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September 2, 1971

Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE

September 2, 1971

The educated man



ELM

The late Dean Crain, South Carolina preacher-humorist, used to describe the educated man as "one that can read and write and tell the time of day." But, of course, it takes more now to be "educated" than it used to.

A committee from the faculties of Andover, Exeter, Lawrenceville, Harvard, Princeton, and Yale recently did some study as to what it means to be liberally educated. Here are some of their conclusions:

"The liberally educated man is articulate, both in speech and in writing. He has a feel for language, a respect for clarity and directness of expression, and a knowledge of some language other than his own.

"He is at home in the world of quantity, number, and measurement. He thinks rationally, logically, objectively, and knows the difference between fact and opinion. When occasion demands, however, his thought is imaginative and creative rather than logical.

"He is perceptive, sensitive to form, and affected by beauty. His mind is flexible and adaptable, curious, and independent.

"He knows much about the world of nature and the world of man, about the culture of which he is a part, but he is never merely 'well informed.' He can use what he knows with judgment and discrimination.

"He thinks of his business or profession, his family life, and his avocations as parts of a larger whole, parts of a purpose which he has made his own. Whether making a professional or personal decision, he acts with maturity, balance, and perspective, which come ultimately from his knowledge of other persons, other problems, and other times and places.

"He has convictions which are reasoned, although he cannot always prove them. He is tolerant about the beliefs of others because he respects sincerity and is not afraid of ideas.

"He has values and he can communicate them to others not only by word but by example. His personal standards are high; nothing short of excellence will satisfy him. Service to his society or his God, not personal satisfaction alone, is the purpose of his excelling.

"Above all, the liberally educated man is never a type. He is always a unique person, vivid in his distinction from other similarly educated persons, while sharing with them the traits already mentioned."

Yeah. As we were saying, it takes more to be an educated man today.

Erwin L. McDonald

In this issue

- A list of times and places for associational meetings throughout the state is carried on pages 6 and 7.
- The latest VIEWpoll shows that a majority of pastors and Sunday School teachers feel that courts are "not harsh enough" with lawbreakers. The statistics are on page 5.
- On the cover this week is Jesse S. Reed, director of evangelism for the Arkansas Baptist State Convention, who has been advanced to the status of a department head by the Executive Board. More about Mr. Reed is found in a story on page 11.
- Quitman Church has demonstrated how much a small church can do for missions after being inspired by missionaries. A report is found on page 11.
- A review and analysis of SBC presidential addresses from 1950 to 1970 is the subject of an article by Robert Hartsell, an assistant professor at Southern State College. It begins on page 13.
- An Irish Baptist, Joshua Thompson, had comments for local newsmen on the discord in his country as he visited Arkansas last week. See page 18 for what he had to say.
- A rapid exodus from the ministry has alarmed denominational leaders. A report on the cause, as told to the Home Missions Board, is on page 20.

Arkansas Baptist NEWSMAGAZINE

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

On pledging and paying our goal

"It is easy to raise money on paper," someone has said. "But pledging and paying are two different things."

It appears now that Baptists of Arkansas, through their churches, will pledge the \$4 million being sought for the Ouachita-Southern Advancement Campaign, in the near future. Campaign leaders expect to complete the pledges by Dec. 31. Here is how this part of the fund raising is expected to come about:

There are 122 churches of the Arkansas Baptist State Convention whose annual budget receipts in 1970 were above \$50,000 each. These churches are being asked to pledge amounts equivalent to 20 percent of their 1970 undesignated receipts. This would assure pledges totaling \$2,530,000.

Another \$1,448,399 in pledges is being sought from the 1,068 churches whose 1970 budgets were under \$50,000 each. This can come to pass if each of these churches will pledge 13 1/3 percent of their 1970 undesignated receipts. And this would bring total church pledges to just under \$4 million—to \$3,978,399.

Now, with this amount pledged—"on paper"—can it be expected that the pledges will actually be paid? It is true that the pledges are not legally binding and no church could ever be forced to pay if for any reason it decided it did not wish to. But, we predict

that our churches will come through with their pledges.

Aside from the basic integrity of our autonomous churches, there are certain other factors pointing to the fulfillment of the pledges. First of all, there are the well-known needs of Ouachita University and Southern College for these funds, to be distributed, it is recommended, 75 percent to Ouachita and 25 percent to Southern. (Ouachita will use her part of the funds to build a new and adequate student center, a fine arts center, a new classroom and office building, to strengthen academic needs, and to beautify the campus. Southern College will construct a new auditorium and fine arts center, renovate married-student housing, and complete its Community of Science complexes.)

Another favorable factor to payment of the pledges is that they may be paid over a period of from three to five years. Still another is that most of the pastors and many of the other leaders of the churches are alumni of our two colleges.

Still another factor is that the eyes of the Southern Baptist Convention are on Arkansas Baptists. We will be showing what is possible when Baptists put their heads and their hearts together for so great a Christian undertaking.

The genuine Christian image

Four young people gave their personal Christian testimonies at a regular service of their church. For three of them, looking and sounding "hippie" was obviously the big thing. It was "so cool," they said, to be followers of Christ.

The other youth, a young man wearing a conventional—not hippie—hair-do and with clothing that made no particular splash, used ordinary language to express himself. In deepest humility he said essentially one thing: Being Christian is a matter of "Christ in me."

But the "cool" cats needed interpreters. Their witness was rather far removed from the plain and simple language of the New Testament.

Being Christian is being Christlike in attitude and in conduct. Christianity is not a matter of how one wears his hair, whether long or short, or of his speech or language pattern, "cool" or conventional. It is a matter, as the young man said, of "Christ in me." Certainly it is not blowing bubbles in the baptismal pool, as certain "Jesus freaks" are reported to have done recently in a nearby state. Nor is it letting one's hair mat and ignoring the common decency of taking a bath once in a while.

"Christ in me" is not living life on the lower-animal level, just "doing what comes naturally," if the New Testament is still in effect. And neither is it abandoning oneself to look like swine or other of the lower animals.

Most of all, being Christian is not turning your back on the institutional church. For the institutional church was ordained of God with Christ as its chief cornerstone.

Fortunately, most of our young people here in Arkansas have not succumbed to the hippie craze. The genuine Christian experiences of our youth and their thrilling testimonies, backed by positive, Christ-like living, are making a great impact on the rest of us in our local churches and communities. Many a band of joyful young people are coming back to their home churches from camp, choir tour, etc., to say openly and proudly how much Christ means to them in their daily lives. Wherever such young people go, they make an indelible imprint as they exhibit common courtesy—now becoming more and more uncommon—and Christian dignity.

Whatever anyone may say about being Christian, it does mean, above everything else, "Christ in me."

I must say it!

Theological stance and a plea for unity

(First of a series)



Dr. Ashcraft

Baptists often differ on the things upon which they mutually agree. Sounds queer but the controversy rages, often not on the issue but upon the terminology. If there is agreement on the meaning of the terms the luxury of controversy may be denied the opponents.

We have invented (I have found no such terms in the Bible) ambiguous terms in theology which have added to our sorrows. Terminology

such as *fundamental*, *ultra-conservative*, *conservative*, *liberal*, and *ultra-liberal*, form many camps, inviting division within the Body of Christ.

For centuries Baptists have encouraged religious freedom, academic and editorial freedom, individual Bible study and freedom to interpret the Bible for themselves. Our belief in the priesthood of all believers, our belief in the indwelling Spirit in every believer, our accessibility to so many fine versions of the Bible has caused us to rule out all human intermediaries between God and man in our Baptist fellowship. Baptists do not employ others to do their thinking, voting, or Bible study.

We, as Baptists, have made a career of being free people in a free nation, in a free religion, with free Bibles on every hand. So it is not difficult to understand why there are so many opinions, viewpoints and theological stances. It would be abnormal for all of us to agree on all things.



CHRISTIAN LIFE COMMISSION, SBC

AMERICA'S "SECOND MOST COSTLY WAR"—A study compiled by the Library of Congress for the Senate Foreign Relations Committee calls the Vietnam war "the second most expensive war in American history," surpassed only by World War II.

U.S. military costs: \$119.7 billion from 1965 through mid-1971. Veterans' benefits to the 2.4 million men who served in Vietnam through the end of 1970 and their survivors will add at least another \$60 billion over the next 100 years.

U.S. economic aid: \$3.5 billion to Vietnam, Laos, and Cambodia.

U.S. casualties: 44,610 killed in battle; 295,506 wounded through February, 1971. Another 9,305 men died of "nonhostile" causes.

American combat deaths totaled 53,402 in World War I; 291,557 in World War II; 33,620 in the Korean War.

Allied casualties: 135,970 South Vietnamese killed; 336,043 wounded. "Third nation" casualties: 4,330 killed; 10,367 wounded.

Enemy casualties: 714,984 killed.

U.S. aircraft losses: 3,284 fixed-wing airplanes and 4,318 helicopters as of March, 1971. Total value: \$5.7 billion. Losses were more than double the 3,314 aircraft destroyed during the Korean War, but far below the 45,806 lost in World War II.

Munitions expended: 11.4 million tons from the ground, air and at sea, 1965 through 1970—more than in any other war in U.S. history. The 5.6 million tons fired from the air was more than double the 2.2 million tons expended in World War II and 5 times the 1 million tons of the Korean War. Ground munitions in Vietnam totaled 5.8 million tons (4 million tons, World War II; 2.1 million in Korea).

Defoliation: 5.2 million acres of

Likewise, it would be equally abnormal in such a free spirit of inquiry if we did not come to the same firm conclusions on the great flowing streams of revealed truth upon which all the spiritually enlightened children of God have found to be trustworthy and true.

Brands, labels, stigmas, markings and theological indexes are unfortunate, divisive, and inadequate. Very few Baptists could be adequately classified by any one label and who is master enough or authorized to do so?

Is it safe to say, however, that most Baptists agree that the *Baptist Faith and Message* statement represents about as closely as possible the beliefs of us all corporately. Is it not true that this document identifies and describes a Baptist about as well as any statement which could be formulated? I believe so and I also believe that most Baptists can live under that roof with their fellow-Baptists and never sacrifice or compromise one living conviction of their souls.

For the sake of our great fellowship, our noble institutions, our delightful missionaries, and our dream of world conquest to reach people, can we not be flexible enough in spirit and yet firm enough in our common faith to accept each other as well as ourselves?

History is replete with churches and denominations who carried their points but lost their witness.

I must say it! — Charles H. Ashcraft, Executive Secretary.

forest land and 562,166 acres of crop land were treated with herbicides.

Civilian casualties: The study cites the Senate Refugee Subcommittee estimate of more than 1 million, including 325,000 killed.

(U.S. News & World Report, July 26, 1971)

The people speak

Quotable Quotes

Almost one out of five American adults continues his education in an organized way on a part-time basis each year. This is another clue to the fact that we are a part of a society in which education is emerging as a major and pervasive force.

We seem to be phasing out of a period in which political and economic institutions have been dominant in our society and entering a period in which education is becoming the dominant social institution.—Alan B. Knox, Columbia University, Teachers College.

Feltenberger called to El Dorado post

First Church, El Dorado, has called James Feltenberger as minister of music and youth. He has served in this position at First Church, Jonesboro, La., for the past three years.

Mr. Feltenberger, a native of Pollock, La., holds the B.M. degree from Louisiana Tech, and has completed course work for the master of musical arts degree. His wife, the former Glenda Kirkpatrick, holds the B.M. degree in piano from Louisiana Tech, and is also a candidate for the M.M.A. degree.

Mr. Feltenberger has also served as director of choral music for churches in Mississippi and Louisiana.

Revivals

Leslie, First, Aug. 16-22; Bill Fleming, evangelist, Peggy Hammond, song leader; 13 professions of faith, 3 by letter 1 by statement, many rededications.

First Church, Hoxie, Aug. 16-22; Rick Ingle, Denton, Tex., evangelist, Pastor James H. Fitzgerald, singer; 33 professions of faith, 30 rededications.

Buckner news

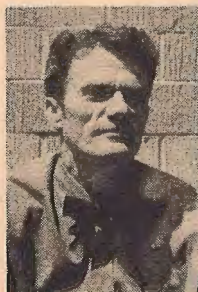
Registration totals 174 for Buckner camp

Registration for the Buckner Association summer camp at Baptist Vista totaled 174. There were 26 professions of faith, 21 dedications and three volunteers for special services.

Roy Gean Law, pastor of First Church, Ozark, was camp pastor and Max Alexander, from Bangkok, Thailand, was the mission speaker.

Melvin McCann has accepted the call of Pleasant Grove #3 Church, and is now living on the church field. Mr. and Mrs. McCann come from California.—Elva Adams, Superintendent of Missions, Buckner Baptist Association

Sanders licensed



Mr. Sanders

Rowe's Chapel Church, Rt. 1 Monette, licensed L. E. Sanders to preach recently. Mr. Sanders' ministry will be unique as he is confined to a wheel chair and has been for 26 years. He is the son of the late Walter and Bessie Sanders. Dale Mur-

phy is pastor of Rowe's Chapel.

Woman's viewpoint

Strange fruit on a melon vine

By Iris O'Neal Bowen



Mrs. Bowen

One bountiful summer, Dad's garden was exerting all its know-how, trying to be the most productive one in Salem, up in North Arkansas. Now, the garden was all that separated our house from the yard of the neighbor to the west, who was about as big a cut-up as Dad. Much of their spare time that summer was spent arguing over their gardens.

Dad made the mistake of planting his watermelon row too close to the fence and in due course one of the vines climbed the fence and crawled down in the neighbor's yard where a healthy young melon soon appeared!

Neighbor immediately claimed the melon, since it was on his property, and Dad stood up and said "tweren't so," since it was his vine, which had originated in his very own garden!

They parried their argument about for some time, while that little melon just kept on growing!

Then one morning we were amazed to find things on that melon vine that had not been there the day before. Someone, (we never found out who, for sure) had painstakingly tied on that melon vine every sort of vegetable Dad had in his garden—tomatoes, onions, green beans, okra, cucumbers, even a cabbage head or two!

Everyone was "astonished," as the Bible says, and a lot of folks came to see our mixed vegetable vine. Neighbor, all the while, disavowed any connection with the affair, and the best I remember, when the melon in question got ripe, Dad climbed over the fence, plunked it and picked it and presented it with a great flourish to the neighbor!

I thought about Dad's vine with its assortment of strange fruit tonight as our pastor read Isaiah 5:4: "What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

As we have been studying Jeremiah lately in Sunday School, as he tries to persuade the Israelites to return to God, I see in a new light how God planted his vineyard—doing everything necessary to produce good fruit, but the grapes were small and bitter to the taste—and God asks, "What could have been done more?"

God always does his part! If our fruit is not the very best, we cannot blame him!

BAPTIST VIEWpoll

Baptists want stronger treatment for criminals

By Ken Hayes

NASHVILLE (BP)—The overwhelming majority of Southern Baptist pastors and Sunday School teachers polled in a recent survey feel that the courts are "not harsh enough" with criminals.

The Baptist VIEWpoll's national sample of pastors and Sunday School teachers was asked this question: "In general, do you think the courts in your area deal too harshly, or not harshly enough with criminals?"

"Not harsh enough" was the response of 80.6 per cent of the pastors and 80.8 per cent of the Sunday School teachers.

There were those on the panel (14.8 per cent of the pastors and 16.2 per cent of the teachers) who feel that the courts in their area deal "about right" with criminals.

Only a few, 3.6 per cent of the pastors and 2.2 per cent of the teachers, had "no opinion" on this current social issue.

The Gallup Poll reports that three fourths of the United States adult population agrees with the VIEWpoll panel that the courts in their area do not deal harshly enough with criminals.

Findings for this report are based on 91 per cent response from the Baptist VIEWpoll panel, composed of approximately 300 pastors and 300 Sunday School teachers selected to represent a cross section of persons holding those leadership positions in the Southern Baptist Convention.

Calvary, Corning calls Passmore



J. D. Passmore has been called as pastor of Calvary Church, Corning, in Current River Association.

Mr. Passmore

Mr. Passmore has been pastor of Woodland Heights Church, Harrison, for the past 26 months. During that time 34 people joined the church. The entire church plant was brick veneered and the parking lot paved.

He worked with the older people that live in a housing project nearby, teaching a Bible class and ministering to them as their pastor or chaplain.

Before going to Woodland Heights, Mr. Passmore served in pioneer mission work in Washington State, where he helped establish two new churches and led a mission until it became a church.

The Passmores have four children, Margaret, a student at Southern Baptist College; Jey Dee, a junior in high school; Paula, a second-grader, and Timothy, who will be in the first grade.

Mrs. Passmore is the former Helen Holland of Perryville.

Licensed to preach

George Efurd was licensed to preach recently by Trinity Church, Malvern. He is the 19-year-old son of Mrs. James Glen Efurd and the late Mr. Efurd.

Mr. Efurd is attending Henderson State College, and plans to enter a seminary upon graduation.

Orville E. Castleberry is pastor of Trinity Church.



Mr. Efurd



Mr. Viettoe

Viettoe licensed

Providence Church, Jonesboro, has licensed Danny Viettoe to preach. Mr. Viettoe, a 1967 graduate of Bay High School, has completed a three-year tour of duty in the Armed Forces, including a year in Vietnam.

Pastor of the Providence Church is James Holcomb.

September

25-26

BUCKVILLE

Rock Springs

October

6-7

VAN BUREN

Bee Branch

7-8

BIG CREEK

7 - Mammoth Spring

8 - Mt. Zion

11

ARKANSAS VALLEY

Hughes, First

11

CAREY

Thornton, First

11-12

BENTON COUNTY

Sunnyside, Rogers

11-12

CARROLL COUNTY

Rock Springs

11-12

CENTENNIAL

11 - Gillett

12 - DeWitt, First

11-12

CONCORD

11 - Lavaca, First

12 - Trinity, Fort Smith

11-12

CURRENT RIVER

11 - Calvary, Corning

12 - Reyno

11-12

DARDANELLE-RUSSELLVILLE

Atkins, First

11-12

LITTLE RIVER

11 - Nashville, First

12 - Ashdown, First

11-12

NORTH PULASKI

Sylvan Hills

11-12

OUACHITA

11 - Mena, First

12 - DeQueen, First

11-12-13

INDEPENDENCE

11 - White River, Oil Trough

12 - Ruddell Hill, Batesville

13 - West, Batesville

12

CAROLINE

Carlisle, First

12

CLEAR CREEK

Mulberry, First

12,14

BUCKNER

12 - Hartford, First

14 - Pleasant Grove No. 2, Abbott

13-14

DELTA

13 - Kelso, Rohwer

14 - Montrose

14

BOONE-NEWTON

Harrison, First

14

CENTRAL

Highland Heights, Benton

14

HOPE

Bradley

14

RED RIVER

Park Hill, Arkadelphia

14-15

CADDO RIVER

Pencil Bluff, First

14-15

ROCKY BAYOU

14 - Belview

15 - Oxford

14-15

WASHINGTON-MADISON

West Fork

18-19

ASHLEY COUNTY

18 - Hamburg, First

19 - North Crossett, First

18-19

BLACK RIVER

18 - Imboden, First

19 - Grubbs, First

18-19

CALVARY

Beebe, First

18-19

GAINESVILLE

Greenway

18-19

GREENE COUNTY

West View, Paragould

Annual meetings

18-19	LIBERTY	18 - Temple, Camden 19 - Immanuel, El Dorado 19 - Norphlet, First
18-19	MISSISSIPPI	Manila, First
18-19	MOUNT ZION	18 - Central, Jonesboro 19 - North Main, Jonesboro
18-19	PULASKI	Archview, Little Rock
18-20	LITTLE RED RIVER	Southside, Heber Springs
18,21	CONWAY-PERRY	18 - Plumerville, First 21 - Harmony, Perryville
18-19,21	FAULKNER	18 - Wooster 19 - Holland 21 - Conway, Second
18-19,21	TRINITY	18 - Pleasant Grove 19 - Tyrone, First 21 - Lebanon
18-19,21	WHITE RIVER	18 - Flippin 19 - Hopewell 21 - Yellville, First
21-22	BARTHOLOMEW	21 - Monticello, First 22 - Immanuel, Warren
25	HARMONY	Immanuel, Pine Bluff
25-26	TRI-COUNTY	25 - Emmanuel, Forrest City 26 - West Memphis, Second

Baptist beliefs

Right-side-up

By Herschel H. Hobbs

"These that have turned the world upside down are come hither also."— Acts 17:6

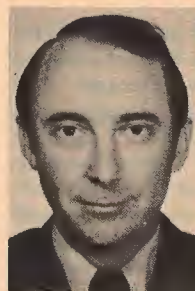
This accusation was brought by the rabble rousers (v. 5) against Paul and his fellowworkers. Perhaps they had heard of the trouble in Philippi (Acts 16:19ff.). Also not long before this (about A.D. 49) Claudius Caesar had issued a decree expelling all Jews from Rome (Acts 18:2). Suetonius says that it was done because of riots by the Jews against the preaching of one Chrestus. Evidently Christians had been preaching Christ there.

Now Paul and his group who had been the center of a riotous disturbance in Philippi were preaching Christ in Thessalonica. Again as in Rome the Jews had incited a riot. Thus it was that this charge plus the fact that they preached Jesus as a king could form a basis for a serious charge of violating Roman law. That the politarchs (city rulers) did not move more vigorously against Paul suggests that they did not believe the charges (Acts 17:8-10).

But what about this "upside down" business? All that Paul had done in Philippi was to free a poor girl from a condition which enabled men to exploit her for gain (Acts 16:16-18). In Thessalonica he preached Christ not as a political rival of Caesar, but as God's suffering Messiah for men's sins. The fact is that in both cases he was changing the status quo. The world was wrong-side-up, "world" in this sense meaning the Roman empire. So rather than to turn the world upside down, he was turning it right-side-up.

When the gospel dares to challenge the status quo, no matter how evil it may be, Christian people can always expect to be opposed by those who stand to lose by change. Of course, the opponents will do so in the name of some high-sounding slogan, usually economic or political. In such case the Lord's people must listen, not to the voice of selfish interests, but to the voice of a loving, redeeming God.

Kendell Black to Harrison pastorate



Mr. Black

Kendell Black, pastor of Lakeside Church, Hot Springs, has resigned to become pastor of Eagle Heights Church, Harrison.

During his almost three years' ministry at Lakeside there were 185 additions to the church. Under his leadership

an educational building was completed and the church voted to build a new auditorium, construction to begin soon.

Mr. Black attended the University of Arkansas and is an in-service student at Luther Rice Seminary, Jacksonville, Fla. He is married to the former Bonnie Logue of Springdale. The Blacks have three sons: Ray, 12; Randy, 8; and Lendell, 6.

Smackover singers present musical

The combined, 30-voice youth choirs of First Church and Maple Avenue Church, both of Smackover, recently presented the musical, "Now Hear It Again!" in their home churches, in Marrable Hill Church, El Dorado; and at the TGY parking lot, El Dorado.

The group was under the direction of Kathy Smith, youth director of First Church, Smackover. The production manager was Gaylon Buckland, youth director of Maple Avenue Baptist Church. Wayne Prather served as pianist; Rusty Scott and David Morris, guitarists; Glenda Glover and Kathy Sutton, soloists.

Ft. Smith church begins new building

Haven Heights Church, Ft. Smith, held ground-breaking services for a new \$118,000 auditorium, with seating capacity of 450, education space for pre-schoolers, and a fellowship hall to accommodate 250.

Those participating in the special service were: Bill Wilkerson, treasurer; Sid Hampton, chairman of deacons; Mrs. Vander Wise, charter member; Mrs. Jay W. C. Moore, wife of late associational missionary; Bill Gibson, John Mann, Gerald Stephens, Building committee members; A. W. Mitchael, Sunday School director; Harry Wilson, music director; and Joseph A. Hogan, pastor.

In addition to ground-breaking, Haven Heights celebrated seventh anniversary as an organized church.

Volunteer BSU missionaries report from summer missions fields

C. W. Martin, a recent graduate of the University of Arkansas at Monticello, led the migrant team in Oregon this summer. This work was featured last week in the Arkansas Baptist Newsmagazine. C. W. served on the original Arkansas migrant team, in 1968. A veteran of the Vietnam war, he will work on a master's degree at Arkansas State University this fall. From Oregon he wrote:

"We are not the best bean pickers in the world, but we are paying our bills so far.

"We had a good one-week Bible School for the children. Our day-care program is very good. We have three girls that stay in each day with the children.

"It was my joy to lead a 19-year-old boy to Christ.

"I think a few of our girls were in culture shock after we first arrived at camp, but they were able to adjust.

"We picked strawberries when we first came, but we are picking beans now. Our group made good money the first part of the summer, but crops were bad the last part and we cut our grocery bill from \$100 a week to \$50."

* * *

Diane Carter also served on the migrant team. She is a student at Arkansas State University, Jonesboro. Diane wrote:

"I know what it is like to hurt after a hard days work. I've felt the loneliness of being away from family and friends. I've felt discouragement when it seemed that people neither realized why we were here nor cared. There have been moments of happiness, joy and enthusiasm. There have also been moments of depression, anger, disgust, and even fear.

"So, often I've experienced the same emotions that these people feel. Yet, I've never really understood how they really felt or been able to feel with them.

"I've never known the rejection of my mother. So how can I understand the rejection that 18-year-old Ellen R. feels with the knowledge that she'll be left behind when her family moves on after beans? I'd probably also try to run away.

"I have known times, especially this

summer, when I felt imprisoned—a prisoner of both my family (or group) and of myself. But how much more must Linda feel it to run off and turn on to liquor, drugs, and sex.

"More than anything else, we depended on your prayers. Our prayer time was the greatest time of all for me. One of the things I've learned this summer is to really believe in the power of prayer. I think we've all made a giant step toward believing that we'll receive those things which we unselfishly ask of God. Pray for us."

* * *

Becky Hutchison of Arkansas College won the title of "Miss Congeniality" in the Miss Arkansas contest before she left for her summer mission assignment in Jamaica. She wrote:

"Before I came here to work, people told me to prepare for culture shock, hidden prejudice, strange foods, terrible winding roads, etc.

"The people back home were definitely right about the winding roads and wild drivers and also right about the strange foods — cho-cho, mangoes, bread-fruit, rice and peas, curried goat (mutton), plantan, carrot juice and some other things which I dare not ask about.

"And, or course, we can't forget the rum, one of the main products of the island. It is nothing for us missionaries to have this placed before us in the finest Christian homes!

"I do not feel I am in a foreign country. The people make me feel at home. They are my people and I have become theirs.

"Even though we have led different lives, although our skin is different, and even though we speak a little differently, we are brothers and sisters in Christ. We love one another because of God's great love for us."

* * *

Gail McCullough from Southern Baptist College has served in Arkansas as a youth director and counselor at Girls' Camp, Camp Paron. Gail wrote:

"The people of Martindale Church are anxious to see the youth grow spiritually and in numbers. The youth

have two adults who are helping a lot in encouraging the activities.

"In Bible School we had good attendance in the younger group of teenagers. It seems harder to reach the older group. Of course, a lot of them work during the week.

"It took a few days to adjust myself to a new atmosphere. But I didn't have any great difficulty. I'm praying that the youth here will realize the importance of having a daily relationship with Christ as well as realizing that there are many things as a group to do."

Estate planning seminar is set

The Arkansas Baptist Foundation and the Boone-Newton Association will sponsor a Seminar in Estate Planning to be held Sept. 7-8 at First Church, Harrison. The church will provide coffee and doughnuts each morning from 8:45 to 9:25. The sessions will be from 9:30 to 11:45 a.m.

Purpose of the seminar is to offer sound principles and practical instructions in estate planning. It is reported that approximately 450,000 American women become widows each year. Proper planning can be of great help to them in this time of crisis.

Outstanding laymen will speak at each session. On Tuesday morning, Judge Ernie Wright, of the 11th chancery district, will discuss "What Happens to an Estate When the Owner Dies."

Frank Pettit, general agent for New York Life Insurance Company, will also speak on Tuesday. His topic will be "Life Insurance and Social Security."

S. R. Fuller, Harrison, will serve as moderator for both sessions.

Wednesday, Robert W. McCorkindale II will discuss "Gift and Estate Taxes." Mr. McCorkindale is an attorney with Walker, Campbell and McCorkindale of Harrison.

Donald L. Leadley, of Reinholdt & Gardner Investment, will discuss "Investment Alternatives and Opportunities."

There will be no charges for the seminar, and the nursery of the church will be open each morning for pre-school-age children whose mothers will attend. The public is invited.

Deaths

Arvil Earl Dangeau, 58, Russellville, died Aug. 25. He was a deacon of First Church and owned and operated a fabric store.

Mrs. Ruth Dunigan, 56, Shirley, died Aug. 23. She was a member of the Shirley Church.

Mrs. Esther Thornton, 78, a member of First Church, Beebe, for 56 years, died recently.



Mr. Martin



Miss Carter



Miss Hutchison



Miss McCullough

ARKANSAS BAPTIST SUNDAY SCHOOL CONVENTION

SEPTEMBER 27-28, 1971

First Baptist Church

Little Rock

Begins 2:00 P.M. Monday — Closes 9:00 P.M. Tuesday



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Dr. James E. Coggin
Travis Avenue Baptist Church
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- Associational — James Chatham
- General Officers — Chester Vaughn
- Adult — Ann McCoy
- Youth — Dennis Conniff, III
- Older Children — Kenneth P. Jones
- Middle Children — Mary Emma Humphrey
- Younger Children — Daryl Heath
- Four's and Five's — Helen Young
- Babies, Creepers, Toddlers — Pat Ratton

Sponsored by
Baptist Sunday School Board and Arkansas Baptist Convention

STATE MISSIONS

The Program of the Missions Department
Arkansas Baptist State Convention

J. T. Elliff Director

CHAPLAINCY MINISTRIES:

The institutional ministry of Arkansas Baptists through Chaplaincy Ministries is unparalleled in the Southern Baptist Convention. The Cooperative Program and the Dixie Jackson Offering provide funds for the ministry of chaplains in six state institutions which house approximately 2,200 residents/inmates. The first six months of this year these men have witnessed 158 positive conversions. They render many other personal services to these unfortunate persons in the name of Christ. The Home Mission Board is jointly engaged in this mission action.

— R. H. Dorris, Director



R. H. Dorris

DIXIE JACKSON GOAL
\$80,000



Paragould pastors prepare for volunteer chaplaincy service in a workshop conducted by the Chaplaincy Ministries Director.



Chaplain Heard regularly visits patients in the Booneville Sanatorium bringing Christ and encouragement.



Chaplain Williams counsels many inmates in addition to conducting 15 worship services each month at Cummins Prison.



Chaplain Richmond, Boys Training School, Pine Bluff, regularly baptizes new converts into one of the local Baptist churches.

Next week: Special Missions Ministries

Jesse Reed given promotion as director of evangelism

By The Editor

Now in his 18th year as an employee of the Executive Board of the Arkansas Baptist State Convention, Jesse S. Reed is being advanced to the status of a department head. He will continue to have the title of director of evangelism, which he has had since 1961. The main difference will be an increase in salary commensurate with greater responsibilities and slight changes in job description.

As a department head, Mr. Reed will report directly to the Executive Secretary and the Executive Board and will work directly with denominational leaders on the associational, state, and Southern Baptist Convention levels.

The program objective will continue as it has been: to work with and assist churches, associations and the state convention in interpreting, promoting, and properly relating the message, methods, motivation and spirit of New Testament evangelism. This includes

revivals, personal evangelism, youth evangelism, rural evangelism and evangelism conferences.

Mr. Reed will develop goals related to these objectives and recommend personnel and budget for implementation.

A native of Aly, in Yell County, where he was born in 1915, Mr. Reed is a son of the late J. M. and Hattie Reed. He was the middle child of a family of 11 children. His four sisters and five of his six brothers are still living. He says he "profited from the mistakes of the older kids and helped to exert a good influence over the younger ones."

"Jesse," as he is known to most of his acquaintances, is a graduate of Duman High School and Ouachita University and received his theological education at Southwestern Seminary, Ft. Worth, Tex.

His pastorates have included: First Church, Wylie, Tex., and the following



Mr. Reed

churches in Arkansas: Perla; Cedar Glades; Buckville; Story; Harvey's Chapel, near Hot Springs; Park Place, Hot Springs; and Second Church, El Dorado.

During nearly seven years as state evangelist, he worked largely with smaller churches, preaching 2,600 times, welcomed 1,565 on profession of faith, 1,336 of whom joined the churches by baptism, and received 766 on transfers of membership. He witnessed, during this tenure, 944 rededications of Christians and saw 30 persons volunteer for Christian service.

For 19 months during his college days, Mr. Reed served as missionary of Central Association, here in Arkansas.

Mrs. Reed is the former Imogene Lacy, daughter of Mr. and Mrs. E. S. Lacy of Mountain Pine. She attended Ouachita University for two years and graduated from Southwestern Seminary.

The Reeds have two sons, Douglas, 25, employed by the John B. May Mechanical Contractors, Little Rock, and David Eugene, 23, who has just completed his military service and is employed by the Old South Construction Company in Columbia, S.C. They have two little grandsons and "are expecting a granddaughter soon."

Jesse is one of the most fiery evangelists still in the preaching business. As one out-of-state program personality commented after hearing and seeing Jesse preach: "That little preacher just clears himself off a place and has a fit in it."

Jesse's hobbies are fishing, hunting, producing organically-grown vegetables. He does not regard himself as an apiarist, but he does have a few hives of bees.

Those of us who have had the privilege of working with Jesse across the years regard his promotion as richly deserved.

Stewardship, C-P

Quitman Church helps missionaries, gains new missions insights

Over 200 churches in our state convention have contributed to world missions through the Cooperative Program in 1971 with amounts that represent significant increases over their contributions last year. Perhaps by the end of the year the number will be much larger.

One of those churches is Quitman in Little Red River Association. In response to our inquiry, pastor L. E. Barrett replied that "our close contact with missionary families was largely responsible for our increased giving."

The church had made available a home for a missionary family on furlough. The home was occupied for a year by the Don Doyle family, missionaries to Costa Rica. "We came to see foreign missions firsthand through them," said Pastor Barrett. "We came to know more fully the needs of the mission fields and to recognize missions as a real, live, every-day need. Some of our people said they had heard all of their lives about missions and missionaries, but now they actually experienced some of the needs."

According to the 1970 minutes of the Arkansas Baptist State Convention, this church has only 100 members and an annual income of less than \$5,000. Yet it

has participated in a missionary project that some may have thought was available only to the larger, wealthier churches.

The benefits from this missions experience will undoubtedly be felt in this congregation for years to come. It may even result in some youth or child later being sensitive and responsive to the call of God to missionary service.

The pastor closed his letter by saying, "We are indeed thankful for the little part we have been able to have in the spread of the gospel." His humility and modesty are commendable, but I question the accuracy of it being a "little part." I rather think that the mission gifts of this congregation will be recorded in God's books in terms larger than we can show in our records.

It seems significant to me that the insights gained by this congregation have resulted, not in more designated gifts, but in increased giving through the Cooperative Program. Designated gifts to those we personally know are good and worthy, but giving to all missionaries and ministries is even better.

Thank you, Quitman Church, and others like you, for your testimony and example.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Beacon lights of Baptist history

Woman translates New Testament*

By Bernes K. Selph

Helen Barrett Montgomery was the first and only woman to translate the New Testament from the original Greek and to have it published and widely accepted. She and her husband were members of Lake Avenue Baptist Church, Rochester, N.Y.

She had been baptized and had joined the church at age 15. She married William A. Montgomery, a Philadelphia business man. At their engagement they knelt and dedicated their lives to the service of God. This act and the basis for it faced a severe test in later years.

Will, an adventurous business man, moved to Rochester, and backed financially a young man who thought there was a better way to start an automobile than with a crank. But the inventor had a hard time perfecting his device. Montgomery continued to pour money into the project.

His financial resources began to shrink. Mrs. Montgomery let her maid go and did her house work. Times worsened. The pastor knew of this and remonstrated with Will that his church pledge was too big. But the business man insisted he could not change it.

More money was needed and Helen sold her prized piano to raise the cash for their coveted invention. Her husband protested. He knew this was a great sacrifice for her. But she believed in him; and had not they dedicated their lives to God to serve him? She was amply rewarded when the invention of the self-starter for the automobile was perfected and became a success.

Untroubled by financial or household cares any longer, Mrs. Montgomery returned to her study of the Greek language she loved so well, which love her father had instilled in her. She translated the entire New Testament into English. When the American Baptist Publication Society wanted to mark their 100th anniversary with a significant book, they published her work. It was known as the *Century Translation*. It now bears the title *The New Testament in Modern English*. Though scholarly done, it is in the words of everyday life, as is the New Testament.

From 1914 to 1924 she served as president of the Woman's American Baptist Foreign Mission Society. At her death she bequeathed nearly one-half million dollars to various Christian causes.

*Benjamin P. Browne, *Tales of Baptist Daring* (The Judson Press, Philadelphia, 1961) pp. 151-158

New subscribers

New budget after free trial:

Church	Pastor	Association
Perry	B. L. Dorman	Conway-Perry

News about missionaries

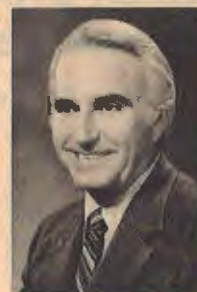
Rev. and Mrs. James M. Wilson, missionaries on furlough from Brazil, may now be addressed at 5308 W. 13th, Little Rock, Ark. 72204. Wilson is a native of the Pine Bluff, Ark., area, and Mrs. Wilson is the former Betty Miller of Hannah, N.D. They were appointed by the Foreign Mission Board in 1963.

Rev. and Mrs. Alex F. Garner, missionaries who have completed furlough in the States, returned Aug. 12 to Argentina (address: 3 de Febrero 960, Haedo, Buenos Aires, Argentina). Both Mr. and Mrs. Garner are Arkansans. He is a native of Ft. Smith, and she is the former Charleta Beindorf of Pope County. They were appointed by the Foreign Mission Board in 1952.

Dr. and Mrs. John S. Wikman, Jr., missionaries on furlough from India, may now be addressed at 6310 Asher Ave., Apt. 537, Little Rock, Ark. 72204. Born in Ann Arbor, Mich., Dr. Wikman grew up in Van Buren, Ark. Mrs. Wikman is the former Barbara Biggers of Camden, Ark. They were appointed by the Foreign Mission Board in 1967.

Rev. and Mrs. Billy H. Love, missionaries on furlough from Malaysia, may now be addressed at 4526 Frazier, Ft. Worth, Tex. 76115. An Oklahoman, Love was born in Oklahoma City and grew up in Frederick. Mrs. Love, the former Themla Hayes, was born near Booneville, Ark., and lived in Truth or Consequences, N.M., and Warsaw, Mo., while growing up. They were appointed by the Foreign Mission Board in 1966.

Cowling to speak at Alabama meet



Dr. Cowling

Reaching persons for Christ and ministering to their total needs is a fascinating challenge that many Southern Baptist churches are facing.

How one church is succeeding in ministering to persons will be presented by Dale Cowling, pastor of Second Church, Little Rock, at the National Conference on Children Reached Through Bus Outreach, in Birmingham, Ala., Sept. 23-24.

A. V. Washburn, secretary of the Sunday School Department of the Baptist Sunday School Board, Nashville, Tenn., will also be on the program, which will be held at the Dawson Memorial Church.

The conference is being sponsored by the Baptist Sunday School Board. Registration may be made by writing to Robert G. Fulbright, 127 Ninth Avenue, North, Nashville, Tenn. 37203 and enclosing a \$3 fee payable to the Sunday School Board.

Springfield move for Ill. Baptists

CARBONDALE, Ill. (BP)—After 41 years in this Southern Illinois city, the offices of the Illinois Baptist State Association moved to the state capital city, Springfield, Ill., opening its doors at a new headquarters building on Sept. 1.

The new \$1.5 million Baptist Building is located on a three-acre site at 3085 Stevenson Drive, just off Interstate 55, which connects St. Louis and Chicago. Springfield is 160 miles northwest of Carbondale.

Baptist offices will occupy the first floor of the contemporary, tri-foil design building and the second and third floors will be leased to other tenants. The new building will be financed by income from the leased property, plus proceeds from the sale of the Baptist Building in Carbondale, Ill.

New address for the state offices will be P.O. Box 3486, Springfield, Ill., 62708, and the new telephone number will be (217) 629-1086.

Offices for the association have been located in Carbondale since 1930, when the headquarters was moved from DuQuoin, Ill., where the state Baptist association was located from the time of its founding, 1907, until the 1930 move to Carbondale.

Located in rented space in Carbondale for 24 years, the association moved into its quarters at 306 W. Main in 1954.

The Southern Baptist Convention presidential address, 1950 to 1970

By Robert L. Hartsell

Editor's note: This article includes some of the findings and conclusions of a year-long study of the Southern Baptist Convention presidential address conducted as a doctoral dissertation investigation by Robert L. Hartsell, assistant professor of speech at Southern State College, Magnolia. The study was conducted to determine the nature and value of the presidential address and the extent to which the presidents utilized the rhetorical opportunities afforded by it. The address had never before been investigated.

Wayne Dehoney drew the loudest and most sustained peal of laughter of any Southern Baptist Convention president in the annual presidential address when, in 1965, he said, "Some think we're going to split, but I don't agree on this. I see no evidence at all, but I'll tell you this much in passing, that if we ever do split at as a Convention, I'll tell you right now which way I'm gonna go. I'll go whichever way the Relief and Annuity Board goes; that's the way I'm gonna go."

Ramsey Pollard drew the most repeated response of any president when, during his 1960 address, the audience rewarded his continuous *ad populum* appeals with twenty-two "amens," twelve bursts of applause, and eleven peals of laughter.

R. G. Lee's addresses were the most literary in character of those delivered between 1950 and 1970, Herschel H. Hobbs's the most intellectual, and W. A. Criswell's the most sermonic. The president with the strongest memory probably was H. Franklin Paschall, who delivered his 1967 and 1968 addresses with almost word-for-word fidelity to his prepared text without using a manuscript.

Two Arkansans have been president of the Convention: James P. Eagle (1902-1904), who served two terms as governor of Arkansas and also served several rural churches as pastor, and Brooks Hays, long-time United States Congressman who lost his congressional seat after the 1957 Little Rock school desegregation crisis and while serving as Convention president. Two presidents were born in London: K. Owen White, and Brooks Hays; White was born in London, England, Hays, in London, Ark.

In addition to Hays, a layman, one other president during 1950-1970 did not attend seminary: R. G. Lee. White did not attend high school, but later qualified himself for college and eventually earned several college and

seminary degrees. Ramsey Pollard attended college and seminary, but graduated from neither. Wayne Dehoney was the only president of the period who did not hold a doctorate, either earned or honorary. Herschel Hobbs was once a college professor. H. Franklin Paschall was offered a college presidency and a departmental chairmanship but declined both to remain in the pastorate.

J. D. Grey delivered a "second presidential address" in 1953, aimed at press representatives after a stormy Conventional session blew over. C. C. Warren launched the Thirty Thousand Movement in his 1956 address. Hays recommended a committee on world peace in his 1958 address; this committee served briefly then turned its duties over to the Christian Life Commission, where they are still being carried on.

Contrary to a popular notion among Baptists, the Southern Baptist Convention has adopted a statement of belief: In 1923 the Convention adopted a portion of President E. Y. Mullins' address as its belief. That portion involved a protest against the teaching of the theory of evolution as an established fact. The Convention's 1925 and 1963 statements of "Faith and Message" are widely construed as official statements of belief, although the 1963 statement was specifically designated as guidelines for Convention writers, agencies, and institutions.

The presidential address as a rhetorical institution originated at the initiative of the presidents, not the Convention. Four "unauthorized" addresses were delivered before Convention action in 1923 made them a regular part of its program. The Convention, organized in 1845, had authorized E. W. Stephens to address it in 1906, but James B. Gambrell and E. Y. Mullins delivered addresses on their own volition in 1918-1919 and 1922-1923. Of the 42 addresses delivered after the 1923 authorization, one-half were delivered during 1950-1970. Prior to 1950 only six of the addresses were published, and only three of those have been located.

The address, institutional rhetoric of a persuasive nature, is primarily convincing and secondarily stimulating and motivational. The speakers use much amplification—narration, description, exposition—but almost no argumentation. Most of the presidents "let the facts speak for themselves,"

rather than try to argue the Convention to their point of view.

In addition to the specific aims of the individual presidents, the address itself has three major aims: to promote Convention unity and harmony, help maintain doctrinal purity, and foster denominational relevance. Some presidents dealt explicitly with these aims as themes; others included them implicitly in their treatment of specific issues.

Although the address is now a regular feature of Convention programming, it is not simply ceremonial in nature. The presidents have used it to "set the tone" of the Convention, or to encounter live controversial issues. The address, then, is issue-centered rather than simply ceremonial. All of the presidents used it to mold Convention attitudes and opinions.

The five major controversial issues confronting the Convention during 1950-1970 were autonomy of the churches, theological controversy, ecumenicity, racial relationships, and social applications of the gospel. Although the study upon which this article is based included a brief description of each of the 21 addresses, the 11 presidents, and the typical Convention audience, these five issues provided the focus for the rhetorical analysis.

Autonomy of the churches

One of the five controversial issues during the period in question was settled fairly quickly and decisively: autonomy of the churches. In 1949 E.P. Allredge proposed a constitutional amendment to prevent any member of a church affiliated with the Federal Council of Churches from becoming an elected or employed official of the Convention. Although there was no wide-spread sympathy for the Federal Council among Baptists, this amendment was viewed as an infringement upon the right of local churches to be self-determining in their affiliations. President R. G. Lee led the fight against the amendment and it was tabled. In his 1950 address, Lee repeatedly emphasized the advisory nature of the Convention and the autonomy of the churches. He built such a case that his address was voted the expression of the Convention, and the Allredge amendment was never called up for further consideration.

In 1952 the Committee on Relations with Other Religious Bodies (commonly known as the Gardner committee, after

its chairman, T. C. Gardner) was instructed to investigate the effectiveness of the denomination's teaching program on the church ordinances. Some messengers feared that the work of this committee was moving toward a doctrinal test for Convention fellowship or in some other direction which would violate the autonomy of the churches. In his 1952 address, J. D. Grey made strong statements on the non-authoritarian nature of the Convention, and the controversy raged in the Baptist press after Convention time.

In his 1953 address, Grey again emphasized the sovereignty of the churches and the unreasonableness of a role of hierarchical or ecclesiastical authority for the Convention. The Convention seemed on the verge of a floor fight over the continuation of the Gardner committee and its watch-dog role when E. D. Solomon, after consultation with Grey, requested the privilege of withdrawing his motion to continue the committee. The motion was withdrawn; the committee was thanked and discharged; the controversy was ended; and local church autonomy has never again been a major issue before the Convention.

Ecumenicity

Ecumenicity came before the Convention in various degrees on numerous occasions during 1950-1970. Four separate meanings of "ecumenicity" are common among Southern Baptists, and failure to differentiate is responsible for a good deal of misunderstanding when the subject is discussed.

To some, ecumenicity means fellowship or informal cooperation among various denominations in programs of mutual concern such as anti-liquor, anti-gambling, or anti-pornography. Most Baptists thoroughly endorse this degree.

To others it means participation in organizations involving numerous denominations such as a city-wide evangelistic crusade or a national emphasis upon Bible reading, the Christian home, or an emergency disaster relief program. Most Baptists would not object to this degree.

To still others it means sacrificing the autonomy of the local church or denomination in a unionistic organization such as the National Council of Churches. Most Baptists probably would draw the line here.

Finally, to some, "ecumenicity" means merging denominations into a super-denomination or super-church. Most Baptists would violently object to this degree of ecumenicity. Some object to any degree of ecumenicity on the ground that the slightest degree is the first step toward a higher degree; to them, "ecumenicity" is simply a dirty

word almost equivalent to "treason" or "heresy."

Ecumenicity was interrelated with autonomy of the churches in the controversies of 1949-1953. The Alldredge amendment was aimed at preventing Convention involvement with a unionistic organization. Some of the Gardner committee reports had been aimed against church unionism and non-denominationalism. While the Convention did not endorse ecumenicity of the third degree, it felt that the suggested remedies had even greater dangers in the area of church autonomy. So there was forceful negative reaction. Thus, ecumenicity was essentially laid to rest, along with autonomy of the churches, as a controversial issue, by Lee and Grey.

There was a slight revival in 1958 when Hays, feeling the Convention had swung so far against ecumenicity that it had swung into isolationism, called for an awareness of the Convention's involvement in world issues such as minority groups, challenges to morality, and world peace. He was suggesting ecumenical involvement of the first and second, not third and fourth, degrees. His recommendation for a committee on world peace was adopted; this concern was later transferred to the Christian Life Commission, which continues to watch over it in behalf of the Convention. Since his "retirement" from government service, Hays has been director of an ecumenical institute which he founded at Wake Forest University, Winston-Salem, N.C.

In 1960 the Sunday School Board came under fire for using International Sunday School Lesson materials. Some constituents mistakenly concluded that because these Scriptures and outlines were copyrighted by the National Council of Churches that the Sunday School Board was paying for copyright privileges. They felt that this constituted support of that Council by the Convention, and, therefore, ecumenicity of the third order.

President Pollard rose to the defense of the Sunday School Board, proclaiming that it was "all right." He offered no evidence, but his word was good enough for the messengers, and no more was heard of the ecumenical issue that year. He took a parting shot at ecumenicity in 1961 when he declared that he was not interested in Southern Baptists joining in any kind of program that would lead them to drop their convictions and agree to just anything. No such proposal was before the Convention, so there was no "issue" involved.

In 1964 the issue arose again with the proposal of a North American Baptist fellowship within the framework of the Baptist World Alliance. Evidently some messengers feared this was a move

toward fourth-degree ecumenicity—denominational merger—and the proposal was referred to a temporary committee for further study. In 1965 the proposal was brought back before the Convention and passed easily, although W. B. Timberlake moved that the action "not be construed as being the first or any step toward organic union." His motion, too, passed.

Neither White nor Dehoney dealt with the issue in their addresses. It arose too late for White to mention it in 1964 and Dehoney dismissed it as relatively unimportant in 1965, although he clearly favored fellowship and informal cooperation across denominational lines, but not organic union or merger.

Theological controversy

Theological controversy has been one of the bitterest and most tenacious of issues before the Convention. It was interrelated with autonomy of the churches and ecumenicity during 1949-1953, and since has arisen as an issue in its own right. Storer sought to turn the Convention away from rhetorical controversy to united action in his 1954 address. His effort resulted in the Convention's leaving the matters of baptism and Lord's Supper observance in the hands of the local churches and concerning itself with its programs of missions, evangelism, and education.

It was at the point of its concern with education that the Convention next became involved in theological controversy. Prior to the 1960 Convention, undocumented criticism concerning "liberal" teachers in some of the seminaries had been conveyed to Pollard. Although he confessed that he did not have "the facts," he declared, "I don't want a man or a woman in our Baptist colleges, universities, and seminaries who feels that he or she has the right to teach that the Word of God is not true." Most Baptists probably would agree, but, without facts, that constituted a pretty strong charge to be made in a presidential address. He also professed to be speaking as an individual, but declared:

"If you have a man or woman who is not teaching the truth, who is criticizing the Word of God and making light of the divine nature of Jesus Christ and the power of the atoning blood; and if you have somebody on your faculty who is ridiculing the Southern Baptist Convention program and holding it up to scorn, then you are under a mandate from the Southern Baptist Convention to fire that man or woman before night."

The irony of Pollard's statement is four-fold: (1) The entire statement was contingent upon "ifs" involving constructions upon specific behavior or interpretations of statements, not upon substantive events. (2) There was no mandate from the Southern Baptist

Convention; this was purely a play by Pollard. (3) The Convention exercises control over its seminaries, but absolutely none over any college or university; those schools are controlled by state conventions or other governing agencies.

(4) Pollard, the only Convention president in recent years with no college or seminary degree, was calling for the immediate dismissal of faculty members with no consideration given to due process.

Firing as a first recourse rather than a last resort is rather serious under any circumstances. Pollard's recommendation was about like a deacon moving in Wednesday night business meeting to fire the pastor for something said in Sunday's sermon with no investigation or opportunity for defense.

This controversy, largely stirred up rather than settled by Pollard's sweeping statements, raged through the remainder of 1960, through 1961, 1962, and 1963. Pollard repeated essentially the same position in his 1961 address. By the time the Convention met in San Francisco in 1962, the storm was raging. K. Owen White offered a proposal to have the messengers "re-affirm their faith in the entire Bible as the authoritative, authentic, infallible Word of God," and to "express . . . objection to the dissemination of theological views in any of our seminaries which would undermine such faith in the historical accuracy and doctrinal integrity of the Bible, . . ."

Dale Moody of Southern Seminary had been criticized for published statements on theology; Southeastern Seminary had been scored for "liberal" professors; Theodore Clark of New Orleans Seminary had been under fire for statements in his book, *Saved by His Life*; and proposals had been made to fire Ralph Elliott at Midwestern Seminary and ban his book, *The Message of Genesis*, distributed by Broadman Press, publishing agency of the Sunday School Board.

Herschel Hobbs inherited this controversy and prepared a masterful address for the 1962 Convention. His address was a stimulating treatise on the role of historical criticism in theological scholarship and education. It was delivered in an attempt to help the messengers understand the issues involved in the controversy and to deliberate intelligently upon them. As Pollard's address had contained the strongest appeal to popular audience sentiments and emotions, Hobbs's address stands as the intellectual capstone of the 1950-1970 period. If it were possible to isolate any one human force which preserved the Convention from a split, Hobbs's address probably would be that force.

The Convention voted to restudy its 1925 "Statement of Baptist Faith and Message." A new statement was prepared by a committee composed of the 24 state convention presidents under the chairmanship of Hobbs. After thorough preparation by the committee, examination by the six seminary faculties without objection to its theological concepts, and deliberation by the Convention in 1963, the statement was adopted as "The Baptist Faith and Message." Hobbs helped set the stage for its adoption in his 1963 address. Referring to the theological controversy and the statement which was to be recommended, Hobbs declared, "Do not tell me that Southern Baptists are not basically united in their theology! It would be tragic therefore, if, in this strategic moment in history, we should spend our time gnawing on old bones or stirring among burnt-out ashes."

White mentioned theological controversy in his 1964 address, but with the adoption of the 1963 statement, the withdrawal of Elliott's book, and his release from Midwestern Seminary, it was a non-issue. It lay dormant until 1969, when a group of "young Turks" the E. Y. Mullins fellowship, nominated a "liberal" for president against W. A. Criswell, who was in the first year of his presidency and whose re-election was a foredrawn conclusion. The "liberal" polled 450 votes to Criswell's 7,482.

During the same Convention a resolution was offered to have Sunday School Board writers and seminary faculties sign an annual statement of belief in the infallibility of the entire Bible. This ultra-conservative motion lost out to a moderate substitute, just as the "liberal" presidential candidate had lost to a conservative. The Convention seemed to be seeking a middle-of-the-road position.

Because these matters arose after the Convention was in session, Criswell had no opportunity to deal with them in his presidential address. They did, however, serve to set the stage for the 1970 Convention in Denver, one of the most hostile during the entire period, and perhaps even more volatile than the 1962 San Francisco meeting. Although he named no specific controversy, Criswell did include a strong section on doctrinal conviction. He called upon his audience to serve God in God's way and to make its theology conform to the teachings of God, not passing philosophical fancies and fashions.

The Convention rejected another proposal to have its writers or personnel sign a doctrinal statement, warded off proposals to dissolve the Christian Life Commission, eliminate its budget, or censure it because of its controversial Atlanta seminar. On the other hand, it did direct the Sunday School Board to

withdraw volume one of the *Broadman Bible Commentary* and have portions of it rewritten with a view to the conservative viewpoint.

Although Broadman Press books are designed for a readership not limited to Southern Baptists, there are those opposed to the appearance of any concept, either theological or social, which they do not endorse, in any Convention-produced literature or Convention-affiliated agency or institution. The criterion for the right of an idea to exist seems to be, "Does it conform to my viewpoint?" Ironically, at the same time there is widespread sentiment to the effect that "no man has a right to tell me what to preach."

Theological controversy, at least as it relates to the *Broadman Bible Commentary*, is still with us; the 1971 Convention took additional action with reference to it, but President Bates did not deal with the issue in his address. The intensity of the issue seems to be lessening; perhaps it will be gone by 1972, at least for a few years.

Racial relationships

Racial relationships became of increasing concern to the Convention after the Supreme Court decision on public school segregation in 1954. It is widely recognized that the Convention cannot settle the racial issue because it is a part of the total national social, cultural, economic, educational, religious life of which the Convention and its affiliated churches are a part. No statement by the Convention or action by its agencies can solve this complex problem. Further, no action of the Convention is ever binding upon any local church. Local church autonomy has not been threatened since 1953, if, indeed, it was then.

On the other hand, the Convention, too, is autonomous, and has the right to produce any statement, assume any stance, or adopt any proposal it desires, so long as it does not infringe upon any other autonomous body or violate its own constitution or organizational integrity. There are those who feel, while recognizing that the Convention cannot solve the racial problem, that it cannot remain silent on the issue. Somewhere between these two polarized positions the Convention's role must be found.

The Convention adopted a statement prepared by the Christian Life Commission in 1954 supporting the Supreme Court's decision and endorsing the public school system. J. W. Storer ignored the racial issue in his 1954 and 1955 addresses. C. C. Warren devoted a sub-section to it in 1956, urging calm and a middle-of-the-road position, encouraging believers to face the issue with Christian conviction and courage.

Hays dealt with the issue briefly but positively in his 1958 address, a message delivered at the end of the school year that saw federal troops employed in the Little Rock crisis and the closing of Little Rock public schools. The entire country had been in upheaval and Hays had been personally involved in the Little Rock crisis as a mediator between President Eisenhower and Governor Faubus. It was his role of mediation and his position as a moderate which cost his congressional seat in the 1958 election. In his address, he tried to set the stage for acceptance of the Christian Life Commission report on racial relationships. An effort to delete the section of the Commission's report calling for racial reconciliation was defeated, but a motion to receive it simply as information—without endorsement—passed.

In his 1959 address, Hays came more strongly to grips with the racial issue, recounting successes in efforts to improve relationships, and linking the issue to Southern Baptist's world missions enterprise. His stronger statements included, "We cannot export what we do not have, and if our Christian devotions here are not adequate, our missionaries cannot transmit the Christian message to unsaved masses abroad"; "Perhaps you are tired of the subject of race conflict, but until perfect justice is done we must stay with the task"; "There are practical steps to be taken within the framework of our congregational system, advancing us toward the day of Christian understanding"; "Discontent of the minority is the symptom of an illness which affects the nation and the world. It constitutes the mission field on our doorstep."

Again, as in 1958, the Christian Life Commission's subsequent report, including a statement on race, was received as information. The Convention was not endorsing any racial statements in those days. Even the following recommendation of the resolutions committee was amended before the Convention would adopt it:

" . . . that the section of his presidential address delivered Wednesday morning, May 20, concerning a meeting of representative leaders from the Southern Baptist Convention with leaders of the two National conventions of Negro Baptists be commended to the executive committee of the Southern Baptist Convention for its consideration."

The meeting of leaders was recommended but the "commendation" of Hays' presidential address was omitted. Heated debate and extensive discussion preceded its passage. That same year an effort was made to rescind the Convention's 1954 resolution supporting the Supreme

Court's segregation decision; it was ultimately defeated.

Pollard did not deal with the issue in 1960 or 1961. By 1962 it was overshadowed by the theological controversy, which continued to take priority in 1963. In that year, however, Hobbs did appeal to Baptists to give "guidance in solving the problems related to underprivileged and minority groups." The essence of his statement was that these problems must be solved on a spiritual and personal basis and that the only permanent and satisfactory solution must be a Christian one.

Racial relationships returned as a live issue before the Convention in 1964. K. Owen White included a lengthy section on the subject in his address. Calling attention to progress made, he declared, "That we have not always moved as decisively and urgently as we should, we confess. But we are on the march," and ". . . the Convention as such has no authority over the local churches and desires none! The Convention assembled in annual session can inform, suggest, and challenge to action, but that is all."

The Christian Life Commission brought a forthright statement commending institutions which were extending their ministries to all races, approving the open-door membership policies of local churches, pledging support for "laws designed to guarantee the legal rights of Negroes in our democracy," and calling for Southern Baptists to "give themselves to the

SBC presidential address, 1950 to 1970

decisive defeat of racism, and that it be done for the glory of God." This was too much for some messengers and the Convention adopted a substitute statement recognizing the world situation, the dignity of every human being, the responsibility of Christians to solve problems, the fact that Southern Baptists had not been silent on the issue, and expressing the "conviction that the final solution to these problems must come on the local level," which, of course, is true, but is not contrary to the Commission's statement and, in any case, is irrelevant as a substitute motion.

In 1965, after passage of the Civil Rights law, the Christian Life Commission proposed another resolution concerning the racial crisis. It called upon Baptists to acknowledge their shortcomings in this area and to commit themselves to positive action in meeting the crisis. A motion was made

to amend the report by deleting its last paragraph, one of the strongest, and substituting the following:

"This Convention of Baptists recognizes the authority and competency of every local church affiliated with the Southern Baptist Convention in dealing with any question social or otherwise. We further recognize that our main task is to support and promote our programs of world missions and evangelism. We believe that in so expending our efforts we will effect definite solutions for all of our present problems."

This amendment, accepted as an addition, not as a substitution, had the effect of saying, "Despite all we have said, we leave each local church to do as it pleases in racial relationships; promoting missions and evangelism will solve all of our problems."

Dehoney had said nothing in his 1965 address to help passage of the Commission's statement. In fact, his dismissal of the racial issue as relatively unimportant may have encouraged the watered-down amendment. That the Convention adopted the statement reflected something less.

The racial issue did not come before the Convention in 1966 and was not a live issue in 1967. In his 1968 address, H. Franklin Paschall gave the most courageous and clear-cut statement of any Convention president. An extensive sub-section of the address was climaxed with the words, "Christians may differ on many subjects but they must agree that the enmity has been abolished in Christ. Christianity and racism are incompatible." After the presidential address, the Convention adopted an Executive Committee statement on the crisis in the nation which referred specifically to demonstrations and riots. Surviving several maneuvers to quash parts or all of it and to amend it, it was finally adopted by the Convention. It stands as the strongest to date.

Although W. A. Criswell had nothing specific to say about racial relationships in his addresses of 1969 or 1970, the Convention still faced two manifestations of the issue. The Convention met in New Orleans in 1969 under the threat that James Forman would appear with his Black Manifesto. He did not appear, but the Convention adopted a resolution deploring such tactics nevertheless. A group of students from Metropolitan State College was granted ten minutes on the Denver Convention program in 1970 for one of their number to speak. Most messengers deplored the group's clenched-fist militancy.

On balance, the Convention's record on racial relations is an ambivalent mixture of the commendable and sorry. Institutionally the record is good. In

addition to Convention institutions being open to all races, generous support is provided for theological education for blacks; agencies minister to all without regard to race, economic condition, or national origin, and some have specific programs designed for minority groups; agencies maintain an equal-opportunity employment policy. But all of this is institutional and touches very few Southern Baptists on the personal level. On the local level, where the Convention "recognizes the authority and competency of every local church . . . in dealing with any question social or otherwise," the record is hardly praiseworthy. Despite striking exceptions, thousands of churches maintain segregated membership policies; pastors continue to be intimidated or fired for not being conservative enough; Convention-produced literature is criticized or rejected if it is too liberal on race; individual church members are suspect if they are "too friendly" with members of minority groups; in some cases school teachers are allowed to teach all races under constraint of federal law without criticism, but they are expected to dislike the task.

Perhaps the greatest irony is in the area of Convention resolutions. Those statements, which can never be binding upon any local church, are continually met with efforts to delete them, amend them, substitute for them, table them, or otherwise make them of no effect.

Further, although the Convention can adopt unanimously and without debate resolutions on alcohol, sexual immorality, pornography, gambling, and other social issues, constant objection is voiced against any statement on racial relationships on the ground that "there is not uniformity of opinion on that issue." This is one area in which most of the presidents since 1954 have tried to provide more leadership than the Convention has been willing to follow. That there has been some progress is to our credit; that it has been so little and so slow is to our shame.

Social applications of the gospel

The fifth major issue of 1950-1970, social applications of the gospel, began to arise as a controversial one after 1966, after which date the racial issue was largely subsumed in this larger one. Paschall voiced a piercing statement on race in 1968, true; but that was just one aspect of his larger subject. By 1967 the Convention found itself in an atmosphere of social crisis; if it cannot be blamed for helping to precipitate it, neither can it be praised for helping to forestall it.

In his 1967 address, "Mandate to Minister," Paschall linked evangelism and social action, not that he equated one with the other. He stressed that "the

Son of Man came not to be ministered unto but to minister," and "As the Father hath sent me even so send I you." "From the mountains of inspiration and worship," he said, "we go down into the lowlands to serve."

The address was an exposition of the Christian ministry, not in the professional, institutional sense, but in the sense of the day-to-day ministry of the individual believer.

Paschall was counteracting the popular myth among Southern Baptists that a conversion experience solves all of humanity's ills. In 1960 Pollard had said, "We have some grave problems. And all of the problems in this world can be solved whenever God's people get right with God."

That sounds good, and may be true, depending upon how one defines "getting right with God." Henry L. Lyon's 1965 amendment to the racial statement declared that "our main task is to support and promote our programs of world missions and evangelism. . . . in so expending our efforts we will effect definite solutions for all our present problems."

As commendable as are missions and evangelism, they have never solved "all" of our problems, from Jesus' day to this. It is naive for a denomination to assume the efficacy of simplistic solutions for complex problems. Paschall attempted to restructure attitudes and combat the simplistic myth.

Paschall followed the same basic line in his 1968 address, "Good News for Today's World." Citing bad news in the areas of war, crime, racial strife, and corruption of the churches, he declared the gospel's relevance to the problems of human realtions (especially in the area of racial relationships), those of the academic community, and those related to nuclear power. The Convention adopted a bold Christian Life Commission statement on social problems in 1968.

In 1969 the Convention theme as well as the presidential address pursued the topic, "Christ in Faith and Work." Criswell magnified the "two-edged-sword" concept. The Christian Life Commission's report on extremism was received, but without its list of recommendations. Information was acceptable, but action was going too far.

1970 found the Commission especially under fire since its mid-winter Atlanta seminar, but probably also because of some of its unpopular statements on race, extremism, and other social applications of the gospel. Criswell abandoned social applications of the gospel, racial relationships, extremism, and all other controversial issues in a bold effort to keep the Convention from splitting. He made a forthright bid for Convention unity, calling it to stay close to its original purpose in an address

titled, "The Rock Whence We Are Hewn." His efforts were rewarded as the Convention successfully navigated stormy seas and sailed toward St. Louis, where its 1971 session was one of the most harmonious and peaceful on record. Many controversial issues remain to be settled, but at least they are not tearing the Convention apart.

Because the presidents have preserved the address from deteriorating into mere ceremonial declamation, it plays a viable, persuasive role in the Convention and, therefore, is worthy of maintenance. The address has historical merit, literary worth, and rhetorical value in effecting persuasion.

The study upon which this article is based pays tribute to the presidents for their part in keeping the Convention close to its original missionary purpose, focused upon the Scripture as its authority, and centered in the will of God as manifested in the leadership of the Holy Spirit. It praises them as men of insight, integrity, courage, and skill. Although intended primarily for the rhetorical scholar, others may find in it interesting reading about the Convention, its history, its controversies, and its presidents and their addresses.

If constituents want to know what serious matters await the Convention, in addition to reading the *Arkansas Baptist Newsmagazine*, they should carefully examine the presidential address. Year after year the typical president has dealt with those issues of greatest importance before the Convention and has attempted to provide positive leadership of a constructive nature in a direction calculated to strengthen and unify the Convention. He has never lapsed into ceremonial declamation; he has sustained the integrity of himself, the presidency, and the presidential address.

Sees economic pinch as helping church

MINNEAPOLIS (EP)—The current economic crisis in America is creating "harvest time" for churches, according to a black minister.

"I hate to admit it," said Walter L. Battle, "but the economy has caused inner-city people to return to Church."

Mr. Battle, pastor of Gospel Temple, House of Refuge, Inc., which has branches in both Minneapolis and St. Paul, said he noticed an appreciable increase in church attendance among inner-city residents, starting about seven months ago.

"They have no money to rent campers or go to night clubs," he said, "so they go to church."

Irish must 'learn to live together,' Baptist says; suggests school desegregation as start

Joshua Thompson, general secretary of the Baptist Union of Ireland, says the long term solution to the "Irish problem" must entail the abolition of segregated education. And segregation in Irish education being along Catholic and Protestant lines, that prospect appears dim.

Mr. Thompson came to Little Rock en route to speaking engagements at Dallas and San Antonio, and while in Arkansas preached Sunday morning at First Church, Springdale, and Sunday evening at First Church, Russellville. He spoke Wednesday, Aug. 25, at Calvary Church, Little Rock. He discussed the current replay of the long-running Irish conflict Wednesday with newsmen at Arkansas Baptist State Convention headquarters.

The separatist firebrand, Berradette Devlin, has proposed that Ulster Scots and English "should go back whence they came," while Ian Paisley, representing the Protestant extreme, has suggested that all Catholics should "go to the (Irish) Republic if they want to be under the southern government."

"Neither of these are realistic solutions," Mr. Thompson said. "We know people have got to learn to live together. One thing that would be a major contribution to solving the situation in the long term would be abolition of segregated education."

Two children live in the same district, play together and grow up unaware of differences, until they reach age 4 or 5, and are suddenly told "you go to this school because you are Protestant, and you to this one because you are Catholic. In the Protestant school you've got one version of history and you learn to play English-type games. In the Catholic school, you've got another version of history and you learn to play Gaelic-type games. The two cultural patterns are never allowed to merge and amalgamate. This continues through public school and high school. The two streams only join eventually at the university level."

The Baptists of Ireland adhere to the traditional Baptist position of separation of church and state. The Baptists have 80 churches and a constituency of 21,000 in a population of 2.5 million.

The struggle, however, is not essentially a religious one, or even a civil rights struggle, Mr. Thompson said. The Catholic minority of Northern Ireland has legitimate political ambitions and aspirations. But the Catholics want a united Ireland and separation from the United Kingdom, a situation violently

opposed by the Protestant majority of the North. This, he said, is the crucial issue: Union with the south would put the Protestants, now a majority, in the minority, and would put the Catholics in a majority after 50 years as a minority.

Cites history of country

To set the stage for the clashes going on in Ireland, Mr. Thompson cited what he considered the most succinct summary of the history leading to it that he has seen; it is in a booklet written by a fellow Baptist minister, Rev. Herbert M. Carson.

The policy of Elizabeth I toward Ireland, Mr. Carson wrote, was one of "ruthless severity," marked by indiscriminate slaying of men, women and children. The policy, one of extermination to clear the land of the Celtic (Catholic) Irish to make room for the English and Scottish settlers, was continued by James I.

But the Scots and English did not fuse, and in the 1798 Rebellion, the Ulster Scots and the Celtic Irish joined forces, "or to put it another way, the Presbyterians and the Catholics fought together against the common English enemy."

The great change came in the 19th Century, when the Ulster Scots parted company with their Irish Catholic allies and again made common cause with the English. Home rule for Ireland became a policy of the British Liberal Party, welding the Anglo-Scottish Ulstermen into a solid block.

1916 rebellion led to partitioning

The 1916 rebellion in Dublin and the Irish struggle for independence in the early 1920s left Britain with the only feasible solution of partitioning the country, giving home rule to the 26 counties in the south and leaving six in the United Kingdom, but with limited self-government.

In the six counties, there remained a large Catholic minority anxious to join their southern friends in an all-Irish republic and bitterly opposed to the creation of Northern Ireland as a political unit. It is this long-standing hostility that lies behind the current trouble, Mr. Carson wrote.

Ultimately, Mr. Thompson predicted, the government of Northern Ireland and Great Britain will be forced to take "more and more drastic action to control the situation" with the result that

what has been happening above ground will be driven underground.

"It is possible we may enter a period of quietness. But unless there is a genuine reform and an effort to solve the complexities of the situation over a period of time, it is bound to break out again."

—From the *Arkansas Gazette*

'Human need' gets preaching emphasis

WAKE FOREST, N.C. (BP)—Three nationally-known preachers will lecture in a new course offered at Southeastern Seminary here on "Preaching to Human Needs."

They are Ernest Campbell, pastor of Riverside Church, New York City; James T. Cleland, dean of the chapel at Duke University; and John A. Redhead, pastor emeritus of First Presbyterian Church, Greensboro, N.C.

Four Southeastern Seminary faculty members will also participate in the leadership of the course. They are: Theodore F. Adams, John Carlton, Donald Moore and J. Carroll Trotter.

The course will provide an opportunity for pastors and other church leaders to study selected issues in the field of preaching and communication, said seminary officials.

Shares 'people' view

CINCINNATI (EP)—Even with no further advances in agriculture, the world will not have a population problem for "several centuries," according to the English demographer Colin Clark.

"The real problem with many countries like your own is not a shortage of food, but rather the embarrassing surplus," he said while on a lecture tour of the United States.

"Japan now has a surplus of seven million tons of rice it can't get rid of."

That was followed by the observation: "India's economy is growing faster than its population. The increase in population is a key to the improvement in her position."

The

By Vincent Edwards

SABINE Baring-Gould must have thought a great deal of the boys and girls of Horley. More than a century ago he went to that little English mill town as a young parson of the Church of England. He had not been there long before he opened a night school in his own living quarters.

Because most of the children worked in the woolen mills, they never had learned to read and write. They wore cheap clothing, and often they were tired and sleepy after their long day's work. Yet they came night after night to their parson-teacher. After their lessons, they would beg him to tell them stories.

"You must tell us a tale before we go," they would plead.

As they gathered around Mr. Baring-Gould, he would begin, "Once upon a time . . ." He had a good imagination. Quite a while afterward he became famous for novels of his native Devonshire.

As Mr. Baring-Gould spun the web of some thrilling story, those poor children in their rough clothing would sit spellbound. Probably no young minister was ever more adored. For his own part, he felt a keen urge to be of help to his young charges. He could not help them with money, that was sure, because of his own meager pay. But he gave freely of his time and interest.

Mr. Baring-Gould even shared his narrow, crowded quarters with these eager boys and girls. He lived in only three rooms. A single room and a kitchen were on the ground floor. A small room, reached by a narrow stairway, was above. The upper room served as a chapel, and here the parson held a service each Sunday evening. On these nights all the space was filled. Those who arrived late had to sit on the stairs or in the kitchen below.

When hymns were sung, a funny thing would often happen. Just as they were nicely started on the

second stanza, the end of the first stanza would come drifting up from below. Mr. Baring-Gould could hardly keep from laughing aloud.

Those crowded quarters hardly seem the place for a famous hymn to be written. Nevertheless, because of his interest and fondness for these boys and girls, the young curate was able to write some stanzas that are sung all over the world even today.

In the spring of 1864, Mr. Baring-Gould was to lead his young people in their special celebration of the English church holiday of Whitmonday. They were to march to Horbury Bridge, singing as they went along.

Mr. Baring-Gould needed a marching song. Though he searched through the church hymnal, he could not find a song whose words suited him.

Marching

What should he do? He soon answered that question. He decided to write a new hymn for the occasion.

The young minister sat up very late the night before the march, working on verses that he thought would be appropriate. By morning his "marching hymn" was ready. The first stanza read:

"Onward, Christian soldiers,

Marching as to war,
With the cross of Jesus
Going on before!
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See His banners go!"

When he wrote those words, Mr. Baring-Gould had no idea they would someday be sung wherever the Christian religion has followers. A few years after he wrote the verses, a new tune was joined to the lines by the famous English composer, Sir Arthur S. Sullivan. "Onward, Christian Soldiers"



became the most popular and familiar of all marching hymns.

This song is known and sung around the world today. Whiterobed choir boys sing it as they march in long processions in high-arched cathedrals. It is also a favorite in big tents where evangelists are holding revivals.

Over and over again it has played its part in history. When the allied armies came marching to the relief of besieged legations at Peking in the Boxer Rebellion in China, they were singing, "Onward Christian Soldiers." It was heard again from General Allenby's victorious forces as they swung through the streets of Jerusalem in World War I.

Mr. Baring-Gould, the author, lived to be almost ninety. By the time he died in 1924, he knew of the popularity of his verses. Nowadays, when a band or an organ in church starts to play his hymn, everybody recognizes it and can tell the title. Tens of thousands join their voices in "Onward, Christian Soldiers." Probably only a scattered few in our time are aware that the words were written one hundred years ago by this kindly parson for lowly English mill children to use in marching.

(Sunday School Board Syndicate, all rights reserved)

Hymn

Exodus of clergy alarming, Home Missions meeting told

RIDGECREST, N.C. (BP)—Denominational leaders are alarmed at the rapid exodus of some of their best trained clergymen, with some estimates as high as 10,000 pastors and priests leaving churches of American denominations each year, the chief of chaplains at Georgia Baptist Hospital, Atlanta, said here.

E. A. Verdery, Atlanta, outlined causes of the ministerial exodus from the pastorate in an address to association leaders and ministers during Home Missions week at Ridgecrest Baptist Assembly here.

Verdery said that in the Southern Baptist Convention, the associations within the states can help meet the needs of the pastors in helping them grapple with the problems they face in the pastorate which cause them to consider resigning.

"Some of the most prevalent explanations include lack of adequate financial remuneration, lack of privacy for oneself and family, general apathy of the congregation, an unreasonable expectation for the pastor to make the church prosper, and pressure from denominational headquarters and administrative offices," Verdery said.

While there are many other ministers who remain in the pastorate for every one who leaves, a majority of pastors interviewed by one Baptist state paper editor recently expressed a desire for a change and would welcome a call to another field, Verdery said.

"The pastors who continue their work in the local church frequently feel drained physically, emotionally, and spiritually," he continued. "The demands made upon them by the church and community leave the feeling they have attempted an impossible task.

"Faced with myriad expectations of a widely divergent congregation and recognizing the impossibility of pleasing the entire membership, the pastor may become angry or depressed," he said.

"Depression is at the root of many physical ailments," the Baptist chaplain said. "It motivates many people to resort to the use of alcohol and anti-depressant drugs."

He added that depression is associated with a low level of self-esteem and arises in part out of the sense of being deserted and forsaken.

Depression can be counteracted, Verdery observed, by a feeling of being nurtured and nourished, of being valued and esteemed. "Seeking to shame a depressed pastor or telling him to have faith and to pray is to compound the problem," he said.

Verdery said most pastors need to

discover a place of emotional and spiritual feeding if they are to be the source of feeding for large numbers of other people.

"The pastor may look for help through his prayer life. But for many in the dark nights of the soul, God can seem far away. The pastor cannot turn to the congregation when members expect him to be feeding them. If he turns to fellow pastors for understanding he may feel rejected because in most instances they may feel as drained as he."

By doctrine and policy, Baptist churches have no strong, stated authority figure to whom a pastor may turn, said Verdery. However, he said, "Human nature requires each of us to find a resource to whom we can turn in particular times of stress or crisis.

"God may use this human instrumentality to make known his love and personalize his presence with us. One does not necessarily deny his faith in God when he acknowledges his need of a fellowhuman being," Verdery said.

Baptist associations in each state can help meet the needs of pastors by seeking to understand the pastor as a person and by providing a resource in psychotherapy, Verdery said.

The pastor must be recognized as a work-oriented person who frequently has little or no tangible results to show for his efforts in counseling the troubled, in witnessing to his faith, or for results of long hours of study, he added.

"Like the assembly-line worker, he feels much of his effort is non-rewarding because he rarely sees his part of the finished product," he said.

Often they feel guilty and inadequate, and demand verbal and financial reassurances from the congregation, he observed. And if they do not receive it, a feeling of punishment for failure sets in.

"Unless a minister grows beyond the guilt-punishment level of living to one of forgiveness and self-acceptance, he will likely encourage others to misuse and abuse him in an unconscious way of appeasing for his sins," Verdery said.

'Prophet' Jones dies in Detroit

DETROIT (EP)—"Prophet Jones," eccentric and flamboyant preacher whose following kept him in the ultimate of affluence, died Aug. 12 at the age of 63.

His full name was the Rt. Rev. James F. Jones, known as the dominion ruler of the Church of the Universal Triumph. He had been in ill health since suffering a stroke last October.

About people

T. B. Thrailkill, holder of what is believed to be the longest currently-active pastorate in the Southern Baptist Convention, has announced plans to retire, effective Oct. 1.

Thrailkill has been pastor of Custer Avenue Church, Atlanta, for almost 49 years. He is 79.

When he became pastor of the church in 1922, it was called Southside Baptist Church. In 1954 it moved to Custer Avenue and changed its name.

Thrailkill has survived several major physical problems, including muscular atrophy and cancer and has kept on preaching. "God has been better to me than anyone I know," he said.

In an interview in 1969 with the *Christian Index*, on his 47th anniversary as pastor, Thrailkill said that the SBC Annuity Board "sends me a letter periodically which broadly hints that my retirement is all ready. But there are things yet to do. I can't retire. I still have a stack of prepared sermons I haven't preached."

A former education director and pastor of three churches in Atlanta, Thrailkill earned two doctoral degrees, studying at Eastern Baptist Seminary in Philadelphia and at a congregational seminary in Atlanta.

Only 25 of the 550 members of Custer Avenue Baptist Church were members when he became pastor in 1922.

Consumer advocacy proposed for Baptists

WINSTON-SALEM, N.C. (EP)—A Southern Baptist woman who is a member of Nader's Raiders has called on Baptists to establish a new ministry concerned with consumer advocacy.

"So long as the church fails to demand responsible behavior from institutions or those who lead them," declared Kate Blackwell of Washington, D.C., "so long as the church continues to condone violation of human rights by corporations and agencies, it destroys the basis of its demands for Christian behavior from individuals."

Miss Blackwell, a former Winston-Salem resident, spoke at the Christian Life and Christian Action Conference on "Church and Consumer Action," sponsored by the Pilot Mountain Baptist Association.

She noted that up till now, it has been lawyers like Ralph Nader, and not churchmen, who have spoken out against those who place profits before people, safety, health and environment.

Thinking about God

By Vester Wolber Th.D.
Ouachita University

International

Sept. 5, 1971
Psalms 42; 53; 139;
Acts 14:15-17; 17:22-31

It seems to be inevitable that people will think about God, or their own distorted concept of God; and their thoughts about God are extremely influential in their lives. One's God-thoughts will go a long way in shaping his attitudes toward his neighbor as well as his discipline of himself.

Background passage

When Barnabas and Saul first carried the Christian Gospel into the Gentile world they were confronted by the local religions. At Lystra (Acts 14:15-17), where Paul healed a cripple, the populace concluded that the gods had come down and, under the excited leadership of the local temple priest, made ready to offer sacrifices to Paul and Barnabas.

The apostles managed to halt their preparations by explaining to the people that they (the apostles) were but men. They went on to say, however, that they were men with a good message from God; that the people must turn from their vain and false religions to the living God. The apostles were not so broad-minded as to think that any concept of God will do or that any religion will suffice.

**Man's thirst for God
(Ps. 42:1-3)**

The writer of this poem expressed the universal hunger of the human spirit for God. It is like the thirst of a panting deer for a mountain stream. The Psalm may have been written by a captive who longed to return to his homeland, one who was teased and taunted by his enemies who were constantly asking of the whereabouts of God.

The soul which craves after God must not be thought of as an adjunct of man: it is the man, the whole being. Our whole being thirsts for God, the living God.

Two important lessons for life are to be gleaned from this brief stanza:

There are deep longings in the human personality which are never satisfied apart from a personal and experiential acquaintance with God.

God never reveals himself in such a way that we can bring him out into the open and show him to the scoffers. It seems to be God's policy to reveal himself only to those people who long to know him.

**The fool and the wise
(Ps. 53:1-2)**

1. The fool is one who projects his way of life from the assumption that there is no God. He may or may not be an

intellectual atheist who has so marshalled his reason as to conclude that there is no God who exists: he may be one who has merely put God out of his mind and out of his life as a guiding or restraining influence over his conduct.

Such a person, says the writer, is corrupt and abominable. He has cut himself off from his primary source of moral strength. We need all the assistance that heaven affords to help us go straight morally.

2. The wise man is one who seeks after God. The line (v. 2) portrays God in heaven surveying the earth to see if there are any who seek him. The verse seems to imply that God seeks the God-seekers, just as Jesus said that God seeks as worshipers those who worship him in spirit and truth (Jn. 4:23).

**The inescapable God
(Ps. 139:7)**

The lesson concentrates on one verse lifted from one of the most important theological Psalms, a verse which asks questions: where can one go to escape God? The answer is, "You can't."

If one ascends into heaven and plants his feet on the moon, he is in the presence of God just as those who sit in church pews on Sunday morning. One cannot run away into the far places and escape God. And he cannot cover oneself in the folds of darkness to escape him. Even in death (sheol) one cannot move out of God's presence.

Jonah thought that if he could get away from the land of Israel he would run out of God's presence and escape God's call for service. Some modern Jonahs think that by running away from God's institution, the church, they can escape God; and others seem to think that they can escape him by departing from all moral standards of conduct. But God is omnipresent and, therefore, inescapable: he confronts all men.

**The God who is known
(Acts 17:22-31)**

1. In Athens, Paul selected for a conversation piece one idol which by its very inscription depicted the futility of idol worship: "To an unknown god." Other idols he had noted represented

various gods. But the worshippers who designed this one seemed to attest that somewhere back of all their religions was a real god and that they had not found him.

2. The apostle said that (1) God who made this world does not confine himself in temples made by men, and is not served by idols made by human hands. He said also that (2) God made from one man all the races of man and scattered them about the surface of the earth. He added that (3) God planted in the hearts of all races of men the desire to know him.

At this point in his speech (v. 28) the preacher turned aside to quote from two secular poets to fortify his theme that it ought not be too difficult to find God, since "in him we live and move and have our being" and "we are indeed his offspring." Taking up his theme again, he continued by saying that (4) since we are God's offspring i.e., his descendants—we ought to know that God is not like statues of gold, silver, or stone, which are fashioned out of art and imagination. God is like us.

Paul concluded his sermon with the flat declaration that (5) God had heretofore overlooked all this ignorant religion but now he calls on all men to repent and come to terms with the one man (Jesus) whom he has established as judge of all men, as indicated by his resurrection from the dead.

If religion is thought of as a set of guidelines for finding and serving God, then it must be that a religion cannot be adequate for human need unless its teachings are intellectually true and morally sound. If it meets these standards, and if in following its guidelines men come to know and serve God, that religion is adequate.

Only the Christian religion can do all of this. Even so, the best individual approach to God through Christ will probably be made by the one who gains the truest thoughts about the nature and purpose of God.

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Wars and rumors of wars

By L. H. Coleman, Th.D.
Pastor, Immanuel Church, Pine Bluff

Today's lesson is the second of three lessons from the unit, "Bible Teachings on War and Peace." Last week we noted that God's ideal for mankind is peace. Evidence is abundant to prove this point such as heaven is pictured as a place of peace and cessation from war. Also, when David desired so intensely to build the great temple, God forbade him because David was a man of war. We are to revere the sanctity of human life and work constructively in our world as peacemakers.

Today's lesson delves into the matter of war. We shall study the fact and causes of war. Also we shall try to determine God's view of war. Does God permit war as judgment upon sin?

The fact of warfare (Matt. 24:6)

Several deductions can be made from the Matthew 24:6 passage. Christ affirmed the fact of warfare in the same sense that the Bible affirms the fact of poverty. "For ye have the poor always with you" (Matt. 26:11) was a statement by Christ of fact and reality. Matthew 24:6 affirms that "war ye have with you always" (author's paraphrase). Also Christ stated that these wars and/or rumors of war are not a sign of the end of our age. They are not connected with the glorious return of our Lord.

Also Christ stated that we are not to be troubled greatly about wars and rumors of war. This is not to say that we are not to be engaged in peace efforts and actively be a peacemaker. He is saying that the peace of God overshadows and greatly surpasses the troubles we must face in this world. God is our comfort and support. When heartache and trouble (such as war) come our way we have a peace within that conquers all fear.

War, therefore, is a horrible fact of life. Men, because they will not turn to God for guidance and direction in life, give themselves to destruction of life and property. Men could live in peace together as brothers. However, because of sin and the power of evil, men choose not to do so.

The cause of warfare (Jas. 4:1-2)

Why do men engage in warfare? Why cannot men, even if they will not look to God for help, strength, and guidance, learn from the lessons of history concerning the futility of war and the blessings of peace? James states that wars come because of man's lust, sin, greed ("desire to have") and

covetousness. Man is a sinner by birth, choice, and practice. We have a bent in the direction of sin.

Please note the J. B. Phillips translation: "But what about the feuds and struggles that exist among you—where do you suppose they come from? Can't you see that they arise from conflicting passions within yourselves? You crave for something and don't get it; you are jealous and envious of what others have got and you don't possess it yourselves. Consequently, in your exasperated frustration you struggle and fight with one another." James 4:1-2.

Why was Hitler the leader into plunging us into World War II? Hitler craved power. He wanted to rule the world. To state it simply he was an egomaniac who was greedy for power and lustful to control the destinies of mankind. He was unusually selfish and haughty. Hitler took up the sword and later perished by the sword. Why can't men study history and profit thereby?

In our day the Communists are seeking world domination. This is their avowed goal. They want all the world to be under communistic rule. What are some ways to bring peace in such a world as we find ourselves today?

God's judgment through warfare (Israel)

(Hab. 1:5-6)

Habakkuk was an underrated prophet. He has been called "the father of speculation in Israel" and was a free thinker. Habakkuk placed religion in the interrogative mood with his cry of "My God, why?" In a sense the book of Job is a footnote to the book of Habakkuk because both books deal with similar themes. Habakkuk was troubled by the events of his day. Living at the close of the seventh century (his book was written sometime between 612 and 605 B.C.) he could see the passing of Assyria and the coming of Babylon to a place of supremacy in the world. Perhaps he saw the first ravages of the war with Babylon by the armies of Nebuchadnezzar. How could God permit suffering and death at the hands of a heathen nation? How could God permit a nation that was more wicked than Israel to punish God's own people? Israel had sinned. God brought judgment upon Israel through war. Please note that later Babylon was

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Life & Work

Sept. 5, 1971
Matthew 24:6; James 4: 1-2;
Habakkuk 1:5-11; Judges 6-7

brought under severe judgment as well.

God was not unjust, therefore, to permit his own nation to be brought into captivity by a nation which was more wicked than Israel. God had a purpose in the terrorizing conquests of the Chaldean armies. Judah deserved punishment for her sins. The Chaldean power in her turn would be destroyed. Please take the time to read the entire book of Habakkuk, which consists of only three chapters.

God's judgment through warfare (Midianites) (Judges 7:19-22)

The story of Gideon's defeat of the Midianites is very familiar to most of us. The "judges" mentioned in the book of Judges actually were military leaders. In each story of these military feats we find several recurring events:

1. Israel's sinning.
2. God's sending an oppressor.
3. Israelite's praying for deliverance.
4. God's raising up a "judge" or military leader to deliver God's people.

The Midianites (descendants of Abraham and Keturah) destroyed the crops and inflicted sufferings upon the Israelites for some seven years. Gideon, from the tribe of Manasseh, was commissioned by God to slay the Midianites. Gideon along with 300 men with the direct help of God defeated decisively the Midianites. This was God's judgment through warfare upon an enemy of the nation of Israel. Sin was punished.

Conclusion

"Though the mills of God grind slowly,
Yet they grind exceedingly small:
Though with patience He stands waiting,
With exactness grinds He all."

*Longfellow, *Retribution*

Love of life, church 'secret' of long life

HARRISON, Ark. (EP)—Mrs. Josie Wilson, who recently celebrated her 107th birthday, said her love of life was the secret of her long life.

"I love life," she said. "I like to live and hold love in my heart for my church and all people." She is a member of First United Methodist Church here.

More than 100 friends and young people from her church joined in singing, "Happy Birthday" at her party in a church pastored by John M. McCormick—8/21/71.

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Named liquidator of hospital agency

PONTE VEDRA, Fla. (BP)—R. Lamar Woodfin, New Orleans, vice president of Avondale Shipyards, was named here as liquidator of the hospital agency of the Southern Baptist Convention.

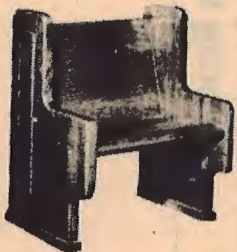
The agency is an interim counseling body formed after the Southern Baptist Convention voted in 1970 to discontinue Southern Baptist Hospitals, Inc., as a denominational agency, and to release for private operation the Southern Baptist hospitals at New Orleans and Jacksonville, Fla.

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The theologian enthused at length over his field, citing its complexities, the various schools of thought, et cetera. After listening to the recitation, the astrophysicist said rather loftily, "But after all, when you boil it down to basics, it is just a matter of 'Love thy neighbor,' isn't it?"

The physicist then led off on his field with great enthusiasm. He described its complexities and schools of thought at great length. Whereupon, at the end of the recitation, the theologian said with a slight gleam in his eye, "But after all, when you boil it down to basics, it is just a matter of 'Twinkle, twinkle, little star,' isn't it?"

* * *

"But why did you buy a dachshund for the children?"

"So they can all pet him at once."

* * *

A man said to his friend: "Who is the boss in your house?"

"Well," his friend said, "my wife assumes command of the children, the servants, the dog and parakeet. But I say pretty much what I please to the goldfish."

* * *

The man just back from Alaska was telling of his harrowing experience. "There were Indians to the right of me, Indians to the left of me, Indians in front of me."

"Whew!" said the listener. "What did you do?"

"What could I do?" exclaimed the man. "I bought the blanket."

* * *

Young man: "Have you any good aftershave lotion?"

Clerk: "Yes, here's a number that drives the girls crazy. It smells like money."

* * *

Some people are never too busy to talk about how busy they are.

* * *

What the country really needs today is a credit card that will fit a vending machine.

New Jersey still aids Catholics

TRENTON, N.J. (EP)—New Jersey's Gov. William T. Cahill said here that the state's \$9.5 million program for aid to non-public schools would be revamped to meet constitutional requirements. But he vowed that all the approved funds would still go to private and parochial schools.

Attendance report

August 22, 1971

Church	Sunday School	Training Union	Ch. Adds.
Alicia	74	60	
Banner, Mt. Zion	30		
Berryville			
First	142	41	
Rock Springs	102	69	
Blytheville, Calvary	187	55	3
Booneville, First	197	150	4
Cherokee Village Mission	93	33	
Crossett			
First	483	140	1
Mt. Olive	248	148	1
Dumas, First	229	43	5
El Dorado, Ebenezer	127	61	1
Forrest City, First	453	144	
Ft. Smith			
First	1102	385	9
Grand Avenue	637	245	3
Moffett Mission	28		
Haven Heights	237	123	
Gentry, First	155	66	1
Grandview	73	40	
Greenwood, First	254	141	
Harrison, Eagle Heights	204	76	1
Hope, First	389	106	4
Hot Springs			
Emmanuel	86	40	
Lakeshore Heights	76	40	
Jacksonville, First	336	76	4
Jonesboro, Central	469	175	6
Lake Village, Parkway	51	26	
Lavaca	288	171	
Lincoln, First	126	42	
Little Rock			
Geyer Springs	662	217	15
Life Line	571	161	4
Luxora, First	67	23	
Marked Tree, First	179	64	
Melbourne, Belview	91	68	
First	100	34	
Horseshoe Bend Mission	20		
Monticello			
Northside	106	76	
Second	206	72	1
North Little Rock			
Baring Cross	514	197	3
Calvary	343	151	1
Gravel Ridge	179	95	
Levy	373	83	2
Sixteenth Street	60	51	
Sylvan Hills	248	141	14
Paris, First	337	53	1
Pine Bluff			
Centennial	183	83	
First	608	146	2
Green Meadows	84	37	2
Second	134	61	
Springdale			
Berry Street	111	47	
Elmdale	361	102	7
Strong, First	127	42	5
Van Buren, First	390	182	
Mission	50		
Warren, Immanuel	239	103	
West Memphis			
Calvary	194	107	1
Vanderbilt Avenue	88	37	

Crime by girls up in Philadelphia

PHILADELPHIA (EP)—Violent criminal acts by girls 18 and under has increased 260 percent here during the past decade.

Police records reveal 658 girls arrested in Philadelphia last year compared with 181 in 1960. In the same period similar crimes committed by boys under 18 rose 127.6 percent.

Reasons given included the opinion that little girls no longer accept traditional roles and become aware of the fact that they have as much opportunity as the boys to engage in crime.

Reconciliation cost stressed by journal

CHICAGO (EP)—Protestants of a "liberal ecumenical disposition" can adopt the "piety and devotion of evangelicalism" without becoming fundamentalists or "rightist," according to a leading ecumenist.

And evangelical Protestants may be more interested in Christian unity and interchurch cooperation than the liberals give them credit for, says a conservative spokesman.

Yet, having made friendly nods to each other, there are few points of agreement in paired articles by J. Robert Nelson—the "liberal"—and Russell Hitt—the "conservative"—in the Aug. 18 issue of *The Christian Century*, published here.

The differences in orientation of the two churchmen dramatize the reason the ecumenical weekly has launched a new series called "The Price of Reconciliation."

"After the rending and tearing of our social fabric during the 1960s," the magazine's editors say "American society—and perhaps Western Society as a whole—seems to have entered into a mood of exhaustion, resignation, even apathy.

"And yet very little substantive change has occurred in the realms to which the various contenders have addressed themselves. So what next? Can the wounds of polarization be healed?"

Pentecostalism seen as church antidote

MINNEAPOLIS (EP)—A prominent United Church of Christ minister says he believes the Pentecostal movement may help U.S. churches fight rationalism, which he says is killing Protestantism in Europe.

Harold King, minister of the suburban Wayzata Community Church, expressed the view after returning from a seven-week tour of Europe.

According to Dr. King, church services in Europe are about as "drab and unappealing to the eyes" as many of the church buildings themselves.

"They've fallen into the trap of assuming that the rational faculties of the human personality are the most important facet," he said.

He thinks that emphasis on the Holy Spirit, or "divine creative force" can bring "spontaneity and freshness" into what has been overly "scholarly or intellectual."

Parochial aid seen as 'political play'

WASHINGTON, D.C. (EP)—A pledge by President Richard Nixon of his support for tax aid on behalf of Roman Catholic schools, made at the annual Knights of Columbus dinner in New York City, Aug. 17, was decried here as "scoffing at the Constitution and the Supreme Court" and as an "unworthy political play."

Making the charges was Glenn L. Archer, executive director of Americans United for the Separation of Church and State.

The President's remarks followed an emotionally-charged speech by Cardinal Terence J. Cooke demanding tax aid for Catholic parochial schools "as a matter of right."

Rabbi commends Nixon stand

NEW YORK (EP)—The president of the Union of Orthodox Jewish Congregations of America has commended President Nixon's statement favoring state aid to parochial schools.

In a letter to the President, Rabbi Joseph Karasick said that "legal ways must be found to let the parents determine in which school the city, the state, and the federal government should support his child's education, not limiting

his choice to the public school."

"Rabbi Karasick termed the recent Supreme Court ruling barring aid to parochial schools "a severe threat to their continued existence." He asked the President to help establish "a system of equal support for all parents for the education of their children in a manner safeguarding the government against any excessive entanglement with religion."

Opponents of aid to parochial schools take issue with Nixon

NEW YORK (EP)—President Nixon's declaration that he favored aid to private and parochial education drew quick responses from both religious and secular opponents of the practice.

Leo Pfeffer, an attorney for the American Jewish Congress, said that the President's promise was clearly "in violation of a decision of the U.S. Supreme Court."

Mr. Pfeffer was an attorney in cases which resulted in the recent Supreme

Court decisions which struck down aid to parochial schools in Pennsylvania and Rhode Island.

"It strikes me as remarkable that Nixon will not allow federal money to be used to bus children for the purpose of integration, as required by the Supreme Court, but is seeking a way to use federal money to aid parochial schools in violation of a decision of the Supreme Court," the attorney stated.

Street preaching ordinance proposed

WINSTON-SALEM, N.C. (EP)—After questions were raised about its constitutionality, the city board of aldermen here reconsidered a proposed ordinance which would regulate street preaching. The matter now goes to a committee for further legal review.

The ordinance was specifically designed to curtail preaching on the Trade Street Mall, where preachers have been congregating daily and drawing large crowds, prompting complaints from merchants in the area. However, the legislation would apply to the entire city.

The local chapter of the American Civil Liberties Union has said that the ordinance, as now drawn, will not withstand a court test.

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