have a right to direct access to God through Jesus Christ? That all believers have equal privileges in the church? That if man is to be responsible he must be free? That we must love our neighbor as ourselves? That we should have a free church in a free state?"

Do we really believe, Dr. Routh asked, "as the Baptist Ideals Committee stated

in 1964, that 'the ultimate source of authority is Jesus Christ the Lord and every area of life is to be subject to his Lordship'? Do we believe that 'the Bible is the inspired revelation of God's will and way, made full and complete in the life and teachings of Christ, and is our authoritative rule of faith and practice'?

"Do we really believe that every individual is created in the image of God

Service of Dedication

ARKANSAS BAPTIST BUILDING

Tuesday, June 3, 1969 — 2:00 P.M.

Thomas A. Hinson, Presiding

President, Arkansas Baptist State Convention

Hymn "The Church's One Foundation"

The church's one foundation is Jesus Christ her Lord.
She is his new creation by spirit and the word.
From heaven he came and sought her to be his holy bride.
With his own blood he bought her, and for her life he died.

Yet she on earth hath union with God the three in one
And mystic sweet communion with those whose rest is won
O happy ones and holy, Lord, give us grace that we
Like them, the meek and lowly, on high may dwell with thee.

Invocation Don Hook

Pastor, Baptist Tabernacle, Little Rock

Greetings Haco Boyd

Mayor, City of Little Rock

Lawrence Graves

Vice President, Greater Little Rock
Ministerial Association

Acknowledgements S. A. Whitlow

Executive Secretary, Arkansas Baptist State Convention

Building Committee—Purcell Smith, Chairman, Robert Gladden,
Kenneth Price, R. L. South, Don Hook,
Thomas A. Hinson

Architects—Farrell-Wimberly

Contractor—The Baldwin Company

Financing—Worthen Bank & Trust Company

Furnishings—Arkansas Printing & Stationery Company
Information Systems, Inc.
Parkin Printing & Stationery Company

Decorator—Little Rock Picture Framing Company

Hymn "All Hail the Power of Jesus' Name"

All hail the power of Jesus' name! Let angels prostrate fall;
Bring forth the royal diadem, And crown Him Lord of all;
Bring forth the royal diadem, And crown Him Lord of all.

Let every kindred, every tribe, On this terrestrial ball,
To Him all majesty ascribe, And crown Him Lord of all;
To Him all majesty ascribe, And crown Him Lord of all.

and therefore merits respect and consideration as a person of infinite dignity and worth?

"Do we really believe that salvation from sin is the free gift of God through Jesus Christ conditioned only upon trust in and commitment to Christ the Lord?"

"Do we really believe that the church is an autonomous body, subject only to Christ its head?"

Speaking of the challenging causes that Baptists have, Dr. Routh said:

"Let's look at the generation gap in this space age.

"Let's look at a new role for the laity.

"Let's look at meaningful Bible study.

"Let's look at the need for reconciliation in every segment of society.

"Let's look at the role of each church member as an evangelist.

"Let's get a new vision of missions and stewardship.

"Let's look at Arkansas climbing toward 2¼ million people.

"There are plenty of causes here,"

Stressing the importance of careful communications, Dr. Routh said that "debate and argument can be translated into unity and harmony only through careful communications." This, he said,

"is where the importance of the role of the Arkansas Baptist Newsmagazine is focused."

Proper communication requires opportunities for feedback, he said. This is why it is important to keep in mind that communication involves both a stimulus and a response, he added. And communication is never complete, he said, "unless there is an opportunity for the church member to say 'yes,' or 'no,' or 'not yet.'"

In Baptist work, the convention exists to serve the churches, not the churches to serve the convention, Dr. Routh declared.

"This building can mean much to Arkansas Baptist life if those who work here are men of competence and character and faith and clear objectives," Dr. Routh said in conclusion. "This building can be the center of a sweeping revival if those who come here and those who go out from here go to the churches with the presence and power of a compassionate Christ. This we pray shall be the concert for which we dedicate our best today."

Address **Porter Routh**

Executive Secretary, Executive Committee of the Southern Baptist Convention, Nashville, Tennessee

Prayer of Dedication **Tal Bonham**

President, Executive Board, Arkansas Baptist State Convention

Responsive Reading I Kings 8: 12-13, 27-30; Haggai 2:9; I Peter 2: 5, 9; Matthew 28: 19-20

Then spake Solomon, I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

But will God indeed dwell on the earth? Behold, the heaven of heavens cannot contain thee: how much less this house that I have builded?

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, that thine eyes may be open toward this house night and day,

And hearken thou to the supplication of thy servant, and of thy people Israel when they shall pray toward this place.

And hear thou in heaven thy dwelling place: and when thou hearest, forgive:

The glory of this latter house shall be greater than of the former, saith the Lord of hosts.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show for the praises of him who hath called you out of darkness into this marvelous light.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Recognition **W. Harold Hicks**

Pastor, Pulaski Heights Baptist Church, Little Rock

Benediction **Mrs. J. A. Hogan**

President, Woman's Missionary Union of Arkansas

Dedication prayer



TAL BONHAM

Our Heavenly Father, we do now dedicate this building to thee. We dedicate it in the name of our Lord and Savior Jesus Christ—this One around whom history revolves; this One for whom history stopped as he hung upon the cross; who changed history on the first Easter morning; and this One who shall some day climax history as he comes again. In his name and for the proclamation of his word, we dedicate ourselves and this building. Amen.



PROGRAM personalities: (left to right) Thomas A. Hinson, president of Arkansas Baptist State Convention, Dr. Porter Routh, and Little Rock Mayor Haco Boyd.



CHAPEL of the new Arkansas Baptist Building was the scene of the dedication services.

Ft. Smith church people unite in victory against liquor

MR. JAMES A. GRIFFIN

Superintendent of Missions, Concord Baptist Association

May 27 was a victorious day in Ft. Smith as the people voted against liquor-by-the-drink to the count of 8,262 to 4,881. This was the culmination of 30 days of prayer and work for many. A positive name for the group was selected: "Citizens for a better Ft. Smith through opposing liquor-by-the-drink." The opposition had selected "Citizens for lawful liquor control." This



MR. GRIFFIN

was good sounding yet deceitful. It misled many good people.

We realized that we were not up against a child with a childish idea. We were in a battle for the future of Ft. Smith and with that which we knew would do harm to future generations as well as the present one.

At our planning meeting after the city directors permitted a request from the opposition to set a referendum on liquor-by-the-drink, we set a Christian course to conquest. Our slogan was, "Evil will triumph if good men do nothing." And our purpose was to "keep Ft. Smith a family city."

Reflecting back over the days of April 21 to May 27, some of the highlights were:

We sought God's direction even before we knew the date of the request from the opposition. All Christians were urged to pray. This was private, family, classes, other church groups and congregational prayers. We had two prayer breakfasts and two noon-day prayer services.

Preparation included the selection of necessary officers and committees. We used suggestions from the Christian Civic Foundation, Little Rock.

We sought through the churches to sign up as many people as possible on voter registration and vote commitment cards. Our goal was to sign up at least as many as half the registered voters. If a person was not registered as a voter, we urged him to register at once:

This card provided us with phone number, address, and transportation needed. Several churches had their membership called by phone to secure this information. We used this information again the day before and during the day of voting to remind people to vote. We plan to file these cards for future use.

We had a city-wide rally the first Sunday of the campaign. It was well attended—by 1200 to 1400 people.

Roy Gean Jr., a local attorney, served our organization as chairman. He contacted all local churches, every denomination and race.

We set up an office and secured a secretary to handle the many details that come during such occasions.

We made a contact with many resource people, including Dr. W. H. Goodloe, of the Christian Civic Foundation, Little Rock; a newspaper editor; an advertising agent in Utah; and Paul Brown, a pastor in Tennessee.

Phone calls were made to Paul Harvey for suggestions and to Dr. Billy McCormack, of the American Council on Alcohol Problems, Washington D. C., for assistance and to speak at a rally on May 24.

Also we received suggestions and helps from Texas Alcohol Narcotics Education, Inc., (TANE) and from William Plymat, of Preferred Risk Mutual Insurance Co., Des Moines, Iowa.

Local resource people and resources included: Alcoholics Anonymous; United Church Women; state, city, and county law officers; judges of juvenile and domestic courts; health centers; local agents for total-abstainer insurance companies; school officials; people involved with family members who drink or have had injury or death caused by drinking.

Our steering committee and other committees were very flexible as to the ones asked to serve. Each chairman had to reach out and get his help and move rapidly to accomplish his task. All were Christian, civic-minded people without regard to church relationship or rank in life.

We reprinted a booklet from Rev. Paul Brown; received current sheets on alcohol, venereal disease, and crime in Ft. Smith from Mrs. Douglas Yadon, of Church Women United; purchased filmstrips and leaflets from TANE; received leaflets from Christian Civic

Foundation, American Council on Alcohol Problems, Preferred Risk Mutual Insurance Co., and suggestions from an advertising man in Utah. In addition, one of our pastors printed the commitment cards, business cards, and handbills.

We had formal and informal promotion. By formal, I mean newspaper, radio, TV, and billboard advertising. On 12 billboards we had our slogan and on 12 we had our purpose.

Our newspaper ads varied from small spots to full page ads. Our radio spots varied from 10 to 25 per station per day. Our TV promotion included video tapes of local people and their reason for being against liquor-by-the-drink; 5-minute interviews; spots of animated pictures taken from "Truth about Liquor-by-the-Drink," a filmstrip from TANE. Our formal promotion was handled by a local advertising agency.

Informal promotion included: word-of-mouth testimonies, church bulletins, business cards (using our slogan) left at businesses, handbills taken to all residences by young people the week-end before the referendum, speaking to civic clubs, sermons and announcements in the churches, etc.

It took a venture into the land of prosperity to accomplish our objective.

Church in national light

Second Church, Little Rock, was in the national spotlight incidentally last week in connection with the U. S. Supreme Court decision on the Lake Nixon case, involving the question of racial discrimination in the operation of so-called private clubs operated for public accommodation.

The Court was dealing with the Lake Nixon Club, a privately operated, 232-acre amusement area 12 miles west of Little Rock, which, under a previous ownership, had offered swimming, boating, picnic areas, miniature golf, dancing facilities and a snack bar.

Following enactment of the 1964 Civil Rights Law, the owners of Lake Nixon at that time, Mr. and Mrs. Euell Paul Jr., began referring to their establishment as a private club and began to require patrons to pay a 25-cent "membership" fee for the privilege of using the facilities for an entire season on payment of admission charges.

Justice Brennan, speaking for the 7 to 1 majority decision which ruled that the Lake Nixon operation violated the 1964 Act, said that the "membership device seems no more than a subterfuge designed to avoid coverage of the 1964 Act."

He said that white persons routinely received "membership" cards, and about

We knew our budget to do the aforementioned things would be heavy. There was no doubt about the money available to the opposition. We figured our budget at \$8,000.

We had, under God, planned a program to alert and inform our city of the dangers of liquor-by-the-drink. With this in mind, we knew that God would lead us on to victory and to pay the bill.

We had envelopes printed and distributed to all local churches with a request that they take good offerings to care adequately for this need. Some churches did not choose to participate. But by the time this is in print, all bills will be paid. Our budget is just a case of "bud, get it!"

Some suggestions for others:

Pray and begin preparing now—your time will come.

A good alcohol education program in your churches and other media of communication will help prepare the people. Help is available in the form of filmstrips, leaflets, testimonies, and a program similar to the cigarette de-emphasis.

A flexible organization pattern should be determined and set in readi-

ness. This should involve good leaders without regard for church relationship or race. Be sure to involve as many denominations and races as possible.

Determine pattern of advertising through either a good committee or an advertising agency. This takes time and contact with the news media.

Plan or estimate your budget and how you will raise it. Perhaps a tentative commitment from churches on a per-member basis will be effective.

Promote the campaign on a Christian level. Do not be side-tracked or led off the main path by the opposition. This is not the place for retaliation. Vengeance belongs to God! This is his battle. You are his instruments. Be good instruments for his service. He will gain a victory, even if you do not get your desired outcome.

After the election?

We met the next day for prayer. Our plans are to maintain some type organization and, as God leads, tackle other forces of evil in our community.

Should you have need of our assistance in your community, there are members of Methodist, Baptist, Assembly, Nazarene, Church of Christ, Free-will, and other churches of Ft. Smith who will be glad to help.



MISS BOWMAN

MISS RUTHERFORD

'Superior choirs'

In the fall of 1946, Park Place Church, Hot Springs, had no young people's or children's choirs.

Miss Lillian Rutherford, a teacher in Park Elementary School, Hot Springs, organized a beginner, primary, and junior choir in Park Place Church. This year she completes her 23rd season as director of the three choirs.

She enters the choirs in all the district festivals, and usually receives a "superior" rating.—Carl M. Deaton, Reporter

Attendance record

Mrs. Mary Bowman, a charter member of Bayou Meto Church, Jacksonville, has attained a record of 15 years of perfect attendance in Sunday School.

At age 75, Mrs. Bowman drives her own car to all services of the church and is active in visitation. A personal service on her part is providing flowers each Sunday to her church.

On the thirteenth anniversary of her attendance record, Mrs. Bowman's son, Henry C. Bowman, rededicated his life to Christ.

God a mainstay, Vaught tells grads



DR. VAUGHT

"The world will attempt to change your ideals, destroy your faith in the word of God and in Christian standards and brainwash you into conforming to the ideals and standards of the world," W. O. Vaught, pastor of Immanuel Church, Little Rock, told the graduating class of Southern Baptist College.

Preaching the commencement sermon, Dr. Vaught took as his text Daniel 1:8: "But Daniel purposed in his heart that he would not defile himself . . ."

Dr. Vaught said that the Assyrians who captured the ancient city of Jerusalem, tried to change the character of the brilliant young men they took captive, by changing their names.

"Daniel, whose name meant 'God is

the Judge,' was renamed Belteshazzar, meaning 'The Prince of Bel.' Bel was the leading pagan god of the Babylonians.

"Hananiah, whose name meant 'The Lord is gracious,' was renamed Shadrack, meaning 'Illuminated by the Sun God.'

"Mishael, whose name meant 'Who and What is the Lord,' was renamed Meshack—'Who and What is Venus.'

"Azariah, whose name meant 'The Lord is my help,' was renamed Abednego "The God of Pagan Wisdom."

"If your mind is centered on God and the will of God," Dr. Vaught said, "if you know the real foundation of Christian faith and doctrine, you can withstand the determined assault of the whole pagan world."

Dr. Vaught was one of two Arkansas state Baptist leaders to be honored by the college, being titled Arkansas Baptist Minister of the Year. Miss Nancy Cooper, executive secretary of the Woman's Missionary Union, Little Rock, was cited as Distinguished Baptist Lady of the Year.

A native of Kentucky, Dr. Vaught grew up in Mississippi. He has been an Arkansas resident since April 1945, at which time he became pastor of Immanuel Church.

He has toured the world and has preached on several continents. He is a past president of the Southern Baptist Pastors' Conference and a past first vice president of the Southern Baptist Convention.

In 1966 he led his church in an \$800-

000 expansion program, increasing the value of the church plant to \$2½ million.

Miss Cooper, a native of DeValls Bluff and a Baptist since her conversion, at the age of 16, has been executive secretary of the Woman's Missionary Union in Arkansas since 1949.

Under Miss Cooper's leadership, the number of churches having WMU organizations has grown from 506 to 741, youth organizations have nearly doubled, and camps for girls have risen from two to five each year. Annual disbursements through the WMU have increased from \$132,448, in 1949, to \$655,190 last year.

Miss Cooper was recently honored by the WMU for 20 years of service by being given an all-expense trip to the Baptist World Alliance in Tokyo, Japan, next year.



MISS COOPER

Tenth day story: Tell it like it is

Tell it like it is—the character story for the tenth day of this summer's Vacation Bible School.

"God's Skipper and 'Holy Joe'" is the title of the story.

It is about Dr. Charles Ashcraft.

Dr. Ashcraft is the newly elected executive secretary-treasurer of the Arkansas Baptist State Convention. He will move to Arkansas in several weeks.

This provides an excellent way for pastors to introduce Dr. Ashcraft to the pupils of the Vacation Bible School.

Allow one suggestion please. Would it help to tell this story to the church sometime? In this way a large audience would share in knowing more about our new state leader.

Welcome Dr. Ashcraft.—Lawson Hatfield, state Sunday School Secretary

Shaping the 70's

A QUARTERLY IS A QUARTERLY, IS A QUARTERLY

In October, 1970, the title of the Intermediate Department will be changed to the Youth Division. Beginners and Nursery children will be called Pre-schoolers. The Primary and Junior Departments will change to "Children's Division." Adults will still be Adults; from age 18 or high school graduation and up.

Quarterlies will switch titles in the new divisions, starting in 1970; the month is October.

Don't be confused—not yet, anyway.

We will still use literature. Sometimes literature is called curriculum. Sometimes we call the curriculum a quarterly.

There will be important changes, but not everything we do will change. A quarterly is a quarterly, is a quarterly.

A state "Shaping the 70's" Conference Jan. 12-13, 1970, will prepare associational teams for the changes. The teams will conduct associational clinics in February and March of 1970, helping churches get ready for the 70's.

A quarterly is a —Lawson Hatfield, coordinator.

The two-edged sword or

Christ in faith and work

Digest of President's address at New Orleans
By PRESIDENT W. A. CRISWELL



DR. CRISWELL

The Roman legions conquered the civilized world with the double-edged sword. With it they overwhelmed the heretofore invincible Greek Phalanx.

The fearsome and formidable weapon had a cutting edge on both sides. It was two-edged. This sword is a picture of the Word of God: "For the Word of God is quick, and powerful, and sharper than any two-edged sword . . ." (Hebrews 4:12). It is a type of the message of Christ: "And out of his mouth went a sharp two-edged sword . . ." (Revelation 1:16).

The Christian religion has two sharp, cutting edges. One edge is faith, the other is works. One is believing; the other is doing. One is evangelism; the other is ministering.

These are the two hemispheres of the Christian religion. Separated, they bleed themselves white. Together, they are a glory before the Lord. Cleave the message from the ministry and the whole becomes dust and ashes before our eyes. Joined with unbreakable links they become the work of God unto salvation and with the power of Christ in the redemption of human life.

Our ministry and message must be to the whole man. Half a religion is not enough. A whole man needs a whole religion. True Christianity involves both the body and the soul, the head and the heart, the inward and the outward life. A theological dualism that separates the temporal from the eternal, the physical from the spiritual, the soul from the body, this world from the world to come, is alien to the mind of Christ. A person is a whole being, a total personality and is to be ministered to as such.

In this life we cannot separate soul and body and even in the life to come the regenerated spirit is to be re-united with

the resurrected, glorified body. Both make up the total person. The soul is not to be lodged in its place and the body in another. Loving lost souls we minister to human needs. We seek a balanced ministry of evangelism and social responsibility. True pietism and social action are not opposites. Only the monk seeks to disengage himself from the tensions and trials of society. To become involved with the problems of mankind is to follow the example of Christ who came not to be ministered unto but to minister.

The Christian must express himself in two directions; vertical and horizontal, toward God and toward man. Our relationship to God is incomplete until it manifests itself in better relationships with men. Faith and work are inseparable halves of genuine Christianity. Neither is a substitute for the other. Faith without works is dead. The Saviour who died for us and by whose atoning grace we are saved is the Saviour who answers prayer in giving us daily bread.

We are to deliver the whole gospel of Christ. We are to preach Jesus born of a virgin, the child of prophecy; Jesus dying for our sins according to the Scriptures; Jesus raised from the dead for our justification; Jesus interceding in heaven for us sinners; Jesus coming again in power and great glory.

But we are also to preach Jesus moved with compassion on the multitudes; Jesus preaching hope to the poor; Jesus healing the sick and cleansing the leper; Jesus feeding the hungry and strengthening the weak. In the message of Christ there is no conflict between the Good Samaritan attitude toward the weary world and the salvation of the soul by the blood of the Crucified One. Both are a part of the gospel.

The Christian faith is more than words, doctrines, sermons. It is also loving dedication in human service, offering hands of help. It is the translation of the word, the speech, the idea into reality that gives the message power and relevancy. A gifted scientist one time showed me on a table in his laboratory a glass model he had worked out for the breaking up of molecules in crude oil into high powered gasoline. He then took me to the window of his study and showed me a full square mile of heavy industry, chemical installation, then humbly, simply said, "This", pointing to the laboratory table of glass tubes and condensers, "is that," pointing to the gigantic plant. The idea translated into reality gave it pertinency. The idea unapplied is worthless.

Herein is a marvelous thing. All the great ideas of spiritual revelation are active, atomic and dynamic; never static, passive, nor dormant. The idea of God as the "Logos" in John 1:1 is the revelation of the active God that we know in creation and re-creation, the God of expression toward which Plato and Philo reached in their philosophy. God necessarily moves, advances. He never recedes. His creation is followed by redemption. His redemption is followed by sanctification. His sanctification is followed by glorification. Convulsions of nature and nations' disorders and dissolution of social orders impede Him not. God's sovereign purposes move inexorably on. It is His will that His saints shall possess the earth.

The idea of "faith" in Hebrews, chapter 11, is above all things dynamic. "By faith Noah . . ." How do we know he had faith? Because "he prepared an ark to the saving of his house." "By faith Abraham . . ." How do we know he had faith? Because "when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." "By faith Moses . . ." How do we know he had faith? Because "he refused to

be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The idea of "love" in the Bible is ever expressive, moving, ministering. We know God loves us because He sent His son to die for us (I John 4:9). He who loves God must love his brother also (I John 4:21). Loving our brother is a form of loving and worshipping God, a way of serving the Lord.

If there is any reality in the truth we have heard in sermons and in lessons it is because we have seen it, experienced it, done it, proved it. As long as the message is only words and sentences it is nothing. Argue, discuss, preach, debate as we may, it still is nothing but breath and sound. The great sermon, the mighty avowal, is still just language until it assumes the form of flesh and blood. It is God incarnate, God in the flesh, who is Immanuel, God with us. It is the truth translated into life and deed that is really truth.

Herein is a glory of glories of the Christian religion. All the truth of the Christian message is demonstrable truth. It is truth that takes effect in changed lives, new hopes, new aspirations. "If any man be in Christ he is a new creature" (II Corinthians 5:17). It is truth that becomes flesh and bones as the Lord Jesus raised from the dead. It is truth that can be handled and seen, proved and tested. The son of a Professor of Systematic Theology in a Seminary said to his illustrious father one morning: "Dad, why did you never tell me about the power of the gospel to change human life?" The father replied, "Son, I have sought to tell you through all the years!" The youth replied, "Well, father, somehow I never saw it until last night down at the rescue mission."

Bible religion is experimental religion, heartfelt religion, life-changing religion, soulsaving religion.

Is there anything wherein we can say, "This is Christianity, come and see?" Many of us would point to the great convention, thrilling with the verdict, "This is the faith!" But Jesus never mentioned it, nor did He ever refer to it. Some of us would point to the glorious, sermonic peroration, rising with its inspiration to exclaim, "This is the faith!" Jesus never mentioned it, nor did He ever refer to it. Others of us would point to the imposing cathedral and following its pompous service reply, "This is the faith!" Jesus never mentioned it, nor did He ever refer to it. But He did have something to say about a cup of cold water, seeking the lost sheep, knocking at the door, honoring a despised Samaritan.

This is our heavenly calling, to translate the sermon into flesh and blood, soulwinning and brotherhood, to match the

deed with the doctrine, to minister to the needs of the people.

Jesus' ministry was decidedly, emphatically two-fold: meeting spiritual needs and physical needs. Forgiving sins and feeding the hungry were a part of his dedicated work.

The needs of the world greatly concerned Jesus. The poor, the sick, the unclean, the outcast and the needy were ever on his heart. "Jesus filled with compassion" is ever His endearing name. He drove the money changers from the temple of prayer. He condemned the Scribes and Pharisees for their piety without godliness, their orthodoxy without righteousness.

It was Jesus himself who taught us to pray. "Thy kingdom come, Thy will be done on earth as it is in heaven." The whole range of human life—our unseen motives and our outward relationships—are to be brought into obedience to Christ. He commands us to feed the hungry, heal the sick, visit the imprisoned, clothe the naked, liberate the oppressed, love the unlovely. Part of the discipleship of Jesus is lifting the destitute out of the gutter, bridging the gulf between races and answering the cries of the helpless. The loving deed in Christ's name may be a more effective witness for the Saviour than the mouthing of pious platitudes and threadbare cliches.

The early church, also, shared that two-edged ministry. The apostles gave themselves to prayer and the ministry of the word while the deacons assumed the responsibilities of caring for the poor and serving tables. Through the years since, the churches and their leaders have been true to those dual responsibilities. List the famous preachers and you will have a roster of men who battled for social betterment. Charles G. Finney, who had last century's greatest revival, was the most outspoken preacher of his days against slavery. Charles H. Spurgeon sought to alleviate the plight of the helpless poor in industrial England. Dwight L. Moody in America and F. B. Meyer in England were the champions of homeless children. Billy Sunday was the greatest foe to the liquor traffic the world has ever seen.

On the mission field the story is no different. The missionaries have led the way in social service. William Carey secured passage of the law in India abolishing the cruel practice of throwing children into the Ganges River. He later led India to pass a law abolishing the religious rite whereby a widow was forced to self-immolation on the funeral pyre of her husband. David Livingstone moved the whole earth against African slave traders. He wrote in his diary just before he died on his knees, this sentence, "All I can say in my solitude is this, may God's blessing rest upon any man, Englishman, American or Turk, who will help to heal this open sore of the world." Adoniram Judson warred against the despotic East India Company.

Nor has the record of our Southern Baptist Convention been any different. Our messengers in assembled convocation have spoken out time and again concerning the social and political issues of the day. We have forcefully and emphatically voiced our convictions concerning war and peace, disarmament, human rights and liberties, race, poverty and crime. Were we to do different now it would be to change the course of our own history.

We are not to cower before the world and the onslaughts of Satan as though we were craven slaves. We are to press the battle against the enemies of God and of mankind. Putting on the whole armor of the Almighty we are to hold in our hand the double-edged sword of the Spirit, the Word of God, the saving, changing, gospel of Christ. The sword is an offensive weapon. The two-edged sword is for attack. Christ expected His gospel to march, go, move, conquer, attack.

We have been thrust into a world of conflict and tension with a two-edged sword, not a staff. In the closing day of our Lord's earthly ministry, Luke records this conversation between Jesus and his disciples: "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one" (Luke 22:35-36).



EDNA KELLER, director of Coliseum Place Baptist Church Weekday Ministry, inviting boys to attend weekday activities at Coliseum Church, New Orleans. Some of the programs are Bible study, Vacation Bible School, clubs for girls, boys, teen-agers, and mothers.



MEN SIGNING IN for the night at the Baptist Rescue Mission. Opportunity for worship is provided each evening. Personal counseling and job placement is a vital part of the ministry of the Mission at New Orleans.

The prophetic outline of Christian history is replete with warnings such as our Lord's, "In the world ye shall have tribulations." The fulfillment of these prophecies is written in tears, blood, agony, martyrdom and death. The Christian soldiers have battled paganism, heathenism, materialism, secularism, sensualism, racism, and atheism and the rising powers of spiritual darkness. We are ever just one generation from total eclipse. We are in a war from which there is no discharge. We shall be the church triumphant in heaven someday but we are the church militant now.

Satan has cast down the gauntlet to our generation. He has defied and defamed God and dared us to resist. We are battling for our very existence in the earth. Baptists and Christian believers everywhere face a flood tide of evil that seeks to drown us, bury us. Satan has not only blunted our attack but stopped our forward thrust.

Even statistics alarm us in pointing out our diminishing percentage of believers in the earth. Some say that 185 years ago 25 percent of the world's population was evangelical Christian. Today it is 8 per cent. By 1980 it will be 4 per cent. By the year 2000 it will be 2 per cent. And what of the next century? Last year on all of our mission fields Southern Baptists baptized 65,000 converts. But 65,000,000 souls were born. Carry out that ratio in geometrical progression through a few years and the flood-tide of pagan darkness in the world becomes impenetrable.

Nor is Satan done. He is ploughing us up in our own country and among our own people. He is demolishing our institutions and tearing our social fabric apart with the sordid inroads of crime. For every dollar we spend on our churches we are forced to spend \$12,000 on crime and filth. And as though this were not evil enough, he has raised up a brand of vipers that sink their fangs into the very heart life of our republic. It is called "The New Left." J. Edgar Hoover described it this way:

"The mood of the New Left and its philosophy of life is one of defiance, hostility, and opposition to our free society. It seeks to destroy, not to build. Its whole approach is one of negativism—to criticize, belittle, denigrate the principles on which this nation was built. Cynicism, pessimism, and callousness are its mottoes. At its heart, the New Left is nihilistic and anarchistic.

"Basic to the New Left's mood is the idea that contemporary American society (contemptuously called the "Establishment") is corrupt, evil, and malignant and must be destroyed. It must—along with its Judaic-Christian values—be liquidated."

The evil, vicious implementation of this New Left can be dramatically illustrated in the college radicals who are seek-

ing to destroy our institutions. Respect for the rights of others can return to the campus only as brave administrators confront these armed militants with the simple but firm demand that they be a cooperating part of the academic community or get out. And as the President of Notre Dame said, "You have fifteen minutes in which to decide!"

The Director of the Federal Bureau of Investigation makes this appeal to us: "Never have the churches lived in a time of greater opportunity to exhibit the importance of faith in God and obedience to His will, and never in the history of our generation would their failure to do so be more calamitous."

In the name of God, we accept the challenge to resist. In Christian commitment, in a common determination, we shall march together, work together, struggle together, strive together. We have no time to divide, not now; we have no time for petty accusations and arguments, not now. Our very life is at stake.

The best defense, the strategists say, is an offense. Press the attack to the enemy. Carry the war to the foe.

America and Christian civilization lie in the balance. If we fail here we fail everywhere. If we fail now, we, for our part, have failed for all time. Armageddon is at our door. I lived through World War II. Listen to the men who fought through that terrible holocaust: General of the Army, Dwight D. Eisenhower: "There is implied no limit to the capacity of science to reach the maximum destructive effect. . . . The only hope for the world as we know it is in complete spiritual regeneration, a strengthening of moral fibre. And again: "I'm convinced from what I know of world conditions that the only hope of our day is a religious revival." General of the Army, Douglas MacArthur: "We have had our last chance. If we do not now devise some better system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence of human character. It must be of the spirit if we are to save the flesh."

At a banquet in Dallas for Speaker of the House Sam Rayburn, I was invited to lead the invocation and was seated by the side of the illustrious American statesman. In his address, after describing the frightful possibilities of the atomic bomb, he dramatically turned to me and said, "I am not a preacher, Sir, but I believe that if the world and its civilization are not to be destroyed, we must have a resurrection of the old time religion." The applause was deafening. He later joined the little Primitive Baptist Church near Bonham, Texas, from which church he was buried with the President of the United States in attendance.

There is so much to be done in these trying days and so little time in which to do it, that the exigencies of the hour should drive us to our knees in supplication. Every church should be shocked out of its complacency and lethargy. Working together we should face a new day of commitment to our heavenly assignment. Marching together we should seek openness of heart and life and love to all men everywhere. Striving together we should shine as lights of the Lord in a dark world, adorning the gospel in word and in deed.

Our spirit and our preaching should be positive, not negative. Up, not down. Onward, not backward. Victorious, not defeated. Optimistic, not pessimistic. Our Lord spoke of trials but also of triumph: "In this world ye shall have tribulations, but be of good cheer, I have overcome the world." We should pray to lift up the hearts of men, not cast them down. We should be evangelists preaching the good news to our generation; all this with heavenly answers, not with questioning doubts that darken the hopes of men. We should be preaching not what we do not believe, but what we do believe.

This is a critical hour and the only way out is up. Modern men are weary with being told what they cannot believe. They are not interested in an emasculated, anemic, denatured Christianity, offered to them as a concession to this supposed modernity of mind. They are frank to say that if the church is just another conglomerate of social welfare agencies, if the Bible is so unreliable you cannot accept it as really true, if the Christian faith is based on a gigantic fraud about a man

who didn't really rise from the dead, then there is no use trying to modernize all this mess. Just throw it out and be done with it. This is what uncounted numbers of students have done. This is what uncounted numbers of business men have done. If you persist in handing out stones when people ask for bread, they will quit coming to the bakery. When you give serpents for fish and scorpions for eggs, the market is ready to close.

But we are under no compulsion to be party to so disastrous a course. Some of us have a deep-seated fear that we shall become like other denominations who, stressing the so-called "social" gospel (there is but one gospel according to Galatians 1:6-9), have lost their institutions, forsaken their missionary zeal, given up their soul-winning passion, and have died in their churches where they have not closed them altogether. But we need not be that way, nor shall we become so if we remain true to the basic assignment of the Great Commission and follow the divine pattern set by our Lord and His apostles. The extension of applied Christianity to social issues, making the world a better place to live in, must ever be the fruit of a personal, individual relationship with Jesus Christ. Our social action must have its roots in Christ's redemptive message. The agnostic, the atheist, the infidel, the unbeliever can engage in social action—and many times do. But the Christian labors in an altogether different kind of a framework and from an altogether different motive. Loving God we love and serve our brother. But loving God must always be first.

The Christian message is one with an emphasis. Jesus taught and preached with an emphasis. He himself said there is a first commandment, then a second. It is this in His Great Commission, there is order as well as content and one is as inspired as the other. The first order is to make disciples, to win men to Christ. That command is the only imperative in the Greek sentence in Matthew 28:19-20. All the other words are supporting participles.

We have a first and primary task, that of evangelizing the world. Jesus explicitly said so. With gratitude for the moving hand of God in our midst, making us sensitive to social needs, yet we must not be blinded to the fact that the New Testament places the emphasis upon the proclamation of the gospel of redemption (I Corinthians 15:1-4). The church must ever remember that its major task is to meet man's most serious need, the regeneration of the soul.

Modern denial for the need of such a gospel is loud and vociferous. The blasphemous deniers state their case bluntly, rudely, brutally. They say if you have tractors to move mountains you don't need faith. If you have penicillin you don't need prayer. If you have positive thinking you don't need salvation. If you have the state you don't need the church. If you have manuals on science you don't need the Bible. And if you have an Edison or an Einstein you don't need Jesus. They define life in terms of material values. But the gospel message address itself to a far deeper human need, the need of regeneration, the need of a changed heart, the need of solving the spiritual problem of sin. Tractors, penicillin, manuals on science, affluence, governmental agencies cannot teach it, nay, are abjectly helpless before it.

The Christian religion is essentially a message of redemption. Its fundamental purpose is to deliver us from the bondage of sin. It is not in the first place an ethic, although it is ethical. It is not in the first place a theology, although it is theological. It is not in the first place reformational, although it carries with it social, cultural, and political reforms. It is first and above all redemptive. "He was delivered for our sins and raised for our justification."

This truth can be poignantly seen in a symbol of the church. The symbol of the church is not a burning bush. It is not two tables of stone. It is not a seven branched lampstand. It is not a halo around a submissive head. It is not even a golden crown. It is a rugged, bloody cross. A cross in all its naked hideousness as the Roman would have it. A cross in all its philosophical irrationality as the Greek would have it. But a cross in all its power to save as Paul preached it (Galatians 6:14).

Paul came to Rome to preach the gospel at the center of the civilized world. Rome was a city of slavery, but he did not center his preaching against slavery. Rome was a city of lust but he did not center his preaching on moral reform. Rome was a center of economic injustice, but he did not center his preaching on the distribution and equality of wealth. Rome was a city of violence, of bloody gladiatorial combat, but he did not center his preaching against the inhumanity of man to man. Rome was a city built on the spoils of war, but he did not center his preaching on pacifism. Paul preached the power of the cross to save and these cruel enemies of God and of man fell in their day. Evangelism will have a changing effect upon the social conditions of man. The power of the gospel in itself provoked social action—the decay of the coliseum for gladiatorial combat, the outlawing of crucifixion, of the exposure of children, of selling into slavery, of imprisonment for debt, of degradation of womanhood, of a thousand other social ills.

Shall we change the gospel message that Paul preached? Update the Bible? Modernize the Saviour? Re-define God? Update to what date? Re-define to what definition? God does not change. Sin does not change. The need of regeneration does not change. Our involvement with the structure of society in its political, cultural and educational tensions, must not blind our hearts to the primary need for conversion, for a personal relationship with Christ.

The modern, secular pre-occupation of the church with economic and political considerations makes it just one other reforming agency of which there are ten thousand. Emphasize the secular and we become like a multitude of other clamoring voices and of no particular, distinctive use. We have no special mission. If the church is just another social agency, why bother with the church? If the minister is just another social worker, why bother with being a minister?

But the true church and the true minister are something more and beyond. They represent God as a light in a dark world. The church is not the church when it is merely a political platform. The church is not the church when it is merely a center of social activity. The church is not the church when it is merely decorating the pig pen instead of getting the prodigal out of it and at home where he belongs. The church is not the church when it is merely denouncing, scolding, castigating, browbeating, condemning.

The church is truly the church when it is preaching to lost, hopeless men the message of hope and salvation, the redeeming grace of God in Christ Jesus. The church is truly the church when it is evangelizing, converting to the faith, winning to Christ. The church is truly the church when it is theologizing, indoctrinating, teaching the mind of God as it was in Christ Jesus. The church is truly the church when it is ministering, encouraging, helping, lifting up the spirits of downcast men. The church is truly the church when it is facing the problem of sin, battling frustration, disease, hopelessness, despair, death. The church is truly the church when it is pointing men to the Lamb of God that taketh away the sin of the world. The church is truly the church when



MYRTIS CAPPS, acting director of the Good Samaritan Home for Women, New Orleans, in front of the home. Daily devotions, counseling, church services, and creative activities are an integral part of the ministry to the person who comes to the Good Samaritan Home.

it is worshipping the Lord God and exalting Jesus our Saviour. The church is truly the church when it is appealing for a disciplined life, free from the lusts of the flesh and of the world. The church is truly the church when it reminds the saints that we are citizens of two worlds, this world and the world which is to come and that we are to glorify God in both.

George W. Truett said in his immortal address on the steps of our national capital, "Every organization and agency of the churches should keep aflame with the passion of New Testament evangelism . . ." If we fail in our social work, agencies of the government both national and local will take it up. But if we fail in our evangelism assignment there is no other agency to preach the gospel. God will remove our lampstand.

As long as Southern Baptists do not embrace an anemic, enervating theology; as long as Southern Baptists maintain an unswerving commitment to the Bible as the inspired Word of God; as long as Southern Baptists believe that men are lost without Christ and that our assignment includes reaching all men with the saving gospel; as long as Southern Baptists repudiate the subtle heresy of universalism, that all are saved anyway; as long as Southern Baptists preach that Jesus died for our sins and rose again for our justification and that sinners can come to God for forgiveness and redemption in Him; as long as Southern Baptists preach evangelistic sermons and offer an invitation, preaching for a verdict; then our social action will not sidetrack us.

But when we cease to believe the Bible doctrine of judgment and hell, we shall become universalists and not evangelists. When we cease to believe that Jesus is God in the flesh, Immanuel, we shall be unitarians and not trinitarians. When we cease to strive to convert the heathen and work only for an institutionalized Christianity, we shall be West-

ernizers and not Christianizers. When we cease to believe that the Bible is the Word of God we shall be apostates and not apostles of the faith. When we cease to believe that we are called to win souls, we shall be no longer fishers of men but keepers of the aquarium. When we cease to believe in the heavenly mandate of the Great Commission, we shall be dead and not alive.

With few exceptions, our churches, our pastors, our people are committed to the delivery of the whole message of Christ. We have dedicated ourselves to the creation of the brotherhood of the redeemed bought by the blood of the Crucified One. We are building the real and true temple of God with jade from the East, coral from India, ebony from Africa, ivory from the hands of the white man and pearls from the isles of the sea, all encircled with the rainbow promises of God. We are waiting for, praying for, working for and believing in the coming of the King and the Kingdom, even as He taught us to pray, "Thy Kingdom come, thy will be done on earth as it is in heaven."

W. A. Criswell is the current president of the 11.8 million-member Southern Baptist Convention, and pastor of the 15,000-member First Baptist Church of Dallas, the largest congregation in the Southern Baptist Convention. He has been pastor of the Dallas church since 1944, succeeding the late George W. Truett. Previously, he was pastor of the First Baptist Church, Muskogee, Okla.; and First Baptist Church, Chickasha, Okla. He is a graduate of Baylor University, Waco, Tex., and Southern Baptist Theological Seminary, Louisville, Ky., where he earned the doctor of theology degree. Baylor University conferred upon him an honorary doctor of divinity degree. He was born in El Dorado, Okla., Dec. 19, 1909. He is the author of more than 15 books, the latest entitled WHY I PREACH THAT THE BIBLE IS LITERAL-LY TRUE, published in January by Broadman Press.

Kentucky expresses concern on campus turmoil

BAGDAD, Ky.—The Executive Board of the Kentucky Baptist Convention adopted a resolution from its Christian life committee expressing "grave concern for, and disapproval of, the many current tactics of certain activist groups particularly upon college and university campuses."

The resolution indicates that Kentucky Baptists are committed to social change and the basic rights of all men, but that such gains should be achieved through due process of law and peaceful means.

"We deplore the use of force, violence, fire arms and the destruction of property to achieve social ends," said the resolution.

"We are appalled at lawlessness, the decline of patriotism, weakened law enforcement and the tolerance which many administrative and judicial bodies have had in penalizing law violators," the resolution continued.

"We are alarmed at the activities of various extremist and campus groups, some of which openly advocate the violent overthrow of government, and which have been tolerated by some gov-

ernment officials and college administrators," said the resolution.

The statement added that "though we are committed to constructive change in social and political life, we are also committed to decency, order, and due process of law in effecting such change."

The resolution concluded by encouraging and commending youth and adults "who seek to effect needed constructive changes in accordance with democratic processes, with proper respect for person and property."

Harold G. Sanders, executive secretary of the Kentucky Baptist Convention, said that Kentucky Baptists are working for social betterment and interracial cooperation, "but we do not condone violence and anarchy to realize our hopes."

The resolution was adopted by the board during a regular meeting at Cedar more Baptist Assembly near Bagdad, Ky. W. Yancey Sanders, Baptist pastor in Frankfort, Ky., and chairman of the Christian life committee, presented the resolution. (BP)

Final call for last RA camp

This is the final call for the last week of Royal Ambassador Camp, June 23-27. Reservations for this final week are due on June 17. Now is the time to get the reservations in to be assured of a place in the final week of camp.

Royal Ambassador Camp is a real Christian experience for boys attending. The leadership of a Christian staff and association with other outstanding Christian boys produces an atmosphere conducive to evaluation of one's relationship with God. As a result it is easy for boys to hear the voice of the Master as he calls, and many make a positive decision to follow him.

Many young men have made their decision to full-time Christian vocations while in Royal Ambassador Camp. Others have been made to realize that, even though they are not called to full-time Christian vocations, they do have the responsibility to be a full-time Christian in whatever their vocation may be.

Spend a week in Royal Ambassador Camp for the fun, fellowship, and inspiration available.

Make reservations now!—C. H. Seaton

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Children's nook

Long, long ago in ancient Greece there lived a slave. He was a little man and very ugly, but he was also wise and clever. One day his master, a rich merchant, decided to make a trip to a distant town to sell some merchandise.

He chose twenty of his numerous slaves and said, "This journey will take many days. I shall allow each of you to choose that which you will carry. But once you have chosen, you cannot change."

Instantly there was a wild scramble. The slaves fought with each other in their eagerness to find a burden as small as possible—all but the ugly little slave. He just stood and waited until all the others had finished picking.

Finally only one sack was left. It was as big as the little slave himself—maybe even a bit bigger. But he walked over and swung it up onto his shoulder. Then, grinning broadly, he joined his companions.

The other slaves burst out laughing. "Was ever a man so foolish!" they jeered. "You have chosen the biggest sack of all, and now you must carry it for the whole journey."

The little slave just grinned cheerfully. He said, "Laugh if it pleases you, my brothers. But this sack, large though it is, is also a magic one. Perhaps you will come to wish that you had chosen it."

Day after day the procession wound its way along rough mountain trails, through valleys and woods. Then the other slaves began to notice a strange thing. The little slave's bag was indeed magic; it was shrinking. Day after day it grew smaller and smaller. At last, the lazy slaves realized how foolish they had been and how wise was their ugly little companion.

The glorious dream

What I do when I close my eyes
May give the future a great surprise,
For my bed is a rocket-launching place
Where nightly I take off for space.
With my loyal crew I zoom away
To brave adventures, vast and gay.
The scientists will get a shock
Who on far planets finally dock,
To find that children who explore
Have visited those stars before.

—By Ruth Stewart Schenley

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The magic sack

By MURRAY T. PRINGLE

The sack he had chosen contained food for the party and, of course, after every meal there was less to be carried. On the last day when they reached their destination, the little slave walked into town swinging an empty sack while his envious companions carried sacks which were still as heavy as when they had begun the journey.

Because of this and many other examples of his wisdom, the merchant decided that the ugly little slave was far too intelligent to be a slave, and he granted him his freedom. The other slaves were happy to hear of his good fortune, for he was a likable little man, but they were also sorry to see him go. He was a clever little fellow and a wonderful storyteller. He had often made long, hard journeys and work easier by keeping them entertained with stories which he made up.

When he was given his freedom, the little man knew no trade by which he could earn his bread. He visited the market places of Grecian towns and told stories in exchange for food. Soon people all over Greece heard of the strange little man who could tell the most wonderful stories. Finally, King Croesus heard about him and invited him to come and live at the palace and become a court entertainer.

The little ex-slave accepted this honored position and began to entertain the people of the court with his little stories which are called "fables." In this kind of story animals talk and act like people and usually the story teaches some kind of moral or lesson.

When the people of King Croesus' court heard these stories of lions, crows, dogs, and turtles, they sometimes laughed. After a while they would realize that the story had told them something very, very wise. The little man made up hundreds and hundreds of such stories, and his listeners never tired of hearing them.

Many years later when books began to be printed, these little stories told by an ex-slave, who could neither read nor write, were put into writing, and the fables became more popular than ever. In fact, the ugly little slave with the kind heart and the clever tongue and brain became one of the greatest storytellers the world has ever known.

Although he has been dead for many hundreds of years, we still enjoy reading the little stories he made up so long ago. His name? Aesop. And today we call his clever little stories "Aesop's Fables."

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A spelling bee

BY LUCY HAMILTON

I'm an animal: bear or bare?
This I breathe: is it heir or air?
This one's a bargain: sale or sail?
I can hold water: am I pale or pail?
When I've a cold, am I hoarse or horse?
My dad plays golf on a course or coarse?
I'm a bunny: hare or hair?
On the bus, do I pay fair or fare?
Something large: is it great or grate?
What follows seven: ate or eight?
Skies are clear: are they blue or blew?
One plus one equals too or two?
Sixty minutes: an hour or our?
To bake a cake, do I use flour or flower?

Answers: bear, air, sale, pail, hoarse, course, hare, fare, great, eight, blue, two, hour, flour.

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Most trout are caught on 'live' bait such as worms, cheese, salmon eggs, and whole kernel canned yellow corn. Trout can also be caught on a variety of artificial baits such as Mepps Spinners, small spoons, Gay Blades, and flies.

The state record rainbow is 15 pounds and 8 ounces, and was caught last year by David Kitchens of Conway in the Little Red River just below Greers Ferry Dam.

Assurance of salvation

BY DR. L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and Work
June 15, 1969
I John 5

Please re-read the last four lessons, because this simply is a continuation of the previous four studies.

I. The greatness of love (I John 5:1-3)

John, in continuing his thought pattern from the preceding chapter, with a final stroke reinforced anew the central teaching of the epistle. If Christians love God, they also love all that is of God's nature; hence, we love our brethren who have his nature. The two chief issues of the conflict with Gnosticism are brought together in verse 1—the doctrinal and the practical.

In the first part of the verse we see the doctrinal: We must believe that Jesus is the Christ and was what he claimed to be. As such, Christ demanded of every believer the absolute surrender of self to him. Hence the ability, capacity, and desire to love our fellowman is a part of the believer's very nature because we are begotten of Christ, who "so loved."

The practical issue with the Gnostics is their lack of love for the true believers. John instructed true believers to exemplify love, which evidently was lacking with the Gnostics.

Verses 2 and 3 are repetitions of previous verses. See the lesson of June 1 and the comments upon the I John 3:19-24 passages. John added the thought that God's commandments are not grievous (irksome, burdensome or oppressive). God's commandments are reasonable. John saw love and righteousness as two normal products of a redeemed life. The two essentially are one because there is no such thing as love for God independent of compliance with his commandments.

II. An overcoming faith (I John 5:4)

This is one of the truly magnificent verses in the Bible. Faith and faith alone overcomes the world. Here again John took a slap at the Gnostic heresy which scorned the faith of believers: "And this is the overcoming-the-world victory: our faith."

This verse gave assurance. The victory which has vanquished the world is the true Christian's faith, and not the Gnostic's gnosis or knowledge. Faith is

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both the victor and the victory.

In the faith which has won a decisive victory, the believer goes from conquest to conquest. There is something in the Christian (we have a strength beyond our own) which makes him able to conquer the world. We have conquering or overcoming faith—what a thought!

III. The gift of eternal life (I John 5:10-13)

John continued his discussion of witnesses available to the believer. Having discussed the witnesses of the Father, the word, the Holy Spirit, the water, and the blood, he mentioned the believer's "witness in himself" (v. 10). The Spirit will bear witness to the divine nature of Christ in the believer's religious experience. One who is genuinely redeemed will know from his own experience that Jesus is the Messiah. By not believing God's witness, he make him a liar. One who would dispute this testimony has repudiated the veracity of God himself.

In verse 11 the writer stated that to have Christ in one's heart is to have life. This thought has been mentioned previously in the epistle. Verse 12 reminds us of John 3:18, 36. If Christ and life are inseparable, then we cannot have one without the other. We have life more abundantly as we have more of Christ.

Note the thought in verse 13. Can one be sure of eternal life? Can a person know he is saved? Certainly. One of the most precious doctrines is the doctrine of assurance. The saved man has a right to certain, unquestioning, clearly perceived knowledge of his salvation. This little epistle has a great deal to say on this subject. Assurance is the privilege and birthright of every regenerated person.

IV. The principle of prayer (I John 5:14, 15)

One simple fact known to the believer is the fact that God listens to our prayers. He is more ready to hear than we are to offer our prayers. He is wait-

ing for us to come to him as a child makes requests to an earthly father.

Prayer must be in accordance with the will of God. Did not Christ pray in this manner? This is the very essence of prayer. True prayer is asking God for what he wants.

Prayer then is one of our assurances as Christians. God hears and answers prayer. Again, we must pray, "Thy will be done" and pray in faith.

V. Sin unto death (I John 5:16-21)

In verse 16 John stipulated that we pray not for one who has placed himself outside the province of divine mercy. He discussed prayer which can be made with unwavering confidence for an erring brother. The late Dr. W. T. Conner, a renowned scholar of the last generation, has an excellent discussion of the "sin unto death." He states: "For a definite meaning for the expression 'sin unto death,' help will more likely be found in the connection of ideas in this epistle itself than elsewhere. One suggestion lies in what the apostle affirms so decidedly: that the man who is born of God does not sin (3:6-9). On the other hand, those who are the children of the devil live a life of sin; they live in sin as their natural element. John seems to be talking about a professing Christian, a brother in the Christian community. But there are indications that he has in mind all through this epistle a class of men professedly Christian yet who give themselves over to unrestrained sin. Such people, he says, are not the children of God; they are the spiritual children of the devil.

It is possibly this same class of people, at least some of them, that John calls antichrists. They deny that Jesus is the Christ. They deny what John believes to be the foundation of Christianity, the incarnation of the son of God. Some of them are false prophets (2:18ff.; 4:1ff.). They deny the atoning work of Christ (5:6ff.).

Doubtless it is people like this that John is thinking about when he talks about those who sin unto death—people who wear the livery of Christianity and deny its fundamental reality, those who claim to be children of God but show by

(Cont'd, bottom page 21)

The church lives by the Bible

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

International
June 15, 1969
I Tim. 4:11-16

The central theme of this lesson is that the people of God must feed on the Word of God. There exists an ever-present danger that God's people, though willing to rise up en masse to praise and defend the Bible, will not sit down in private to study it and apply its message to life.

The Word of God is forever being lost. It is lost for some as the people of Judah lost its manuscript of the Law of Moses until Hilkiah found it and sent it to the King. It is lost for some when the church fails to proclaim its message in sermon and song and in classroom teaching. It is lost for some when those who preach, teach, or write cast doubts in the minds of men concerning the inspiration and authority of the Bible. It is lost for some when they neglect to give attention to what they have heard or read until its message has drifted past them. It is lost to some who hear it, read it, and believe it, but do not put it into practice.

For the sake of brevity, this discussion will not cover the Ephesian passage but will concentrate on the passage in First Timothy 4, verses 11-16.

Apparently, Paul was taken as a prisoner to Rome about 60 or 61 A.D. and was kept there for more than two years. It is believed that he was released some time before Nero conducted the first major slum-clearance program, in 64, by burning an undesirable section of the city. When criticism arose, he said that the Christians did it; and he persecuted them.

In the meantime Paul was paroled and visited Ephesus, Macedonia, and Crete. It was during this period that Paul wrote this first letter to Timothy, whom he had left at Ephesus to correct and develop the church in that city. In the passage studied in this lesson he challenged Timothy, outlined a program of work, warned against neglect, encouraged him, and assured him.

(Cont'd from bottom, page 20)

their lives that they are the children of the devil."¹

The sum of this whole matter of Christian assurance (see v. 20) is that the life of the believer is a divine product, achieved through the redemptive work of Christ and imparted to the believer through an experience of grace. Deep assurance that Christ really is the redeemer is a knowledge which arises from experience.

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Challenge

Paul challenged Timothy in spite of his youth to set an example of maturity in five great areas: speech, conduct, love, faith, and purity. The young Christian who communicates well in clean speech, conducts himself in a wholesome manner, is motivated by love for God and his fellow man, is sustained by faith in God and God's purposes, and does all this while keeping himself clean and pure—that young man has a promising future in the Christian service.

Program

The statement outlined for Timothy a program of Christian ministry.

1. He was to read aloud the scripture in the worship services. This was not a new item on the program: Old Testament scriptures were regularly read in the Jewish synagogue services, and the early church borrowed freely from the synagogue in its activities as well as its organization. In all probability, Paul had in mind the Old Testament writings primarily, but it is possible that he included some of his own writings. Whether or not he meant to include any New Testament writings, under the leadership of the Spirit the churches soon adopted apostolic writings and began to formulate a new canon of scriptures which came to be given more prominence than the old. The reading of the Bible sought to be given a new emphasis in modern churches.

2. He was to give attention to his preaching. The most significant work of the Christian minister is in preaching the Gospel. For that reason he has not been known as a reader or teacher, but primarily as a preacher. The word for preaching means to appeal and exhort with compassion. It is a general word

which refers to the public proclamation of the Gospel.

A modern minister must study diligently so as to interpret correctly the written word. He must study all people in general and his own flock in particular so as to recognize their needs and be able to help them. Preaching is most effective when approached as group counseling.

3. He was to give attention to teaching. In the previous chapter Paul said that one qualification for the minister is that he have the ability to teach. Good preaching must contain an element of teaching. Jesus himself was called a teacher more often than he was called a preacher, and the Gospels indicate that he taught more often than he preached. Both in preaching and teaching one must handle the truth carefully and make it relevant.

Warning

Paul warned his young charge not to neglect the gift which the Spirit had planted in him—the charismatic gift which enabled him to do his work as a minister. The passage contains a timely warning for all Christians lest they, through neglect, lessen or lose the effectiveness of spiritual gifts. With spiritual gifts, as is true with acquired arts and skills, the general rule seems to be that if we do not use them we lose them.

Encouragement

The really important aspect of a young minister's work is his progress. Paul urges Timothy to cultivate his gifts and devote himself to them so as to make progress.

Assurance

As a final reminder, the apostle urged Timothy to give attention to himself and his doctrine, assuring him that by so doing he would certify his salvation to others.

In the concluding verse (v. 21), John turned from the danger of heresy to another menace—paganism. Idol worship was rife in the world of John's day and the command here was very timely.

Today we are of all people idol worshippers. We have our gods of status seeking, wealth, popularity, conformity, and pleasure.

¹ Walter T. Conner, *The Epistles of John* (Nashville: Broadman Press, 1957, revised edition) pp. 130-31.

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Intermediates—**No Greater Challenge**, Bill Pinson, (Baptist Book Store), Price 45 cents.

The Christian Life, H. Guy Moore, (Baptist Book Store), Price 95 cents.

These Things We Teach, J. Clyde Turner, (Baptist Book Store), Price 95 cents.

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A Church Ministering, 40 frames, Color, Manual and Recording, Price \$7.50.

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Migrant workers need health kits



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A total of 60,000 Mexican farm laborers will pass through Arkansas this year. They will stop overnight at the Farm Labor Camp at Hope.

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Churches interested in furnishing these kits or the contents may do so by sending them to Gerald Trussell, First Baptist Church, Hope, Arkansas. A supply of 400 kits was recently exhausted in a week's time.

Tracts and Bibles are furnished to the First Church by the Home Mission Board and are available to the migrants. The Farm Labor Center provides a much-needed rest stop for the migrants. Clean restrooms, showers and bunks are furnished at a very reasonable fee as a state and federal project.—J. T. Elliff, Secretary, Missions Department



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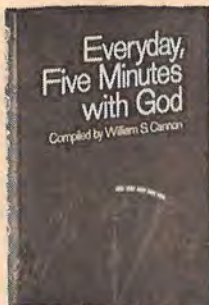
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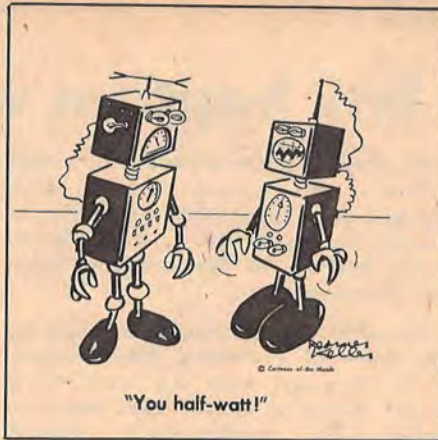
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A Smile or Two



"You half-watt!"

Bee-line

A housewife shopping in a super market, was complaining to the manager about the high food prices.

"Fifty-nine cents for this small jar of honey!" she exclaimed. "I never paid more than 39 cents for it in my life."

"I know," replied the weary grocer, "but now the bees are demanding petal-to-petal pay."

Wiles

Women are unpredictable. You never know how they are going to manage to get their own way.

Gratitude

"Are you the young man who risked his life to save my son from drowning when he fell through the ice?"

"Yes, ma'am."

"Well, where is his cap?"

Literate

Junior: "Sis, who was Hamlet?"

Sis: "Bring me the Bible, you ignoramus, and I'll show you."

Deduction

Mother and daughter were in the kitchen washing dishes while father and seven-year-old Johnny were in the living room. Suddenly, father and son heard a crash as a dish fell to the floor.

"It was Mom," said Johnny.

"How do you know?" asked his father.

"Because," answered Johnny, "Mom isn't saying anything."

Chivalry

Bob is an extremely courteous teenager. He not only gave his seat on the bus to a lady, but also let her use his hair spray.

Attendance Report

June 1, 1969

Alicia	72	44	
Arkadelphia, Shiloh	14		
Berryville			
First	108	55	1
Rock Springs	70	55	
Camden, First	428	68	6
Cherokee Village	74	30	1
Crossett			
First	513	130	3
Mt. Olive	247	125	5
El Dorado			
Caledonia	36	27	
Wesson	37	17	
Forrest City, First	436	105	
Ft. Smith, First	876	382	6
Gentry, First	135	64	
Greenwood, First	212	105	2
Harrison, Eagle Heights	171	69	3
Hope, First	423	137	3
Hot Springs			
Grand Avenue	146		
Piney	150	67	
Jacksonville			
Bayou Meto	158	81	
First	346	92	3
Jonesboro, Nettleton	236	100	1
Lake Hamilton	107	37	
Little Rock			
Archview	147	47	
Crystal Hill	148	61	
Geyer Springs	445	176	5
Life Line	409	146	2
Rosedale	152	55	
Monticello, Northside	92	56	
North Little Rock			
Baring Cross	517	131	5
Southside Chapel	46	16	
Highway	142	58	
Levy	400	105	
Park Hill	683	142	10
Sixteenth Street	31	27	
Manila, First	184	61	
Marked Tree, Neiswander	84	51	2
Monticello, Second	228	100	
Paris, First	241	75	
Pine Bluff			
First	592	96	4
Green Meadows	79	35	
Second	185	82	
Watson Chapel	180	68	
Springdale			
Berry Street	71	40	
Caudle Avenue	95	32	
Elmdale	251	82	4
First	314	112	1
Tillar, First	46	23	
Van Buren, First	280	128	5
Jesse Turner Mission	5		
Chapel	22		
Vandervoort, First	38	17	
Walnut Ridge, First	266	97	
Warren, First	385	104	4
Southside Mission	66	56	
West Memphis, Calvary	222	90	

Mixed up

Some girls will scream at the sight of a mouse—and then climb right into a car with a wolf.

Priority

An eleven-year-old girl told her girl friend, "If I ever stop hating boys, Eric will be the one I stop hating first."

Puzzler

A little girl stood on the bathroom scales and remarked to her younger brother who was watching, "That's funny, I don't feel anything. But when Mamma stands on it, it makes her mad."

Safety first

Bill: "Why did you spend money to learn speed-reading?"

Tom: "My boy, when you drive the expressways, you read fast or you never get off."

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German Baptists link baptism with membership

More than 700 West German Baptists have agreed that it is impossible to give any recognition at all to infant baptism.

They also felt that baptism and church membership are very closely related. This would not permit church membership without believer's baptism, even though the applicant for membership was genuinely converted.

However, after a day-long discussion of baptism during their annual assembly, German Baptists came to no conclusion on whether to rebaptize certain membership applicants. These are persons who have been baptized as believers by pouring, sprinkling, or some other form than the customary Baptist method of immersion.

Existing methods of church-centered education should give greater emphasis to experiences of conversion and baptism, they further believed.

The assembly, meeting in Bochum, Western Germany, also voted to spend 580,000 marks (\$145,000) to modernize some facilities at the Baptist seminary in Hamburg. Modernization will take place during the 1970 summer recess.

General secretary Gerhard Claas of Bad Homburg and former general secretary Rudolf Thaut of Hamburg attended the assembly of East German Baptists shortly before the Western meeting.

They reported that East German Bap-

tists, conforming to a pattern in church circles in the Eastern country, have changed their name. The new name, in essence, breaks the last symbolic tie between Baptists of Western and Eastern Germany.

Formerly both unions were known as the Union of Protestant Free Churches in Germany, with the word "Germany" meant to include both areas. In reality, the predominantly Baptist group has for some time had separate organizations and elected leadership in the two regions because of travel restrictions and currency controls.

Henceforth, the Eastern union is to be known as the Union of Protestant Free Churches in the German Democratic Republic, incorporating the political title of Eastern Germany to make its distinction clear.

There are 26,000 Baptists in Eastern Germany, and 67,600 in Western Germany.

One of the main issues that may come up during the 1970 assembly is whether to relocate the union's publishing house, J. G. Oncken Verlag, named for the founder of the German Baptist movement.

The publishing house, presently located in Kassel in central Germany, issues the weekly denominational newspapers, literature for Sunday School children, devotional and theological books, and other materials.

During their "theological day" discussion of baptism, West German Baptists sought answers to these questions:

1) Can Baptist churches accept without rebaptizing by immersion those who were converted and baptized (though not by immersion) in some other denomination? There was no clear decision.

2) Should Baptist churches conduct special classes for teenagers on baptism? The consensus was that such an emphasis is of great importance. However, existing church-provided education should be strengthened and include this task, rather than setting up special classes.

3) Can Baptist churches accept applicants into membership who were baptized as infants but not baptized after they made professions of faith? No, said West German Baptists, infant baptism cannot be recognized.

4) Should a Baptist church baptize converts who have no clear intention of becoming members of a Baptist church afterward? No, again, for baptism and church membership are too closely associated, participants felt.

Copies of material used in this discussion will now be circulated among Baptist churches in Western Germany. While sentiments expressed at Bochum are not binding on local churches, these opinions will no doubt carry a great deal of weight with the churches. (EBPS)

Eastern Europeans to attend conference

There are "firm indications" that 1,000 delegates from Eastern Europe would like to attend the Conference of the European Baptist Federation this summer in Vienna, EBF leaders report.

Baptists in Western Europe, as well as Baptists in America, are planning to help them financially since Eastern delegates can not bring out currency to pay for hotels, meals, and other needs in Vienna, it was pointed out.

Rudolf Thaut, Hamburg, Western Germany, president of EBF, and C. Ronald Goulding, London, EBF secretary, said "it was always understood and accepted that all who come from Eastern Europe would be guests of the Federation" due to these currency restrictions.

Nevertheless, "something of an 'emergency situation' has arisen because of the overwhelming response there has been" on the part of Baptists in eastern countries, they contin-

ued. If insufficient funds come from Western European Baptists to defray costs for the easterners, it is likely that a limit will have to be set on how many eastern delegates can come.

Foreign mission agencies of the American Baptist Convention and Southern Baptist Convention in the USA have promised \$1,000 each to help meet expenses of eastern delegates, EBF leaders add.

"You will remember that one of the reasons why we were anxious to accept Vienna as the venue for the EBF Congress, was that, being a 'free' country, Austria offered real possibilities for our Eastern European Baptists to attend and participate with us," Thaut and Goulding explained.

The anticipated cost per delegate is about \$7.20 per day. If 1,000 Eastern Europeans should come, total expenses for the 5-day conference for them would amount to \$36,500. (EBPS)

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