

6-26-1969

June 26, 1969

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "June 26, 1969" (1969). *Arkansas Baptist Newsmagazine, 1965-1969*. 47.
https://scholarlycommons.obu.edu/arbn_65-69/47

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Arkansas Baptist

news magazine

JUNE 26, 1969

Personally speaking



Personal relations

Two times a day husbands and wives and sons and daughters need to be especially careful not to hurt one another's feelings. That is early in the morning, when the new day is just beginning, and late in the afternoon, when the old day is dying.

There are other times, of course, such as when the family is at the table for a meal—if it is one of those increasingly rare groups that still eats together. But we need to watch, especially, how we begin a day and how we end it, in our relations with those who are closest to us.

Getting along with people—even your own people—is a tough assignment. This is because people are so much alike—and because they are so different. And if that sounds paradoxical, it is!

One way we are all alike is that each one of us has a hard time living with himself. The more we get "down" on ourselves, the more we are "down" on others. And the thing one of us least likes in himself he will least like in somebody else. That's how we preachers can sometimes be so good at taking the hides off of people in our congregations—we preach against our own weaknesses and shortcomings.

A braggart will not have much admiration for another braggart. This is especially true if the thing that is being bragged about is children or grandchildren. One woman was so angered because a visiting evangelist bragged on his four children—and not on her four—that she would not put a penny in his love offering! (Time and space fail me to deal with the fellows whose imaginations get away from them in telling about their golfing or their fishing or their hunting.)

But with all of our alikeness, we are all so different. There are so many moods and so many different motives, so many different aspirations. Each of us is a unique product of his heredity, of his environment—of his education, his religion, etc.

In America, we make much of the fact that we do not have a caste society. But there is a sense in which we do. For one is pretty well a captive of his race, of his culture, of his society.

To get along together in these days, families

need to do things together, like working, playing, and, especially, worshipping. The almost impossible task of enduring ourselves, first, and then others, is greatly simplified when Christ lives within us.

Edwin L. McDonald

IN THIS ISSUE:

NIGHT CLUB in New Orleans was the scene of revival services participated in by Tal Bonham, pastor of South Side Church, Pine Bluff, page 8, as he joined Bob Harrington, the chaplain of Bourbon Street.

SOME GOOD seen in current student unrest by Brooks Hays, page 9, in an interview in New Orleans with *Arkansas Baptist Newsmagazine* editor.

PASTORS' SALARIES are given a close examination by T. B. Maston, retired professor of Christian Ethics, Southwestern Seminary, on page 9.

APPRECIATION to Dr. and Mrs. Ralph A. Phelps Jr., was given in verbal and tangible form at a Little Rock dinner, page 10, when they were presented the keys to a new automobile along with words of thanks.

BUDGET of \$27.1 million dollars, page 17, was adopted by the Southern Baptist Convention at New Orleans.

COVER story, page 10.

Arkansas Baptist newsmagazine

June 26, 1969

Volume 68, No. 26

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525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.75 per year. Church budget, 16 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to foreign address, \$4.75 per year. Advertising rates on request.

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

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

Race not an SBC issue

Race will doubtless continue to be one of the areas of concern for Southern Baptists for years to come, but practically rather than theologically or philosophically. The voices of those who would try to use the Bible to argue that God meant for Negroes—or any other racial group—to be kept in an inferior state has been muted by that of a more intelligent and more humane Baptist majority.

Persons attending the recent Southern Baptist Convention in New Orleans registered strong opposition to racial discrimination and indicated a strong preference for greater church and denominational emphasis on social relationships.

This was determined by an opinion poll conducted by the Department of Research and Statistics of the Baptist Sunday School Board.

Four of the questions asked on the survey had overtones of race relations and social action. One asked if race should be a factor in considering applicants for church membership. Almost 52 percent said no, while 40 percent said that each church should decide the matter on its own. Six percent said yes.

On a question related to discriminatory sale of houses, 81 percent of the people polled said that a person should be permitted to choose the person to whom he wishes to sell. Fourteen percent said that persons should be required to sell houses to the highest bidder.

Questions dealing with social ethics got the following reactions:

Forty-one percent said that the increased emphasis should be on Christian ethics and social relationships. Twenty-six percent supported emphasis on Baptist doctrine, 15 percent on evangelism, and 16 percent on worship.

On support for the Vietnam War, 60 percent thought the United States was right in sending troops to Vietnam, but 34 percent thought that sending troops was a mistake.

Sixty-five percent either strongly or mildly agreed that war is justified when other ways of settling international disputes fail. But 35 percent either mildly or strongly disagreed.

Eighty-five percent said that every physically fit young American male should be willing to serve in the armed forces.

Eighty-two percent gave Richard M. Nixon approval in his handling of the presidency, while only one percent actually disapproved.

On the question of what is the greatest threat to the nation, 60 percent said "big government";

16 percent said "labor"; and 13 percent said "big business."

Sixty percent strongly or mildly agreed that they would rather close Baptist schools than accept financial aid from the Federal Government.

A Baptist voice

Elsewhere in this issue is carried an open letter from President Thomas A. Hinson, of the Arkansas Baptist State Convention, to President Nixon, commending the President for many appointments he has made and expressing concern for the eventual filling of the position of director of the Federal Bureau of Investigation.

As he indicates in his letter, Mr. Hinson is not attempting to speak for Arkansas Baptists, but for himself. But in the concern he expresses, he sets a good example for all of us,

Blytheville vote

Residents of Blytheville are to be congratulated on their action on Tuesday of last week of voting, 1,492 to 843, against the legalization of mixed drinks for their area.

The campaign against mixed drinks was headed by "Citizens for Progress," which mounted an intensive advertising program that included a series of advertisements in the Blytheville *Courier News*, 15 posters provided by the Christian Civic Foundation, Little Rock, and four outdoor billboards.

Twenty ministers of Blytheville churches came out publicly against mixed drinks.

A Blytheville restauranter, Virgil Boyd, headed the organized effort for the legalization measure.

Blytheville thus becomes the third Arkansas community to vote against mixed drinks since the recent passage of Act 132 providing for local option votes. The cities of West Memphis and Fort Smith had previously defeated the proposal.

The score now is even-up, three areas having voted for the proposal: Little Rock and Pulaski County; Eureka Springs; and Garland County.

WORDCHECK: *municipal*, an adjective meaning: 1. of or having to do with the affairs of a city, town, or other municipality; 2. run by a city, town, etc.; 3. having local self-government, is pronounced *mu nis' e pel*, not *mu' ni sip' el*!

Says Baptists should awake

to high cost of Vietnam War

"Are Baptists awake?" Dr. Frank Stagg asked in the May 15 edition of *Arkansas Baptist*. He asked the question because of the lack of response to his article, "Christian conscience and the war in Vietnam," *Arkansas Baptist*, April 17.

Probably most people are like I have been, afraid to speak out because of the fear of creating controversy among Christians. However, Joe Anderson, in *Arkansas Baptist*, May 22, spoke out against Dr. Staggs' stand in a way that made me not want to keep quiet any longer.

I feel very strongly that the war in Vietnam is wrong. I go even farther as to wonder how many more wars have been fought that were wrong. Could any war really be justified by Christians? Jesus taught, "the meek shall inherit the earth," "turn the other cheek," "blessed are the peacemakers," and upheld the commandment, "thou shalt not kill," in addition to so many more admonitions against violence. I think it would be very hard to justify any war.

I recently talked with a Baptist minister who was a chaplain in World War II and served overseas during that time believing he was doing what was right. He says about the Vietnam war that if he were asked to serve he would have to refuse, because he thinks this war is wrong.

At first we were only told we were fighting communist aggression in Vietnam. As more and more information has been revealed, and we have studied more and more the background of the war, we have learned that this is not entirely so. We seem to have become involved in a civil war, an uprising of the poor, common people against a cruel, oppressive government. Since we had great business interests in Vietnam, we felt we must step in to prevent the overthrow of the government to protect our interests. We went in and set up our own military leaders to fight against the poor group of people who were causing the uprising. Since then the war has escalated and escalated and goes on and on. The economy of both the United States and South Vietnam has boomed. It seems as though the fires of our economies are being stoked with the bodies of our young men. Millions of Vietnamese people have been killed. Many millions more have been wounded, or crippled in body and mind, as has some 35 thousand young Americans

been killed and many thousands more been crippled.

War is not new to me. All my life, it seems, has been involved with war. My four brothers are, or were, military men. My 22-year-old brother, a marine, was killed in World War II. One brother died a few years after retiring from the Navy. Another brother has just returned from Vietnam at the age of 50. This is his 3rd war.

My husband and I busied ourselves with the business of war for 24 years. He is now retired from the Army, his health ruined, at the age of 51. We have always been proud of our country and thought we were doing our patriotic duty. Our 2 children were born on an Army post and were surrounded with patriotism all their lives. Both loved our country and it has always been the greatest country on earth. Both have been taught the Christian way of life, both were baptized in a Baptist church in their early years, and have grown up, so to speak, in the church. Now, both, at college age emphatically oppose the war in Vietnam. All their lives there has been war as there has been for all other young people.

For Joe Anderson to call Christian conscience against war, "cowardice," is very wrong. Young people are thinking these days much more than we are thinking. Most young people have grown up in the Christian faith in these United States. I believe that most of the protest against war by our young people is because of a Christian conscience, whether they know it or not. We must have protest against unjustness.

There is no place in our country for young men who honestly believe the war in Vietnam is wrong. For them to have to fight for that which their conscience says is wrong is not right. They must lie and promise to "defend" their country with their lives, even if they don't believe they would be defending their country, but instead they are being asked to go kill for a reason they think is wrong. They have no alternative but to do what our government says. If they refuse they must go to prison, or leave their country, which thousands have done, or face a life of being called "cowards," by unthinking people, as conscientious objectors.

I disagree with people who say "if my government says it's right, it's right." I used to believe this, but no

more. I personally know retired military men who are employed by the government, drawing big salaries here in the United States and other places in the world, including Vietnam with the pacification program and other jobs, who say they are ashamed to draw their pay for what they are doing, but if they didn't some one else would, and they might as well be getting this big salary they draw. Now that doesn't sound very patriotic to me.

We train men, on our military establishments, from other countries, such as Israel, Jordan, Arabia, Egypt, etc. how to fight wars. They go back and fight each other with war equipment, materials and supplies we sell them. We even send men to Saudi Arabia and other countries to train them how to use these weapons, or vehicles that we sell them. Now is our government right? shouldn't we protest this: Are we "unpatriotic" if we do?

Why is the war never discussed or hardly even mentioned in our churches? Aren't Christians concerned? Maybe they are all like the lady who told me one day not to worry about it because the Bible says there will always be wars and rumors of wars. I can't believe many people take this fatalistic attitude. Some people refuse to read or listen to anything concerning the war because it makes them feel bad. Can true Christians ignore it thus?

I pray that people will start thinking and protesting (peacefully) before our whole world is destroyed by war. We have enough war materials to destroy all the peoples of the world many times. We must act to stop the war. How can we continue to teach our children to love God and love one another, then when they're older tell them it's right to go out and kill to get our way. Instead of calling those who protest, "cowards," let's carefully examine our own hearts and find out if we are so sure we are fighting a "righteous" war. At least let's think. Wouldn't it be better to lose a little "face" by admitting we were wrong, than to lose more and more young lives? Even if we do think we're fighting communism, wouldn't it be better to unite people here at home and try harder to solve our domestic problems? Isn't it true that communism gets its start where the people are divided and unhappy?

As Dr. Staggs asked, "Are Baptists Awake?" If not, let's "wake up."—Mrs. Doris Hughey, Heber Springs, Ark.

Ministerial support, or 'bettering ourselves'?

Is it coincidence that in the Arkansas Baptist, May 22, there are two articles concerning the finances of the ministry? Is there the slightest possibility that the conditions described in the news item "New Pay System" are only a few years ahead of the one on page 14 "Pastor takes cut with inadequate car allowance?"

At his kitchen, drinking his coffee, a revived Christian asked me this searching question, "Where have all of God's men gone?" I didn't realize we

had gone anywhere. The answer at which we both arrived was, gone to the highest bidder.

The tension created by more churches without pastors is not good for many reasons. One reason is that we tend to move toward "bettering ourselves." Interpreted this means a better parsonage, salary increase, and greater fringe benefits.

Jesus was not whistling Dixie when

he seared the hireling shepherd with the charge that he cared more for his skin than for his sheep.

Forward to Phil. 2:5-11; 3:8.—Thomas G. Darter

REPLY: Answering the question with which you open: It was a coincidence. Along with your Scriptural references we would remind you that our Lord himself said, as he sent out the seventy, ". . . the laborer is worthy of his hire" (Luke 10:7b).

Would close American Baptist Seminary

..[Editor's Note: This is an open letter to the Executive Committee of the Southern Baptist Convention.]

Sometime ago, after it was publicized that the president of the American Baptist Theological Seminary had resigned and accepted a place at New Orleans Baptist Theological Seminary, I mailed a paper to many Baptist leaders giving ten reasons why I thought the American Baptist Theological Seminary should be closed. I mentioned there were other reasons I could give. So far, I have not received a single letter in opposition to my suggestions.

At the meeting of our Commission on the American Baptist Seminary in Hot Springs, Ark., in January, 1969, Dr. Brantley's report showed that the seminary had \$30,019.73 in unpaid bills. Some of these dated back to May, 1968. The administration seems to assume no financial responsibility. It was reported in Hot Springs that a demonstration took place in December, 1968, and school was closed for some two weeks. We trustees were not informed.

As many Baptists know, I have traveled over the nation for many years speaking out against taxation without

participation, but now we have it in reverse—participation without taxation—as a National Baptist Convention, USA, Inc. giving nothing to the operation or upkeep of the so-called seminary. Some say they are for the black church. I am for THE church and believe that its future leaders should have a first-class education. The day for this type of school is passed. Let us live in our day, close the so-called seminary and make first-class education available to all the future leaders of the New Testament churches.—Guy Bellamy, (formerly director of work with National Baptists, Home Mission Board, SBC), 5013 N. Utah, Oklahoma City, Okla. 73112.

Rural church needs high quality ministry

How large is the group of Arkansas pastors who are far better pastors because of an encouraging, long-suffering small rural church at or near the beginning of our ministries!

Reading Bro. Kuehn's writing of Holland Church's former pastors having extended their ministry is heart-warming. So many of us owe so much to rural congregations.

Because of this tremendous debt of us to the rural church, I propose that we attempt to repay this love-debt. Our rural churches are in serious troubles in trying to determine directions to go. As Christians, and as churches, they deserve some of the best we can offer: They need some well-trained men to return and help work toward some solutions. They need men who will obey Je-

sus' command to return to your own people.

Rural churches deserve as high-quality ministry as any other kind of churches. We are unjust to take so much from such a fine people and not also try to repay.—Thomas G. Darter, 1416 W. Gambrell, Ft. Worth, Tex.

A Baptist 80 years

I read the letter from the lady that said she had been a Baptist for 65 years. I am so glad and happy for her. I have been a member of the Baptist church for 80 years. I am 91 years old and I joined the church at the age of 11 and was baptized in a creek.

I reared five children. My husband and me had 68 years together. He also was a Baptist. He passed away in 1964. He was 93 years old. He was choir director and a fine singer. He sang till just two years before he passed away.

Our children are Baptist and teach in S. S. We reared four to be grown. One little girl died when three.

I am an Arkansas woman born and

reared in White and Cleburn County. I've lived in Kansas and Missouri and also California but think Arkansas beats them all.

I have belonged to the Sidon Church since 1900.—Rhoda E. Shearin, Sidon, Ark.

REPLY: The Lord has richly blessed you. Thank you for telling us about it.

Some of us not yet 90 share with you the experience of having been baptized in a creek. My own baptism was in Millcreek on a cold day in March. We did not have to break any ice to get into the water, but the water could not have been much colder if that had been the case.

May the Lord continue to bless you "real good."—ELM

Thanks, Baptists

I graduated from Southern Baptist College in 1967 and from Ouachita Baptist University this past May. I would like to say "Thank You" to all the churches contributing to the Arkansas Baptist State Convention.

For a semester at S.B.C. I received a monthly ministerial aid check from the Arkansas Baptist State Convention. The next semester and every semester until I graduated your money paid a lot of my tuition. Without your help I would have had a hard time affording an education at these two Christian schools. May God bless you for your consideration.—Bob Lamb, Pastor, First Baptist Church, Kingsland, Ark.

Arkansas Baptist State Convention

Office Of The President

June 14, 1969

PRESIDENT RICHARD M. NIXON
The White House
Washington, D. C. 20500

DEAR PRESIDENT NIXON:

I want to compliment you on the selection of outstanding and dedicated Americans to fill so many of the places to which your high office gives you appointive powers. You have made many of us who admire you and who have supported you and who pray for you, proud of your decisions, actions, and appointments.

In my position (as an average American) I often hear things that may, or may not, be actually fact. One such bit of information now making the rounds is that MR. LOU NICHOLS, Vice President of Schenley, considers himself in line for appointment to succeed MR. J. EDGAR HOOVER. I certainly hope that my information is incorrect!

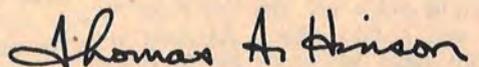
It would be one of the most unfortunate decisions of your time to appoint a man, whose present duties are to promote the sale of alcoholic beverages, to the highly sensitive and responsible position of FBI Director. More than seven million people now are enslaved as alcoholics, and liquor is responsible for the death of one person every twenty minutes on the highways, or as many deaths in one year as all the American casualties in Vietnam!

I can only speak as one Baptist, but I feel that most of the more than 340,000 other Baptists who hold membership in our Arkansas Baptist churches would join me in protest of the appointment of Mr. Nichols as FBI Director. The appointment of a distillery executive to this vital position would surely shake the confidence of millions of Americans in the FBI, and would make practically impossible its future role as the great law enforcement agency it is and has been!

With sincere admiration for the way you are filling your high position, and with the promise of my prayers for your continued divine guidance, I remain

TAH/bjo

Most cordially yours,


Thomas A. Hinson, President

116th ANNUAL SESSION

November 18-20, 1969, Fort Smith, Arkansas

Little Rock First Church choir featured on Foreign Missions Night

The choir of First Church, Little Rock, was the featured choir for Foreign Missions Night at the Southern Baptist Convention recently in New Orleans.

The choir was asked to do a portion of Maunder's cantata, "Bethlehem." It is one of the choir's dramatic productions, presented with costumes, sets and special effects. This work was chosen because it not only tells of the coming of Christ into the world, but it prophesies his sacrificial death. It concludes with the choir members presenting themselves, then offering an invitation to all to commit themselves,

and ends on a missionary note of going out into the highways and byways until the whole world sings the Saviour's praise.

A special arrangement of "Amazing Grace" closed the musical portion of the cantata.

The choir was accompanied by a brass ensemble, including tympani. Eight of the choir were featured soloists. Mrs. Patti Jones was organist.

The 101 members of the choir and instrumentalists went to New Orleans by chartered buses. One bus travelled to Florida after the convention for a

few days of recreation.

"It is my opinion that the choir never sang with more inspiration and deeper feeling than they did before this large group of approximately twelve thousand messengers," stated Dr. Jack Jones, director of the choir. "It seemed as if all of us were born on wings of prayer. Above all things our desire was to make an offering to the Lord. I believe that every person in the convention hall received the message which the choir sang, 'come to the Savior,' and ending on the missionary note of 'highways and byways, let them all hear it.'"

Robert A. Hall joins Amboy

Robert A. Hall has accepted the position as minister of education for the Amboy Church, North Little Rock. Mr.

Hall comes to Amboy from Dellwood Church, Memphis, and has served other churches in Tennessee, North Little Rock, and Little Rock. Mr. Hall was born in North Little Rock and attended North Little Rock public schools. He received his B.A. degree from Ouachita



MR. HALL

University and his master of religious education degree from Southwestern Seminary in Ft. Worth, Texas.

He is married to the former Joyce Nadine Felty of Biscoe. They have three daughters and one son, Mary Ann, Patricia, Joy, and Robert A. Hall, Jr.

Arnold Teel is pastor of Amboy Church.

Dr. Victor L. Oliver gets research award

Dr. Victor L. Oliver, chairman of the division of natural science at Ouachita University, has received a National Science Foundation appointment for participation in a research program for college teachers June 9-Aug. 29 at the University of Miami.

The project will be held in the University's Marine Sciences Institute and the Bureau of Commercial Fishermen's Tropical Atlantic Laboratory.

Dr. Oliver, one of three post-doctoral applicants in the United States accepted for the summer program, will be engaged in parasitological work on commercially caught and pond-reared white shrimp.

Feminine intuition

by Harriet Hall



The minister's wife has many musts

Recently a young woman asked me to discuss or make suggestions concerning the role of a minister's wife. I'm certainly no expert (for the record, an expert is one who has quit spurring, so that let's me out—and another says an expert is the ordinary person when he's away from home) but here are a few thoughts on the requirements for a mini-minister:

She must have commitment . . . commitment to God, to her family, to the congregation. Commitment is a prime requirement;

She must be critic and counselor for her husband, always willing to listen and encourage, never down-grading him. When he needs her she must be there;

She must be willing to lead, within the range of her capabilities, but not taking on so many tasks that she will deprive others of leadership opportunities. She has the right to be her own person, but must be willing to use her talents;

She must develop an alligator hide, because people will hurt her sometimes—or else they will hurt her husband, which hurts her, too;

She must try to be a good wife, good mother, good cook, hostess, and ambassador of good will, never looking down on the role of homemaker; (I wonder sometimes if our society is not bordering on collapse because of a lack of family life.)

She must be patient with those who expect her to be the paragon of perfection: they sometimes expect the health of an Amazon, the dedication of a Florence Nightingale, the courage and zeal of a Carrie Nation, the peaceful approach of a Mahatma Gandhi, the fighting spirit of a beribboned soldier, the charm of a debutante, and the I.Q. of a Phi Beta Kappa, all wrapped up in one in the person of their minister's wife.

She must be humbled by all the kindnesses she can never repay.

She must ever be grateful to God for letting her be a partner in such a meaningful endeavor.

Dr. W. C. Fields once said, "The parsons' wives, bless them, they are saints for sure! How else could they ever make it through?" Yes, the 'musts' are many, but so are the rewards.

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

Pine Bluff pastor helps in night club services

Tal Bonham, pastor of South Side Church, Pine Bluff, participated in revival services in a New Orleans night club last week.

Bob Harrington, the chaplain of Bourbon Street, sponsored the services. He and Dr. Bonham were the only speaking participants.

The services were held at the Sho Bar night club, across the street from Harrington's offices, from 5 p.m. to 7 p.m. each night, Monday through Thursday. A large portion of the congregations were messengers to the Southern Baptist Convention.

The Ronnie Kole Trio, which recently released the instrumental version of

"Aquarius," played classical and "pop" music. Phil Driscoll, a student at Baylor University, played several trumpet solos one night.

Martha Brannon, soloist at First Church, Dallas, and Dalton Dyess, music director at First Church, Milan, Tenn., also furnished music.

The Sho Bar night club was filled "with standing room only" on Monday night. By Wednesday night, three services were necessary to accommodate the crowds. An estimated 400 people attended each of the services. The crowds waiting to get in were so large that they caused a traffic jam on Bourbon Street.

Beacon lights of Baptist history

Rationalism hits Southern Baptist education

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

C. H. Toy attended Southern Seminary and was ordained to the ministry just before the Civil War. He intended to go to Japan as a missionary. The conflict prevented this. He spent two years in Europe following the war, studying Arabic and Sanscrit languages. Brilliant, affable, professor of languages, learned in physical science and general literature, he became the fifth professor to teach in Southern. He was made professor of Old Testament and Oriental languages in 1869.

In his inaugural address he discussed "The Claims of Biblical Interpretation on Baptists." He showed that "On Baptists there rests a special obligation in regards to Scriptures," because of 'our complete dependence on the Bible.' We profess to make it, and it alone, our religion. We accept all it teaches, and nothing else. . . He summed it up with: 'a fundamental principle of our Hermeneutics must be that the Bible, its real assertions being known, is in every iota of its substance absolutely and infallibly true.'"*

But his concepts changed. In his study he sought to harmonize the scriptural reference to physical phenomena with the theories of physical sciences. While the school was still in Greenville, S. C., he made earnest attempts to reconcile the existing views of geology and astronomy with Old Testament statements, but never to his satisfaction. About that time Darwin's works appeared, and Dr. Toy became an ardent evolutionist and Darwinian. At about the same time, Kuenen's work on the Old Testament came out. It presented the now well-known evolutionist reconstruction of the history of the Old Testament. Other German works which applied the evolutionary processes to the Old Testament influenced him. These sought to reconstruct and relocate Old Testament history as they thought it should be presented.

Near the end of the first semester at Louisville, it was evident that Dr. Toy was teaching views which conflicted with the full inspiration and accuracy of the Old Testament writings. Dr. J. P. Boyce, president of the seminary, opposed such teachings. He remonstrated with Dr. Toy. He urged others to help him see these views could not be accepted. But Toy was convinced he was right, that such views would strengthen Christian faith. He could not believe it when told that such views would lead him to utterly discard all belief in the supernatural as an element of Scripture within twenty years (The prediction was fulfilled in much less time.).

Because he could not change his views, he resigned his position before the Board of Trustees in May, 1879.

* John A. Broadus, *Memoir of James Petigru Boyce*, (New York, A. C. Armstrong and Son, 1893) p. 211

"It was an unusual experience to stand with an open Bible on the same stage where a stripper would soon perform," said Dr. Bonham. "For the first time in my life, I preached to avowed prostitutes, hippies, barkers, and strippers.

"Some might say, 'That's casting pearls before swine.' But I don't feel that way. Our Lord Jesus Christ preached to 'publicans and sinners' while on earth. The message of Christ is for the 'down and outer' as much as for the 'up and outer.'

"I do not know just how many people responded to the invitations. Personal workers on Harrington's team dealt with them after the services. But I do know of one stripper and one barker who received Christ last week and left Bourbon Street for a new life," Bonham concluded.

Governor Rockefeller awards Billy Ball

Billy Ball, son of Mr. and Mrs. Charles Ball, Eudora, was recently awarded a trophy designating him as

"Outstanding Teenager of Arkansas" by Governor Winthrop Rockefeller. Billy is a member of Eudora Church, is the church organist, and is active in other church work. He was valedictorian of his graduating class, captain of his football team,

and was selected by his fellow team mates as the Christian Athlete of the year.

He was awarded a gold watch by the Brotherhood of Eudora Church. This is an annual award for the outstanding Christian athlete of the year.

As a member of the choir, he both sings and plays the guitar, as he did in the presentation of "Good News."

Mr. L. C. Hoff, Billy's pastor, states that Billy is now competing for the "Outstanding Teenager of America" award.

OBU Tigers plan six home games

Athletic director Bill Vining has announced a 10-game football schedule for the Ouachita University Tigers.

Home games will be: Southeastern Oklahoma, Sept. 20; State College of Arkansas, Sept. 27; Arkansas A&M, Oct. 11; Millsaps College, Oct. 18; Austin College, Nov. 1; and Henderson State College, Nov. 22.

Road games scheduled are: Mississippi College, Oct. 4; Harding College, Oct. 25; Arkansas Tech, Nov. 8; and Southern State, Nov. 15.



MR. BALL

Pastors' salaries

By T. B. MASTON

Retired Professor of Christian Ethics, Southwestern Baptist Theological Seminary

There recently has been considerable discussion of pastors' salaries. It is generally agreed that the salaries of most pastors are entirely too low. Inadequate income has been given as one reason for some pastors leaving the ministry.

Is there any feasible way for associations, conventions, or denominational agencies to guarantee a minimum salary for men who give their full time to the ministry?

While agreeing that the average salary of pastors is entirely too low, we should be fair in reporting the salary a pastor receives.

Many and possibly most churches provide a home for the pastor or furnish him a housing allowance. Many also pay all or some of his utilities. Furthermore, the pastor frequently receives a car allowance. His hospital and retirement benefits may be provided for him. Funds are made available for convention expenses and in some cases for other meetings of his own choosing. A few churches even provide "a pastor's fund" to be used for entertainment purposes or in any way related to the work of the church.

It is not being suggested that any of these fringe benefits should necessarily

be eliminated. It is true that some church members believe it would be better for the pastor and for his relationships to his people if some of the benefits were eliminated or at least reduced. Surely all of us will agree that nothing should be provided for the pastor that will give him a tax advantage that is not available to the members of his church.

Some may argue that most employed church members receive fringe benefits. This is correct, but their fringe benefits are considered a part of their wage or salary. At least the pastor and other staff members believe this should be true as a basis for the member's title. Likewise, we believe that all the "fringe benefits" of the pastor should be considered a part of his income from the church.

It is particularly important that the members of the church should know about all the fringe benefits received by the pastor. They usually will know about the housing allowance and the car allowance. These ordinarily will be spelled out in the church budget. There are other items, however, such as utilities, that are seldom known by most of the members of the church.

What we have said about the pastors

should also be true of other members of the church staff and denominational employees. Salaries should be spelled out specifically, and all fringe benefits should be clearly evident and generally known.

It is possible that some pastors of large churches and some denominational employees receive too much income. It can be a source of real temptation to them. It may contribute to material-mindedness. There is always the lurking danger that one may lose the common touch. His sympathies may be more with the privileged than with the underprivileged, which violates something basic in our Christian faith.

A wise rule of thumb that may be followed is that a pastor's income should be geared to a considerable degree to the average of the members of the church he serves. He can properly be above the average but not too much above.

Likewise, the income of denominational employees should not be too far beyond the income of pastors and other members of church staffs. It may be that in some phases of denominational life the salary scale has been determined too largely on the basis of typical practices in the business world.

Brooks Hays sees good in current student unrest

NEW ORLEANS—Much good can come eventually out of the current student unrest on the campuses of the nation, Brooks Hays said here, in an interview at the Rivergate Exhibition Center. Here to attend the sessions of the Southern Baptist Convention, of which he is a past president, Hays spoke out on the student revolution, in an interview with the editor of the Arkansas Baptist Newsmagazine.



DR. HAYS

"It is good that the student unrest has surfaced," Hays said. "For it is only when we get our discontentment out in the open that we are able to deal constructively with it."

Although deploring violence, which he

said must be dealt with promptly and firmly, Dr. Hays said that the whole structure of higher education needs "careful examination and re-study."

"We must hear the students out," he said. "And we must recognize that they have a contribution to make in wisdom and idealism that will make for a better society."

One of the fortunate aspects of the American government is that Negroes and others who have been deprived of their rights as citizens have, built into the government and the Constitution, a way of achieving change without violence, Hays said.

Under the United States Constitution, the nation has a continuing non-violent revolution going on that produces justice, he said. But this approach necessitates communication and "the cement of love" to hold the nation together, Hays said. And in this area the church must play a vital role, he continued.

"While there is still much to be desired in human relations throughout the land, there is still a real basis for optimism," he said.

His own denomination has made a good beginning in vitalizing its ministry to the needs of the poor, to racial minorities, and to students, Hays said. He expressed the hope that Baptists would not react negatively to the demands of extremists, but would continue to seek for ways to apply the Christian gospel to the issues of the day.

Mickey Anders at Park Hill Church

Park Hill Church, North Little Rock, has employed Mickey Anders as summer Youth Director.

Mr. Anders is a senior at the University of Arkansas where he is majoring in speech, philosophy and psychology. He has been licensed to preach by the University Church, Fayetteville.

He is the son of Mr. and Mrs. Chester F. Anders of Crossett, Arkansas.

New automobile given Phelps at appreciation dinner here

BY THE EDITOR

Ralph A. Phelps Jr., who recently retired as president of Ouachita University after 16 years of service, was honored here last Friday night at an appreciation dinner at the Marion Hotel.

Jeral Hampton, Booneville, chairman of the Ouachita board of trustees, who served as master of ceremonies, paid tribute to Dr. Phelps, who since June 1 has been a vice president and trust officer on the staff of Worthen Bank and Trust Company here.

Four speakers gave "testimonies" of appreciation for Dr. Phelps and his achievements in the building of most of the buildings now on the Ouachita campus, a vast expansion of the school's curricula, and a tripling of the student body.

Speaking for the students was Robert L. Purvis, Little Rock, president of last year's freshman class. Purvis stressed Phelps' personal optimism and his active interest in the Ouachita students and their problems and affairs.

D. M. Seward, chairman of the Ouachita mathematics department and formerly dean of academics, praised Phelps for his achievements as an administrator and for his contributions to the lives of the students. He particularly mentioned Dr. Phelps' chapel talks and the fact that he had had in his classes "all of the students who have graduated from Ouachita for the last ten years."

Mrs. June Hicks, Little Rock, a 1968 graduate of Ouachita, spoke for alumni. She said that Phelps had "bridged the generation gap" at Ouachita, standing back of the students and their right to voice their opinions. She gave the "dem-

ocratic way of life" that had characterized student life under the Phelps administration as a reason for the fact there had been no student rioting on the campus.

Rheubin L. South, pastor of Park Hill Church, North Little Rock, and a former member for many years of the Ouachita board of trustees, spoke for the trustees and the university administration, as he praised Dr. Phelps for his willingness to be "involved" at a time when "so many are cowardly joining the masses" and refusing to stand up for right.

Dr. and Mrs. Phelps were presented the keys to a new car, by Earl Jones, representing Ouachita alumni and other friends of the couple.

Joe McClain, of the Ouachita administration, presented Dr. Phelps with a bound volume of letters from friends.

In his response, Dr. Phelps predicted that Ouachita's best days lie ahead, "particularly if you people and others like you will rally behind her and stand up and fight for her."

He said that it had only been when Ouachita had faced great crises, in the past, that people had rallied to her support.

"Ouachita faces a great crisis now," he said, "and her cause is worth whatever it will cost in money and lives to maintain her as a top-rate Christian educational institution.

"If we allow Ouachita to deteriorate and we palm off on our young people a third-rate education, we will be guilty of pious fraud," he said.



EARL JONES presents keys to a new automobile to Dr. and Mrs. Ralph A. Phelps, Jr., in appreciation of Dr. Phelps' 16-year tenure as president of Ouachita Baptist University.—ABN Photo

"Ouachita can and must remain in business," he concluded. "The blood, sweat, and tears that have been invested here must not have been spent in vain."

Dr. Phelps and his family have moved to Lakewood, in North Little Rock, where they live at 25 Pine Tree Loop.

Among those attending the dinner were Dr. Phelps' parents, Mr. and Mrs. Ralph A. Phelps, of Dallas, Tex., and his brother, Jack, and wife, also of Dallas.

Ouachita designated press sponsor

Ouachita University has been selected as the new state sponsor of the Arkansas High School Press Association and William D. Downs Jr. has been named executive secretary.

The shift of the organization's headquarters from the University of Arkansas to OBU was announced during the AHSPA's annual meeting in Little Rock recently.

As the sponsoring institution for AHSPA, Ouachita will be in charge of organizing journalism workshops, planning the annual state convention, evaluating high school and junior high school newspapers, working closely with advisers and editing a monthly bulletin to be sent to high schools throughout Arkansas.

Perfection, when?

Romans 7:14-25, I Corinthians 9:26, 27

If one were perfect in this life, nothing lacking in any respect, one's self would need no halter, check rein or spur.

Every movement would be correct and on time, every word of tongue and lip would be true and timely. Every opportunity to do good would be recognized and receive immediate attention.

Love would reign and compassion would abound. It seems, however, that no one can truthfully claim this standard of perfection. "All have sinned and come short of the glory of God." "There are none righteous, no not one."

If the devoted, consecrated Apostle Paul must confess, "I keep under my body and bring it into subjection" (I Cor. 9:27), who in this day is wholly pure and perfect?

A child of God, one born from above, is one working toward perfection, struggling for perfection, overcoming by the power of God; knowing that in the end, perfection will be attained through Christ Jesus.—W. B. O'Neal.

Attending Siloam?

Did 'ja intend to attend Siloam?

Some folks intended to get in an early reservation for the state assembly.

While it's too late now to be early, its not too late to attend one of the assemblies.

Our business manager seems to be able to always squeeze in everyone who wants to attend.

The weeks are:

June 30-July 5

July 7-July 12

July 14-July 19

Rates range from \$8.50 for children under 5 to \$16.50 for dormitory space, including insurance, registration, and meals.

Write or call Ralph Douglas at the Arkansas Baptist Assembly Grounds, Siloam Springs, Arkansas after June 27th.—Lawson Hatfield, State Sunday School Secretary

Need library help?

Do you have a Church Library? Do you need help in improving your library? During the first two assemblies at Siloam Springs, the Church Training Department is providing special conferences for library workers and people interested in getting a library started in their church.

During the first week, June 30-July 4, Mrs. Robert Chambers of Lepanto will teach "The Church Library Development Plan" for two 45-minute periods each morning. During the second week, July 7-11, Mrs. Robert Tucker of West Helena, will teach this course. No library conferences will be offered during the third assembly this year.

—Ralph W. Davis

Through the Cooperative Program every church member can become "involved" with the needs of people throughout the world as he gives a part of himself with the giving of his money. A church will continue to share in carrying out the Great Commission as it gives a percentage of its budget through the Cooperative Program.

Everett Slavens gets doctorate

Everett Slavens, chairman of the history department at Ouachita University, was awarded his Ph. D. degree at the recent commencement exercises of the University of Missouri.

Dr. Slavens, who has been on the Ouachita faculty since 1961, was one of eight to receive the degree.



CHAPLAIN FITZGERALD and DR. WHITLOW

Chaplain (Colonel) William R. Fitzgerald, 4th United States Army, Fort Sam Houston, Tex., recently called upon Dr. S. A. Whitlow, and made a tour of the new Baptist Building. A Roman Catholic, Chaplain Fitzgerald was on a 5-state tour, and was in Little Rock to confer with denominational leaders in the interest of the reserve forces chaplaincy.

Currently there are 11 vacancies in Army Reserve and National Guard units in Arkansas for ministers under 33 years of age to be commissioned and serve as chaplains. It is another opportunity open to young pastors to witness and preach to, and otherwise influence young men in their community who are fulfilling their military obligation—R. H. Dorris

Sunday School resource package

The "Sunday School Program Resource Package, 1969-70" is just off the press. We are really excited about it. It is one of the most helpful planning pieces we have ever seen.

This package replaces the "Superintendent's Package" of last year which sold at \$2.50. The new program resource package contains almost four times more material and sells for only \$1.95. All of the material is new and fresh. Every church needs one package.

In addition to the 20 four-page leaflets to be distributed to key Sunday School leaders, the package contains one copy of the general Sunday School plan book entitled, *Planning the 1969-70 Bible Teaching Program*. Additional copies of this plan book are for sale separately for 65c each. Every department superintendent needs a copy of this general plan book for use in the Sunday School council or planning meetings.—Lawson Hatfield, state Sunday School Secretary

Phelps cites opportunities outside church

In an article in the spring *Review and Expositor*, Louisville, Ky., Ralph A. Phelps, president emeritus of Ouachita University, urges Christians to take a serious look at areas of service outside the church.

The article, "New Patterns of Non-Church Ministry," lists opportunities for Christian service in teaching, government, and the military.

Dr. Phelps says that many are seeking non-church ministries because of "despair, disgust, or frustration" with their church posts.

"When these who seek non-church ministries are accused of over-concern

with humanitarianism, their defense is that the church's absence of concern for humanity is what has driven them outside its stained-glass windows," says Phelps. "They are unable to tolerate a total absorption with the hereafter while people are living in hell in the here."

Dr. Phelps explains that non-church posts often offer greater personal freedom and more adequate pay in addition to better chances for service to mankind.

Dr. Phelps recently accepted a position on the staff of Worthen Bank and Trust Co., Little Rock.

ARKANSAS STUDENT DEPARTMENT congratulates its 76 summer missionaries

Abbreviations: ABC, Arkansas Baptist College; A&M, Arkansas A&M College; AM&N, Arkansas AM&N College; ASU, Arkansas State University; HSC, Henderson State College; JBU, John Brown University; OBU, Ouachita Baptist University; SBC, Southern Baptist College; SCA, State College of Arkansas; SSC, Southern State College; Tech, Arkansas Technical College; UofA, University of Arkansas.



Janet Arnette, SSC, Arkansas



Larry Atkins, SBC, Oregon



Leroy Beard, UofA, New York



Amy Bradley, UofA, California



Janey Brennand, UofA, Nebraska



Cynthia Bollinger, HSC, Arkansas



Francine Campbell, AM&N, Louisiana



Becky Castleberry, SCA, California



Teresa Clark, ASU, Arkansas



Kaye Coston, SSC, Washington D. C.



Joyce Cotton, SBC, Kentucky



Sandra Cox, SCA, Indiana



Yerlander Daniels, AM&N, Mississippi



Kay Dayton, HSC, Oregon



Gary Dennis, Tech, Boston



Joyce Dennis, Tech, Boston



Carol Doak, ASU, Arkansas



John Douglas, A&M Oregon



Ed Eason, SCA, Arizona



Gabriel Falisannu, ASU, California



Ronda Finnigan, UofA, Canada



Joan Gardner, SSC, California



Laverne Gray, A&M, Oregon



Kay Grim, SCA, Michigan



Connie Hammon, HSC, Arkansas



Betty Hansen, ASU, North Dakota



Lynne Harris, UofA, Ohio

ALSO SERVING: Mary Bowman, HSC, New York; Alice Daniels, AM&N, California; Ruby Daniels, AM&N, Arkansas; Frances Jasper, AM&N, Arkansas; David L. C. Lau, OBU, Mississippi; Diana Milner, JBU, New Mexico; Blanch Nichols, AM&N, Kentucky

Marz Laraine Newton, ABC, Arkansas; Ruth Ann Newton, ABC, Arkansas; Elvin Robinson, AM&N, California; John Russ, HSC, Alaska; Nancy E. Russ, HSC, Alaska; Kathryn Vogt, HSC, Arkansas



Sarah Harrison,
UofA, Utah



Don Henry, ASU,
Oregon



Robert Holloway,
SBC, New York



Sheila Hood, SCA,
Michigan



Lynn Horton, SSC,
Oregon



Dianna Kirk, OBU,
California



Susan Kreis, SCA,
Pennsylvania



Joyce Lewis, AM&N,
Arkansas



Ronald Lewis, SBC,
Detroit



Alice Mayfield, ASU,
Illinois



James McCrary,
SBC, Arkansas



David McLemore,
A&M, Texas



Ronnie Madison,
HSC, Alaska



David Milner, JBU,
New Mexico



Nannie Murray,
AM&N, California



Vivian Patton, SSC,
Arkansas



Patricia Patrick,
UofA, Minnesota



William Polk, A&M,
Oregon



Erma Lee Proctor,
AM&N, Louisiana



Jackie Rakestraw,
ASU, Arkansas



Oma Jean Robbins,
ASU, Arkansas



Jay Rodgers, HSC,
Oregon



Sandra Sawyer, SSC,
Oregon



Lois Shelton, Tech,
Maryland



Dean Shelton, Tech,
Maryland



Alma Smith, AM&N,
California



Cheryl Sorrels, SCA,
Virginia



Marilyn Stovall,
AM&N, Indiana



Mary Sullivan, SSC,
Oregon



Laurie Tompkins,
OBU, Nebraska



Nancy Turner, OBU,
California



Betty Ward, SSC,
Arkansas



Pfeifer Wesley,
ASU, Florida



Ruth White, A&M,
Oregon



Joe Young, HSC,
Panama



Mary Zies, OBU,
California

Badminton Set Presented To Unit

Second O. T.
Joins Staff



Mrs. Arthur Beardsley, III, a member of the W.S.C.S. night circle of St. Andrews Methodist Church, is pictured above (seated) presenting a badminton set to ABMC's psychiatric unit. Receiving the set from her are employees of the unit, Susan Roberts (left) and Shirley Cole.



Janet Anderson

Mrs. Janet Anderson, a native of North Little Rock, and a graduate of Texas Woman's University, has accepted a position as staff therapist at the Center.

Janet was graduated from Texas Woman's University in June of 1968 and is registered by the American Occupational Therapy Association. She has previously worked in a nursing home, geriatric unit, and mental retardation center. "At the mental health center, I worked with a group of three-year old congenital anomalies who were victims of the Rubella Measles epidemic in Houston in 1965," she said.

Janet is married to Randy Anderson who is a pilot for a local manufacturing company. They are members of the First Methodist Church of North Little Rock and live at 4021 Glenmere.

Memorial Hospital Honors Volunteers

Memorial Hospital held its Annual Volunteer Awards Luncheon, May 1, in the Fellowship Hall of Park Hill Baptist Church. Presentation of awards was made by Mr. Norman L. Roberts, Jr., Administrator.

Certificates for over 1,000 hours of service were presented to the following: Mrs. Gay Bond, Mrs. Milton Gault, Mrs. M. C. Hall, Mrs. Grady Morgan, Mrs. O. K. Nicholson, and Mrs. J. A. Lovell.

Also receiving awards were: Mrs. Joe Scott, 900 hours; Mrs. R. H. Evans, 800 hours; Mrs. Robert Harriell, 600 hours; and Mrs. F. E. Ohlendt, 700 hours. Receiving 500-hour pins were: Mrs. Ray Biles, Mrs. B. E. Fewell, Mrs. Dick Fikes, Mrs. J. K. Herman, Sr., Mrs. Drew Holbrook, Mrs. Gerald Horton, and Mrs. F. J. Orintas.

Awards for 400 hours were presented to: Mrs. Hansel Boyd, Mrs. M. A.

Johnson, Mrs. Robert Penton, Mrs. J. R. Shelton, and Mrs. J. C. Welch. Mrs. Paul Adams, Mrs. Thelma Beatty, Mrs. Donald Hall, Mrs. Smith Massie, and Miss Mildred Scott, received awards for 300 hours. Awards for 200 hours went to: Mrs. John Halley, Mrs. Dennis Ingram, Mrs. E. B. Kiley, Mrs. Bob Lamb, Mrs. E. J. Moix, Mrs. Tom Reed, Mrs. Merrill Rice, Mrs. J. R. Russell, Mrs. Donald Schultz, Mrs. John Simpson, and Mrs. Charles Stroud. For 100 hours, awards were presented to: Mrs. G. W. Beam, Mrs. Charles Cox, Mrs. M. F. Davis, Mrs. Bill Huckabay, Mrs. James Meadors, Mrs. Ellis Melton, Mrs. Harold Miller, Mrs. Charles Scott, Mrs. Jay Stanley, Mrs. Herman West, Mrs. J. H. Wright, and Mrs. G. J. Zawislak.

In addition to the awards presentation, fashions from Irma Dumas Dress Shop were modeled by members of the Auxiliary.

Safety Committee Report

Twenty-four departments and nursing stations received Safety Awards for the month of April. There were 32 accidents reported during the month, with emergency room charges amounting to \$404.25.

Those departments receiving Safety Awards for the month were: Adminis-

tration, Laboratory, Laundry, Medical Records, Labor and Delivery, Nursery, Recovery Room, Day Nursery, Nursing Education, School of Practical Nursing, Physical Therapy, Purchasing, Student Union, Pastoral Care, Oxygen Therapy, Medical Education, and Personnel.

Nursing Stations receiving awards for the month were: 2G and 2H, 3H, 3J, 3G, 4A, 4G, and 4J.

Doctors' Picnic

Members of the Medical Staff and their wives or husbands, are urged to make plans now to attend the annual Doctors' Picnic to be held Tuesday, June 24, at 6:00 p.m. in pavilion no. 1 at Boyle Park. The picnic is hosted by the Administration of the Arkansas Baptist Medical Center System, and is an expression of appreciation for the cooperation demonstrated by the Medical Staff.

Seven Graduated From X-Ray School



Pictured above are members of the Center's School of Radiologic Technology, to be graduated June 20, at exercises to be held in the Student Union Building. The graduates are, from left to right: Marietta Knight, Angela Van Patten, Brenda Burns, Kay Humphries, Sandra Plafcan, Lynn Jones, and Patti Griffin.

ABMC Laboratory Reference Manual



Odare Murphree, Supervisor of the Center's Clinical Laboratory, is pictured above accumulating and inserting laboratory information into a Laboratory Reference Manual to be presented to each member of the medical staff. The manual will contain eight sections which will correspond to the eight sections of the laboratory, such as general chemistry, hematology, mycology, etc.

Mr. Murphree said that originally the manual would include a list of all of the approximately 400 tests and their normal values, which are per-

formed in the ABMC laboratory. He said that the target date was to have copies of the manual in the hands of the members of the medical staff by the end of the month.

In months to come, the laboratory will designate some test as the "Test of the Month" and publish a complete data sheet on the test including the name of the test, the principals of the test, the disease area in which the test might be useful, the source of error of the test and the normal values by the ABMC laboratory. These data sheets will be printed on color coded

Bradley Named Chaplain At Memorial



Homer Bradley

Homer A. Bradley, a native of Jonesboro, and former pastor of the First Baptist Church of DeWitt, has been appointed Chaplain of Memorial Hospital, effective June 2.

Rev. Bradley has been a minister since 1941. He received his B. A. degree in religion from Ouachita Baptist University, and his B. D. degree from the New Orleans Theological Seminary. He was graduated February 14, from ABMC's School of Pastoral Care and completed the comprehensive curriculum of continuing education in pastoral counseling.

Before coming to Memorial, Rev. Bradley was pastor of the First Baptist Churches of Dewitt and Earle, Arkansas. He is a member of the Executive Board of the Arkansas Baptist State Convention, and is a former member of the Board of Trustees of Arkansas Baptist Medical Center System.

He is married to the former Marion Priest of Jonesboro. The Bradleys live on Waterside Drive, in North Little Rock.

Rev. Bradley replaces Chaplain Glenn C. Womack who has resigned.

paper to correspond with the code of the section of the laboratory where the particular test is performed. These data sheets will be mailed to the medical staff by the 10th of each month and are to be inserted into that section of the manual corresponding to the color of the paper.

Mr. Murphree said the purpose of the manual was to serve as a ready reference assistance to the physician in ordering tests and also in evaluating the results of tests performed in the Center's laboratory. All new tests and procedures which are the result of new techniques, equipment, and knowledge, will become a part of the reference manual.

Volunteers Receive Awards



Pictured above are the Volunteers who received pins for 500 hours of service. Seated, from left to right: Mrs. C. H. Kirkland and Mrs. Carl Olsson. Standing, left to right: Mrs. William H. McWilliams, Mrs. Myrtle Jackson, Mrs. E. H. Betts, Mrs. O. B. Lovell, and Mrs. Joe Chambers.

The Annual Volunteer Awards Luncheon was held Monday, May 12, in the Student Union Building. Awards, representing over 23,100 hours of service volunteered to ABMC, were presented to the Volunteers by Mr. W. H. Patterson, Administrator.

Mrs. A. C. Kolb and Mrs. M. D. Goldsby received certificates for 4,000 hours; Mrs. J. D. Campbell received a pin for 2,000 hours and the following volunteers received certificates for 1,000 hours of service: Mrs. Mary Baker, Mrs. Charles Lambert, Mrs. James Lathrop, Mrs. Gardner Lile, Mrs. Minnie McNair, Miss Marian McNeill, and Mrs. James Puddephatt.

Mrs. F. A. McKinney received a star for 400 hours; and stars for 300 hours were presented to Mrs. Lillian Wheeler, Mrs. Era Koch and Mrs.

Marie Oglesby. For 200 hours of service, stars were presented to: Mrs. Artelia Ray, Mrs. Virginia Harville, Mrs. Eleanor Bona, and Mrs. Myrtle Hauk.

Stars for 100 hours of service were presented to: Miss Maryhal Olsson, Mrs. Nan Cox, Mrs. Bertha Habig, Mrs. Norma Nodar and Mrs. Olive Jones. Emblems, representing 50 hours, were presented to Mrs. Viva Hinkle, Mrs. Cordia Hall, Mrs. Sandra Brain, Mrs. Sharon Brazil, Mrs. Nancy Carter, and Mrs. Kandy Cravens.

A skit, "The Good Volunteer and the Bad Volunteer," was presented by members of the Auxiliary; Mrs. Gordon Oates, Mrs. Doyle Hornaday, and Mrs. James Puddephatt. Mrs. Rease Mitcham and Mrs. Roger Cornelison were the narrators.

ABMC Auxiliary Installs Officers

At the May meeting of the ABMC Auxiliary, held in the Student Union Building, Mrs. H. C. Thomas, past-president of the Auxiliary, installed the following new officers: Mrs. James Puddephatt, president; Mrs. Jack Poe, president-elect; Mrs. Doyle Hornaday, first vice-president; Mrs. J. F. Halliburton, second vice-president; Mrs. Larry Weare, recording secretary;

Mrs. C. H. Kirkland, treasurer, and Mrs. Irving Spitzberg, parliamentarian.

Officers who were not present for the installation were: Mrs. J. Gardner Lile, historian, and Mrs. James Hagler, corresponding secretary.

Mrs. J. F. Halliburton, outgoing president, was presented a gift by the Auxiliary.

New Coverage At Memorial Hospital Emergency Room

The emergency room at Memorial Hospital is being professionally staffed by a group of nine physicians who have organized into a group for the purpose of providing coverage of this unit. The group, called North Little Rock Medical Associates, P. A., is providing professional emergency room coverage from 7:00 p.m. to 7:00 a.m., Monday through Friday, and 24-hour coverage on week-ends and hospital holidays.

The role of the doctor on duty in the emergency room is one of a true emergency. Except in threat-to-life cases, patients reporting to the emergency room will be asked: "Have you called a Doctor?" If the answer is no, the patient or responsible party will be asked: "Do you have a doctor you want called?" Attempts will be made to contact the patient's physician. If contact cannot be made within 30 minutes, the nurse will inform the patient and offer the services of the emergency room physician. The emergency room physician will attend any patient who does not have a physician.

The hospital will continue to make charges for emergency room services as it has in the past. This bill will not include physician's fee. The patient will receive a separate bill from the North Little Rock Medical Associates, P. A., for the services rendered by the emergency room physician.

Dr. Charles H. Kennedy, spokesman for the group, emphasized the role of the emergency room physician as one of meeting true emergency situations. He urged patients to continue to see their regular physician in his office. Should a trip to the emergency room become necessary, he urged that the patient's physician be notified immediately.

Emergency room coverage by the new group became effective May 16, 1969.

'59 Class Reunion

Mrs. Duffy (Nolen) Wilkerson announced that plans are being made for a reunion of the May, 1959 graduating class of the ABH School of Nursing, to be held sometime this summer. Graduates of the class are asked to contact Mrs. Wilkerson at 603 South Elm Street, Apt. No. 5, Little Rock. Final arrangements will be announced later.

SBC adopts \$27.1 million budget, no name change

NEW ORLEANS—Messengers to the Southern Baptist Convention here adopted a record \$27,158,119 operating budget for 1970, among other recommendations brought by the SBC Executive Committee.

Also approved was a \$535,000 operating budget for the Executive Committee and other phases of the SBC operation originating from the convention's main offices in Nashville. The \$27,158,119 figure will be raised through gifts to the SBC Cooperative Program by churches. The \$535,000 will come from the Cooperative Program and from other sources.

Messengers approved a two-per cent cost-of-living adjustment over and above the Cooperative Program allocation for SBC agencies for 1969 and approved a recommendation that any balance over the 1969 operating budget and capital needs (1968-1970) be distributed to the agencies.

The Executive Committee also re-

ported that studies made before and during last year's annual meeting in Houston resulted in no particular preference for a name change for the Southern Baptist Convention.

To allow flexibility for the order of program for the 125th anniversary celebration of the Southern Baptist Convention next year at the annual meeting in Denver, messengers agreed to waive constitutional provisions on order of program for one year.

Program provisions in general will be re-studied by the Executive Committee, which will possibly recommend a constitutional change next year, concerning the days of the week for the convention sessions.

A messenger from Kansas City, Kan., obviously dismayed over the fact that messengers were turned away from overflow sessions, requested that any site be chosen on the basis of whether it could handle convention crowds. (BP)

Baptist ministers set LR golf tournament

A Baptist Ministers' Golf Tournament will be held July 1, 1 p.m., at Rebsamen Park, Little Rock, according to Zane Chesser, Pike Avenue Church, North Little Rock.

Players will follow the USGA suggested "Callaway System" of handicaps for a one-day tournament, since most ministers have not established their handicaps. This will make competition fair for all contestants, Mr. Chesser said.

Registration will begin at 12:30 p.m., with a small fee charged to provide first, second, and third prizes. This will be in addition to the Rebsamen Park green fee.

Committee sponsors are Zane Chesser, Pike Avenue Church, North Little Rock; Walter N. Hill, First Church, Beebe; Jack Hazelwood, evangelist, and Johnny Jackson, Forest Highland Church, Little Rock.

Eligibility for the tournament is not restricted to pastors, but will include ministers of education, music, youth, and associates who are interested.

If participation is great enough, later tournaments may be planned.

Baptist beliefs

A sad scene of Roman justice

BY HERSCHEL H. HOBBS

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

"Nothing worthy of death is done unto him. I will chastise him, and release him"—Luke 23:15-16

Neither Pilate nor Herod Antipas found any evidence to substantiate the charges against Jesus brought by the Sanhedrin (cf. Lk. 23:1-11). He was not worthy of death or of any other punishment. By all rules of jurisprudence he should have been released because of lack of evidence.

Rome prided herself in her system of justice. Yet here it presented a pitiful spectacle. Pilate proposed to chastise Jesus before releasing him.

The verb "chastise" renders a verb meaning to train a child. It involved the ideas of teaching, training, and punishment. One can hardly see this suggestion of Pilate as a mere verbal rebuke. As later developments show it involved punishment or a merciless beating.

Obviously Pilate knew that this was wrong. But he proposed it in order to placate the Jews. But the very suggestion was a blot on Roman justice.

How sad it is to see men stoop to expediency in order to gain a temporary gain. Especially so where one's treatment of Jesus is concerned. Before you condemn Pilate, think how often you have submitted Jesus to public shame and suffering by your own spineless conduct. None of us is without guilt.

Indeed for Christians to do this is a greater sin than that of Pilate. He did not believe that Jesus was who he was and is. To accept Jesus as Lord and Saviour, and then give him less than total obedience is to chastise him in our lives and before men. May God give us grace and moral courage to stand for and with him who is truly Lord.

Sees need for church cooperation

Love must be received. You cannot put coins in a clenched fist.

Declining churches must be as willing to receive help as prospering ones must be to give it.

The Baptist association can help metropolitan missions in these ways:

1. Encourage and assist churches in transitional communities to discover the needs and opportunities of their locations.
2. Inform prospering churches of transitional community needs.
3. Relate stronger churches to weaker ones.
4. Correlate the response of the churches to the multiple needs.

We shall grow by penetrating the pagan world with the gospel in word and deed. Associated churches do well to show charity, especially to sister churches, to the household of faith. A Baptist church cannot cope with metropolitan mission needs alone. Our churches must respond in concert.
—F. Russell Bennett Jr., Associate Secretary, Department of Metropolitan Missions, Home Mission Board



Birds in flight

BY THELMA C. CARTER

Have you ever taken a moment to watch the birds flying about your yard? A sparrow flutters from a branch to the ground. A wren darts from a roof to a branch. A bluebird whirls in flight. A robin flies swiftly from the ground to a tree. They all move through the air in different ways.

All birds that fly are able to some extent both to flap their wings and to soar, or at least to glide. They are able to maneuver in and out of tight places, between crowded trees, buildings, and telephone wires in almost unbelievable ways.

Most small birds lift themselves from the ground and move through the air by flapping their wings to provide the necessary speed. Woodpeckers and finches flap their wings as they mount in the air. Then with wings folded, they soar or glide.

Soaring birds, such as the big falcon,

vulture, eagle, and hawk, fly by alternately beating their wings and then gliding. These birds usually have large wings.

The bald eagle, with a wingspread of seven to eight feet, is able to soar for long periods of time while looking for food. The speed with which big birds can dive down to trees and the earth for their prey is amazing. The Bible reminds us of this ability: "As swift as the eagle flieth" (Deuteronomy 28:49).

Small birds are able to fly between twenty and forty miles per hour. Larger birds fly up to fifty miles per hour. The mallard duck, golden plover, and hummingbird have been recorded at around sixty miles an hour. Teals can fly over seventy miles an hour. An amazing bird, the American swift, flies at around eighty miles per hour.

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A job well done

By LOIS ANNE WILLIAMS

One day a carpenter came to our house.

He brought a hammer and nails. "I'm going to build a porch," he said,

"Complete with nice handrails." I thought I'd sit and watch him Till he had the job all done. I didn't think it would take

Him long, once he had begun. But I was quite mistaken— It took a long, long time. But when he had it finished, The porch was really fine.

I guess that I learned something Which a carpenter can tell— It's not how quickly you do A job, but it is how well.

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Springtime

BY ELLEN EARNHARDT MORRISON

Using only letters found in the word **springtime**, can you complete all these other words?

- | | |
|---------|---------------------------------|
| S _____ | 1. To make vocal music |
| M _____ | 2. Flavor used in gum and candy |
| T _____ | 3. To decorate |
| P _____ | 4. An evergreen tree |
| R _____ | 5. Sound of a bell |
| T _____ | 6. A journey |
| P _____ | 7. Half a quart |
| T _____ | 8. What a clock tells |
| M _____ | 9. Place where metal is dug |
| G _____ | 10. To hold tightly |
| M _____ | 11. Light rain |
| S _____ | 12. To swirl |
| P _____ | 13. Tame animals |
| T _____ | 14. Joins together in a knot |
| P _____ | 15. Dock for boats |
| N _____ | 16. Bird's home |
| I _____ | 17. Part of your eye |
| P _____ | 18. Neat and tidy |
| G _____ | 19. A broad smile |
| R _____ | 20. Tears in cloth or seams |

Answers:

1. sing, 2. mint, 3. trim, 4. pine, 5. ring, 6. trip, 7. pint, 8. time, 9. mine, 10. grip, 11. mist, 12. spin, 13. pets, 14. ties, 15. pier, 16. nest, 17. iris, 18. prim, 19. grin, 20. rips.

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Deaths

DR. PAUL F. GEREN, 55, a native of El Dorado, Ark., who resigned June 20 as president of Stetson University, Deland, Fla., was killed July 22 in a two-car crash near London, Ky. Dr. Geren was the author of "Burma Diary," a best seller of the 1940's.

His wife, Elizabeth, 51, and daughter, Nancy, 17, were hospitalized.

ROBERT C. LOWE SR., 66, Little Rock, a member and deacon of Hebron Church, died June 22.

Survivors include his wife, Mrs. Irene Lowe; two sons, and a daughter.

MRS. LUCILLE WOOD GRIEBEL, 62, North Little Rock, died June 22. She was a member of Baring Cross Church.

Survivors include six sons, two daughters, and a brother.

NEWTON W. SHAW, 58, North Little Rock, died June 22. He was a member of Baring Cross Church, and a watchman in North Little Rock schools.

Survivors are his wife, Mrs. Estella Griffin Shaw, four sons, his father, six brothers, four sisters, and five grandchildren.

MRS. OLLIE BEATRICE RICHARDSON, 72, Little Rock, wife of Drew Richardson, died June 22.

A member of Winsome Bible Class and the Baptist Tabernacle, she is survived by her husband, a daughter, and two grandchildren.

FLOYD D. MCCULLOCH, 76, North Little Rock, died June 22.

He was a retired boilermaker for the Missouri Pacific Lines, a former North Little Rock alderman, and member of Central Church, North Little Rock. He was a former adult Sunday School superintendent, a member of U. E. Moore Bible Class, and a past master of Big Rock Masonic Lodge 633.

Survivors include his wife, Mrs. Suevella Tolleson McCulloch, a son, a daughter, and four stepdaughters.

HAROLD COOK, 41, Benton, died June 22.

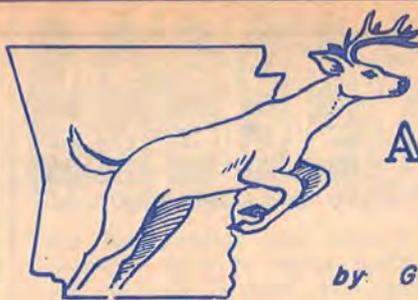
An employee of Reynolds Metals Company, he was a member of First Church, Benton, and a Mason.

Survivors include his wife, Mrs. Catherine Krticka Cook, two sons, a daughter, his parents, two brothers, two sisters, and his grandmother.

THOMAS O. LITTLE, 52, Little Rock, died June 21.

He was a member of Second Church, and the International Brotherhood of Electricians Local 295.

Survivors include his wife, Mrs. Dora Nolen Little; 3 sons, two daughters, two sisters, and two grandchildren.

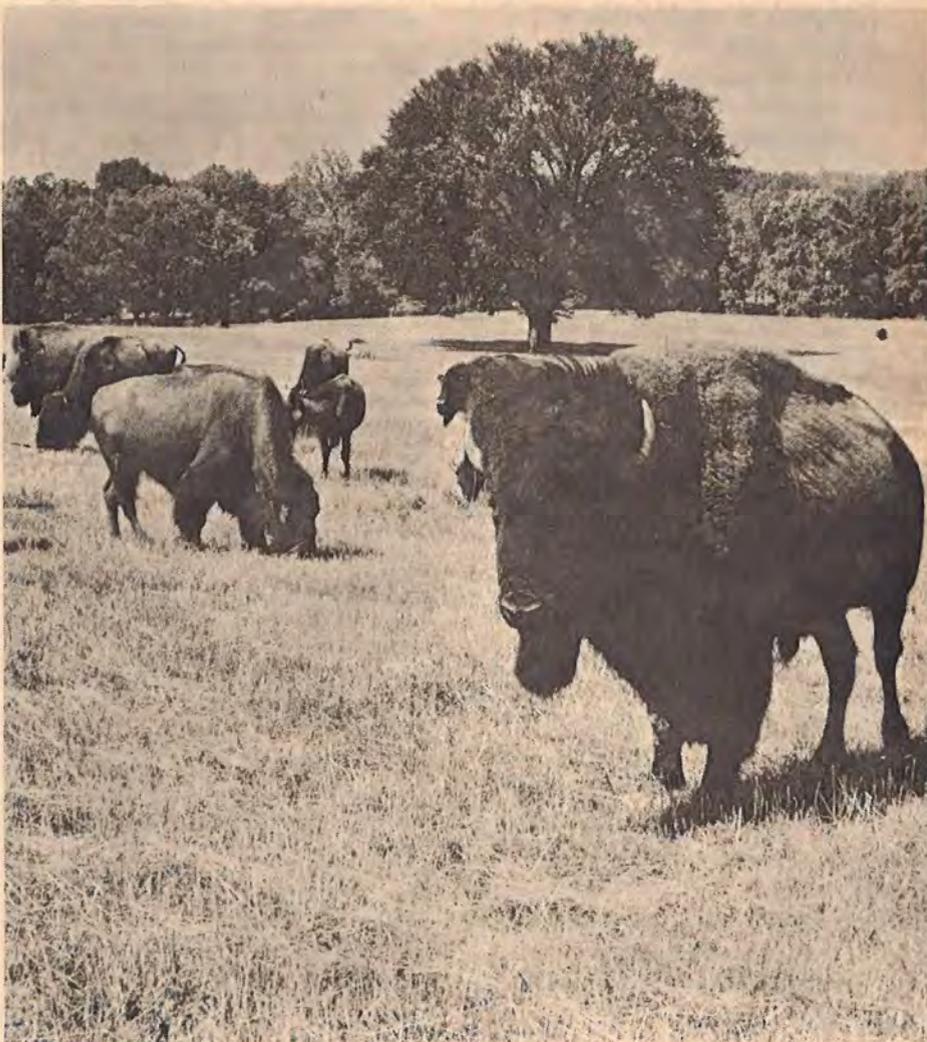


ARKANSAS OUTDOORS

by George Purvis



Buffalo avoids extinction



Buffaloes on the Ross Wilmoth Farm three miles north of Gentry, Arkansas.

The buffalo was the monarch of the North American continent. It was estimated that at one time they numbered about 60 million; the largest concentration of animals ever seen by civilized man. They are most often thought of as plains animals, but inhabited most of the continent.

Uncontrolled slaughter, by the white man, reduced the vast herds to far less than one thousand by the turn of this century. After having stood on the brink of extinction, the buffalo has now increased to many thousands and is not in danger of extermination. A return to great abundance would not be practical because their range requirements would conflict with man's current use of the land.

Buffaloes were invaluable sources of food and leather for American Indians, who especially sought out the rare albinos since it was believed that a prayer uttered over the white skin was practically assured of a favorable answer.

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ON THE MORALE SCENE

CHRISTIAN LIFE COMMISSION, SBC

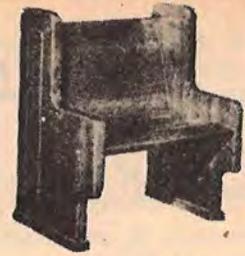
Alcohol and tobacco are the leading forms of drug addiction today, Dr. John D. Griffith, assistant professor of psychiatry at Vanderbilt University said recently. "Drug use is not restricted to students or criminals," he said. "Most of them are people like you." With the "missionary zeal" of a reformed smoker (he quit cigarettes last November), Griffith told of patients whose fingers have to be amputated "joint by joint" due to circulatory disorders caused by smoking—and who soon become adept at holding cigarettes in the stubs remaining after surgery. He continued, "That shows you how powerful even as innocuous a drug as tobacco can be over a period of years." Alcohol "exceeds all other drugs combined." Not only do more than half the 50,000 traffic fatalities annually involve drinking drivers, but "approximately half the pedestrians who are killed have had too much to drink." The danger of drug use is not that it causes people to become crazy, violent or crime-prone, Griffith said, but that it causes "self-destruction." Using drugs is "a form of social suicide" and the user is as bad off as "a man standing on a bridge threatening to jump."—Nashville Tennessean

Scientists will do "unpredictable violence to our environment" if they adopt the philosophy that "what man can do, he must do," Dr. Philip Abelson, editor of Science magazine, said recently at Vanderbilt University. "The big question is not whether man can learn to live with technology, but whether man can learn to live with man," Abelson, director of the geophysical laboratory at the Carnegie Institution of Washington, told students, faculty members and parents. Within the next 30 years there will be a "major industrial revolution in terms of the ways the needs of society are met," he said. The new age will call for men and women who "give their minds to science . . . but give their hearts to society."—Nashville Tennessean

"They're not arguing, he's just reminding him about associational youth night."



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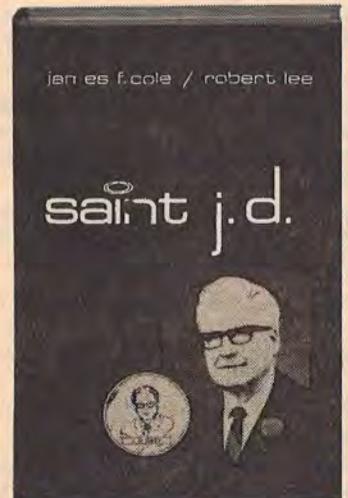
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Life and Work

June 29, 1969

Galatians 6:1-10;
I Peter 4:8-11

This lesson concludes the quarter's emphasis of "Our Ministry of Love." The three units in the quarter have given us the opportunity to study several meaningful passages. Today's study perhaps is the most needful of all the passages because of its relevance.

I. Bearing the burdens of others (Galatians 6:1-4)

One of the Christian's tasks is burden-bearing. Illustrations are numerous of Christians who have been overcome by a fault. The best of men may slip. The word translated "fault" or "slip-up" refers to a slip as might come to an individual on an icy road. When a brother sins we are not to condemn and judge but to help him in the process of restoration. We are to lift up the fallen. We are to be sympathetic.

Paul gave a word of warning: "...lest thou also be tempted" (v. 1c). Upon meeting a drunkard (excuse me, alcoholic) on one occasion, Dwight L. Moody said, "But by the grace of God there goes Dwight L. Moody." This remark indicated compassion. "Considering thyself" is an appropriate injunction.

Paul mentioned bearing the burdens of others (v. 2). When a man is carrying a very heavy load, we are to help him shoulder some of that load. When some crisis, sorrow, or heartache comes to a person, we are to help those who are "up against it." This is part of fulfilling the law of Christ because this is precisely what Christ would have done. We are following his example and teachings.

Paul gave a warning against conceit, pride, and arrogance (v. 3). Don't be self-deceived into thinking you are immune from perils of burdens in life. Sooner or later someone will need to comfort each of us.

II. Bearing our own burdens (Galatians 6:5, 6)

There are burdens which each man must bear for himself. Just as each soldier must carry his own pack, likewise the Christian soldier has a certain amount of burden he must bear.

In 1959 Bill Wade, then a professional football player, was principal speaker at the Religious Emphasis Week at Memphis State University. When a football player made a prayer request

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to Bill, he replied, "Now I don't mind praying for you, but I would be very much obliged if you would, do your own praying in this matter. I think you should assume more responsibility in praying for yourself."

You do not hear this kind of answer very often. Many times we agree to pray for someone and promptly forget about it. There are burdens we must bear for ourselves. This helps in our spiritual maturity.

III. Reaping in due season (Gal. 6:7-10)

Many Biblical expressions are oriented in farming terminology. Farming was a principal means of livelihood in Palestine in the first century. Paul stated that life is a process of sowing and reaping while in this earthly life, time and eternity.

Paul previously (v. 3) had mentioned self-deception. In verse 7 he stated flatly, "Be not deceived." He is assuming that many fit into this category. Still true, is it not? Man must realize what is at stake in the matter of living. God requires an accounting and he is not mocked (ridiculed or derided). The whole of life's experiences could be regarded as man's sowing time. The harvest will come at the judgment. Another great truth is that man does some reaping while in this earthly life.

When time is no more
Out in the realm where time
is no more,
The sun and the moon no longer
pursue
The courses assigned when time
was begun
That there should be light by day
and by night
With measures to go by to give
us the time.
One will pass from the earth
and its reach
And enter forever the timeless
estate.

—W. B. O'Neal

Paul stated that the two basic life principles were flesh and Spirit. When a person chooses one as opposed to the other he should keep in mind the time of harvest.

Verse 9 is an encouragement to keep serving Christ. At times seemingly the pagan is faring better in his life than the Christian. But Paul wrapped up quite a thought in the phrase "due season." Harvest will come only at the suitable time, when the time is ripe from God's point of reference. Paul stated, "Do not faint." We are not to let up or grow lax in the struggle against sin and evil. Our aim is to "do good unto all men, especially to them who are of the household of faith" (v. 10).

IV. Fervent love (I Peter 4:8-11)

Christ's church should be marked by deep love rather than hatred among the believers. This kind of love stems from God's very nature which is ours through the process of regeneration. Love is God. Forgiving love is placed in our hearts by the Holy Spirit. Our love overshadows the sins of others if we carry out the spirit of verse 8. Brotherly love should bind us lovingly to others in the body of Christ. Did not Christ tell Peter that we should forgive seventy times seven? (See Matt. 18:21, 22.)

Christians are to practice hospitality ungrudgingly or "unmurmuringly" to one another (v. 9). When we practice hospitality, leave off the grumbling. Instead of grumbling there should be graciousness.

Note the word "stewards" in verse 10. The steward owns nothing. He is responsible to the master of the house for managing the affairs of the master. We are recipients of the manifold grace of God. We are entrusted with the gospel. We are to dispense, preach, and share with others this glorious gospel.

The preacher (v. 11) is to preach as a man who knows beyond question that God has spoken to him. He will transmit God's message in complete reliance upon God's resources. The central theme of this message is Jesus Christ.

Conclusion:

Do our lives glorify Christ? Are we good witnesses for Christ? Does his love flow through us to others? Do we translate the intention of love into action?

The Bible speaks to our times

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

International

June 29, 1969

Luke 4:16-21;

Isaiah 5:16, 18, 20-23

We have not said enough when we say that Jesus became a man: he became a religious man, a Jewish man, a religious Jew of what we now call the first century. He speaks to all generations because he first spoke to his own generation; and if we are to understand what he is saying to us, we must first try to understand what he said to them. The New Testament is a record of what Jesus said to citizens of the first century—a record of their religious experiences with God. Indeed, the entire Bible is an inspired human record of human experiences with God and an inspired human interpretation of those experiences. The Bible contains true samples of religious faith.

Jesus was a true child of Israel, and truly a child of his age. He found his people in Galilee to be deeply religious with their cultural roots reaching back into ancient Hebrew history as recorded in Old Testament books of history and interpreted in Old Testament prophetic writings. He projected his own ministry among his own people in keeping with his own spiritual interpretation of the Old Testament.

Jesus' self-interpretation (Luke 4:16-21)

1. Indorsement of Old Testament religion. (1) He put his approval on Old Testament law by remembering "the Sabbath day to keep it holy." (2) He put his approval on the religious customs of his people by regular attendance at synagogue worship services. (3) He put his approval on Jewish respect for the Old Testament by reading from it in a public worship service. (4) He put his approval on Isaiah's

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prophetic insight by structuring his public ministry in keeping with the guidelines from the prophet's words.

2. Declaration of Old Testament fulfillment. Jesus himself was the fulfillment of Old Testament messianic and suffering servant expectations, a new and spiritual prophet, priest and king over a new and spiritual Israel.

3. Interpretation of Old Testament writings. Jesus interpreted the passage from Isaiah 61 in the light of his own experience. The prophet wrote that God had anointed him to preach to the poor,

proclaim release to captives, recovery of sight to blind, and liberate the bruised; but Jesus gave a spiritual interpretation of that commission in saying that they were fulfilled in his character and work.

Isaiah's preaching (Isaiah 5:16-23)

Isaiah fervently affirmed to his own generation that God is morally upright and demands that his people strive to be morally upright also. The prophet would put full approval on John's statement that a man who keeps on walking in moral darkness while claiming to be in fellowship with God is a liar (I John 1:6).

1. The prophet denounced wicked men of his day who were so harnessed to their sin as to furnish the horsepower for its promotion (v. 16).

2. He denounced those of his day who advocated topsy-turvy morality, calling evil good and vice versa. Some of the advocates of a new morality for our day

seem to think that they have found a new approach to higher morality by attacking the old standards; Isaiah confronted this same breed twenty-six centuries ago.

3. He denounced those who judged themselves to be wise and prudent, men who rejected God's wisdom and morality and set about to establish their own (v. 21).

4. He denounced those who took pride in their heavy drinking. Times like these demand steady mind and ready wills, but strong drink produces unstable minds and unreliable wills.

5. He denounced judges who for a bribe pervert justice. Because of a conflict of interests they justify the wicked and deprive a good man of his just dues.

Conclusions

1. Isaiah spoke to his own generation and interpreted to his people the moral demands of a moral God.

2. Isaiah also wrote passages which Jesus applied to his own character and ministry.

3. Jesus interpreted the Old Testament in such a way as to let it speak to his own generation.

4. The entire Bible has something to say to this generation—something important—and we will find our way out of our difficulties if we listen and obey.

5. The God who spoke through the prophets and finally through Christ still speaks, just as the Bible which was written by prophets and apostles still speaks to those who have ears that listen, hearts that believe, and wills that obey.

Missionary notes

Rev. and Mrs. Herbert T. Blanton, Southern Baptist missionary associates, have completed orientation at Ridgecrest (N. C.) Baptist Assembly and left for the Bahamas, where he will teach at the Baptist high school in Nassau (address: Box 1644, Nassau, New Providence, Bahamas). Born in Grover, N. C., Mr. Blanton grew up in Miami, Fla. Mrs. Blanton, the former Betty Steely, was born in Almyra, Ark., and lived there and in Calico Rock and Mountain View,

Ark., while growing up. When they were employed by the Foreign Mission Board in December, 1968, both taught in the public schools of Mansfield, Ark., and he pastored Palestine Church, Greenwood, Ark.

Rev. and Mrs. Lonnie A. Doyle, Jr., Southern Baptist missionaries to Equatorial Brazil, are returning to the States for furlough (address: c/o Mr. L. A. Doyle, Midway, Ark., 72651). Son of a Baptist minister, Mr. Doyle was born in Clinton, Miss., and reared in Anson, Tex. Mrs. Doyle is the former Janelle

Hartwick, of Anson. They were appointed by the Foreign Mission Board in 1949.

Rev. and Mrs. John D. Floyd, Southern Baptist missionaries to the Philippines, were scheduled to arrive in the States on May 27 for furlough (address: 111 Frances St., Hot Springs, Ark., 71901). An Arkansan, he was born in Lockesburg and reared in Hot Springs. She is the former Helen Nutt, of Mineral Springs, Ark. When they were appointed by the Foreign Mission Board in 1965, he was pastor of Denman Avenue Church, Lufkin, Tex.

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A Smile or Two



Togetherhness

When the little girl returned home from her first day at school, her father asked her what she had done.

"I did what all the other children did," said the little girl.

"That's good," smiled the father proudly. "What was it that you all did?"

"We cried," said the little girl.

Poor shepherd

Teacher: "Sam, if there were eleven sheep in a field and six jumped the fence, how many would be left?"

Sam: "None."

Teacher: "You don't know arithmetic very well."

Sam: "No, ma'am, I don't. But you don't know sheep."

A way out

The law professor was lecturing on courtroom procedure.

"When you are fighting a case and you have facts on your side, hammer on the facts. If you have the law on your side, hammer on the law."

"But what happens if you don't have facts or the law on your side?" asked a curious student. "Then what do you do?"

"In a case like that," said the professor, "hammer on the table."

Attendance Report

June 15, 1969

Church	Sunday School	Training Union	Ch. Admns.
Alicia	78	62	
Arkadelphia, Shiloh	21	7	
Berryville			
First	127	51	
Freeman Heights	101	33	
Rock Springs	70	37	
Camden, Cullendale First	356	96	
Cherokee Village	69	22	
Crossett			
First	435	144	2
Mt. Olive	229	117	2
Dumas, First	223	43	11
El Dorado, Caledonia	41	23	
Fayetteville, First	488	115	4
Forrest City, First	445		3
Ft. Smith, First	1,071	368	5
Gentry, First	132	52	
Green Forest, First	141	45	
Greenwood, First	272	95	
Harrison, Eagle Heights	195	62	
Hope, First	416	150	5
Hot Springs			
Grand Avenue	192		
Piney	193	82	3
Jacksonville, First	381	92	1
Jonesboro, Central	395	126	1
Lake Hamilton	109	30	
Little Rock			
Archview	121	58	2
Crystal Hill	131	82	2
Life Line	424	120	2
Rosedale	175	75	3
Marked Tree			
First	142	42	
Neiswander	103	46	2
Monticello			
Northside	74	44	1
Second	209	95	1
North Little Rock			
Baring Cross	509	141	6
South Side Chapel	37	30	5
Calvary	371	142	
Gravel Ridge	165	103	4
Harmony	57	23	
Highway	154	74	
Levy	365	108	3
Park Hill	640	169	1
Sixteenth Street	39	34	1
Sylvan Hills	209	72	
Paragould, East Side	388	105	
Paris, First	291	108	
Pine Bluff			
East Side	113	54	5
First	536	99	2
Green Meadows	68	30	
Second	179	74	3
Watson Chapel	173	84	
Springdale			
Berry Street	84	25	
Caudle Avenue	96	23	
Elmdale	301	81	2
First	364	63	1
Tillar, First	88	26	1
Van Buren			
First	372	149	4
Jesse Turner Mission	5		
Chapel	33		
Vandervoort, First	50	27	
Warren			
First	341	104	2
Southside Mission	55	57	
Westside	65	31	
West Memphis, Calvary	297	65	

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One-upmanship

Two actors discussed their respective psychiatrists. One said: "My analyst is the strongest man in the world. He could destroy your analyst while holding one hand behind his back."

The second said: "That may be true, but my analyst can cure him of his obvious aggressions."

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In the world of religion

Christian Scientists hear black plea

Negro churchmen were allowed to interrupt the annual meeting of the First Church of Christ, Scientist and present a list of demands.

It marked a first in the heretofore closed sessions where 10,000 of the faithful gathered for a four-day meeting.

Shortly after 3 p.m. the Negro visitors dramatically confronted security officials to gain entrance to the packed assembly.

The 15 men and women of the Metropolitan Boston Committee of Black Churchmen were first denied permission to enter the church or to disrupt the meetings. When allowed to speak they demanded \$100 million from churches and synagogues in Boston, among other things, to be earmarked for the committee.—(EP)

United Methodists vote Forman funds

The governing body of a United Methodist congregation in Greenwich Village here has voted \$30,000 to the National Black Economic Development Conference The Interreligious foundation for Community Organization, and the Black Panthers.

The action by the administrative board of Washington Square United Methodist church, which allocates \$15,000 to James Forman for the work of NBEDC, \$10,000 to IFCO, and \$5,000 to James Forman for the work of NBEDC, \$10,000 to IFCO, and \$5,000 to the New York Chapter of the Black Panther Party, must be approved by the church's board of trustees.

The funds—all to be given with no restrictions on their use—would come from accumulated interest on \$500,000 in endowment funds. (EP)

British boys help buy mission boat

Baptist boys ages 8 to 11 in Great Britain set out to raise 4,000 pounds (\$9,600) to provide a seagoing cabin cruiser for missionary work in Brazil. The 30-foot vessel, fitted with two berths and an inboard motor, is essential to Baptist work in some areas of the South American country.

When the drive for funds was over, the boys found they had oversubscribed their goal. They donated 4,600 pounds to the Baptist Missionary Society in London, which sponsors missionary work in Brazil.

Now the boys, all members of Boys' Brigade companies in various local

churches, are to hold a thanksgiving service for the oversuccess of their effort. About 600 boys and their leaders are expected to attend.

Since 1952, about 85,000 pounds has been collected for missions by members of Boys' Brigade. (EBPS)

Church faces crisis

NEW BRUNSWICK, N. J.—After hours of heated debate, the General Synod of the Reformed Church in America adopted a "plan for understanding" which could result in the eventual dissolution of the historic church.

The plan calls for a committee of 18 to be named to "explore every possibility for understanding and reconciliation within the RCA." However, if differences within the denomination appear to be irreconcilable and non-negotiable, another committee of 18 may be appointed in 1970 to draft a plan for the orderly dissolution of the Reformed Church in America, that plan to be reported to the Synod of 1971. (EP)

Giving increases; membership drops

TORONTO, Ont.—Although Canadian Presbyterians gave more money to their church than ever before during 1968, membership dropped 3,428 to 194,444 communicants.

Delegates to the 95th annual General Assembly here learned that the number of households decreased by 1,442 to 128,685, the number of elders increased by 57 to 11,927, and the number of ministers increased by three to 845. Baptisms were down 378 to 6,426. There were also 11 fewer congregations.

Members contributed \$16,296,543 for all purposes, an increase over 1967 of \$611,533. However, for the General Assembly budget, the amount decreased by \$17,320 to \$2,018,181. An offering of \$141,000 for Nigeria-Biafra relief, however, made it the best year for giving in the church's history (EP)

Presbyterians decline to press charges

PHILADELPHIA—United Presbyterian officials will not press charges of theft against a National Black Economic Development Conference member who walked out of a church office with an electric typewriter after making demands upon the denomination's publishing house.

A Church statement said it assumed Muhammed Kenyatta had "borrowed" the typewriter "as a show of good faith" and would return it. Mr. Kenyatta is a member of the NBEDC's national steering committee, and heads the Conference's Philadelphia activities.

In addition to \$80 million already asked of the United Presbyterian Church, Mr. Kenyatta presented demands that asked Westminster Press (the publishing house) to print 5 million copies of the Black Manifesto and give \$20,000 and use of buildings for NBEDC area staff. A mimeograph machine, a typewriter were demanded immediately "as a show of good faith to be used in producing educational materials for black children in the Philadelphia area." (EP)

Public school ends court defiance

BOSTON—The School Committee of Leyden, Mass., voted unanimously to instruct the town's teachers "to discontinue prayer and Bible readings in the classrooms for the remainder of the present school year."

A reversal of an earlier vote in favor of classroom prayer, the committee's action ended a week-long defiance of U.S. Supreme Court decisions. It followed a demand by Commissioner Neil V. Sullivan of the Massachusetts Department of Education that prayer recitations in the Leyden Elementary School be discontinued. (EP)

American teaches at Barcelona

Thomas W. Hunt of Ft. Worth, Tex., USA, will teach at the Spanish Baptist Theological Seminary in Barcelona during his sabbatical year, 1969-70. Hunt is associate professor of piano and organ in the school of church music at Southwestern Baptist Theological Seminary. (EBPS)

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