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Arkansas Baptist State Convention

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Baptists' role in the fight
for independence
page 9



July 1, 1976
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

Join the club?

Riches and religion can make a good marriage, but not without much effort. Affluency seems to enlarge the already wide chasm between the rich and poor. It seems to contribute to a caste or class system which is even more deadly than racism.

It appears to damage earlier friendships wrought in the ferment of mutual struggle. It seems to make big people feel bigger without the compensating ministry of uplift to the lesser, making them feel even smaller.

It seems to dull the sensitivity to pain, oppression and poverty of the non-affluent which was so real before affluency arrived. It also appears to cause loss of memory as to how, who and what helped bring about this new affluency.

Affluency has all the ingredients to become a curse indeed, but also the ingredients which makes for a blessing. Poverty is not exactly an achievement, nor is riches the highest good. Those who have risen from the ranks, financially, socially and educationally, can come to their finest hour by helping their lesser ranked fellowman into the club. Only when the membership is closed does the evil potential of affluence reveal itself. He who has money should not forget the ones who helped him get his bundle, else he lose it. Every literate person owes a debt to every underprivileged person on earth because someone before him made arrangements for his education. Every person who enjoys any degree of the good life will enjoy even a better life when he brings another to that point.

Affluent people, by their means, can build bridges as well as dredge chasms. They can correct long existent ills where money, station or title can be effective. They can purify their motives by doing good with no desire of receiving anything in return.

They can use their means to off-set the many injustices, iniquities in this life, awaiting the resurrection if necessary for proper recognition.

They can open their beautiful homes and beautiful hearts to the forgotten ones in distressed areas of the city making a bright day once in a while for some who have felt few enough bright days in their whole dull existence. They could sponsor an international student and extend their witness to another country.

They could endow a chair or Bible on a campus which would function until Jesus comes, yes. They could set the example for all well-to-do people to protect their estates by good wills and trusts which would perpetuate their ideals across the unborn centuries.

It is not money but the love of money which is the root of all sorts of evil. (1 Tim. 6:10)

I must say it!

In this issue

USA Christianity 8

The final article in a series asks if the American ideal of success squares with the Christian hope for the life conditions for persons in America.

The cover 9

Baptists' role in the fight for freedom and independence in the American Revolution is the subject of the cover. The drawing is from the SBC Historical Commission.

Newsmagazine's past 17

Reprinted materials and biographical information on the editors of the Arkansas Baptist Newsmagazine depict some highlights of the paper's role in Baptist history.

Extra lessons 27

Because there will be no issue of the Newsmagazine July 8, Sunday School lessons for both July 4 and July 11 are printed this week.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 75

NUMBER 27

J. EVERETT SNEED, Ph.D Editor
BETTY KENNEDY Managing Editor
MARY GIBERSON Secretary to Editor
ANN TAYLOR Bookkeeper

ERWIN L. McDONALD, Litt. D Editor Emeritus

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Celebrating our freedom to worship

We as Americans should stop to thank God for our freedom of worship this Fourth of July. This freedom was not easily acquired. Our future religious liberty depends upon our constant efforts and vigilance.

The price our American forefathers and others paid for our freedom of worship is illustrated by the arrest of John Clarke, Obadiah Holmes and John Cardnall on July 31, 1651. They were charged as being Anabaptist (meaning to baptize again). Finally Holmes received 30 stripes at a public whipping for his refusal to follow the form of worship prescribed by those controlling the area in and around Boston.

The battle for the right to worship God according to the dictates of one's own conscious was long and hard. The struggle finally ended with the writing of the First Amendment to the Constitution. The Amendment reads "Congress Shall make no law regarding an establishment of religion, or prohibiting the free exercise thereof."

We must continually work to maintain our freedom of religion. To do so we must remember and apply certain principles in our society today. First, we must remain faithful to the Bible as our anchor. We must remember that it is our only source of authority. It is only as we remain true to God's Word that we will be able to maintain our freedom and integrity.

Secondly, we must not become entangled with the government. In Mark 12:13-17 we read of a strange coalition between the Pharisees and Herodions. The Pharisees, meaning separatists, adhered strictly to the law or the Torah. They believed that they should be totally separate from all Gentiles and really that they should keep themselves separate from other Jews. For they and they alone lived up to the absolute letter of the law. The Herodions, on the other hand, were close friends of Herod. Herod, of course, was able to rule the area because of his close friendship with the Roman Caesar. The Herodions, who were close friends of Herod, not only condoned but encouraged the presence of foreign troops and the payment of tax money to Rome. These two groups came to Jesus and said, "Is it lawful to give tribute to Caesar, or not?" If Jesus answered in the affirmative, that tax money should be

Guest editorial Covering the SBC

Newsmen covering this convention for the first time have their problems. It isn't easy explaining to them this is the Southern Baptist Convention and not the Southern Baptist Church. Once past that obstacle, you try explaining the difference between a messenger and a delegate, why our unified budget is called the Cooperative Program, etc.

But, we try. The press packet is as heavy as the

The editor's page

J. Everett Sneed



paid to the Roman government, the Pharisees would say this man is recommending the overthrow of our ancient traditions and under the Old Testament law should be stoned. On the other hand, if Jesus said, "Nō, it is not right to give money to Caesar," the Herodions would go immediately to Herod saying that "this man is recommending insurrection against the Roman government." Either way it appeared that Jesus would lose. But to their amazement he said, "Render to Caesar the things that are Caesar's and to God the things that are God's." From this we have developed the doctrine of separation of church and state. The principle is that the state shall not exercise authority over the church, nor the church authority over the state.

If, however, we take money from the government for our churches or institutions, we can easily come under control of the government. As citizens of the United States of America, we expect our government to control the money that we provide for any endeavor. So if Baptists are to remain free, we must steadfastly refuse to accept money for any of our causes. In other words, a Baptist church must pay its own bills.

We do not wish to be misunderstood at this point. Each of us who are Christians are citizens of two worlds. This means that we have a responsibility both in the spiritual realm and in the realm of government. As citizens of the United States it behooves each of us to help in the election of the best people for government we can possibly find. It is our observation that the best people we can place in government are dedicated Christians. But we must never allow our church and state to become entangled.

Finally, the best protection that we have for maintaining freedom of worship is through a truly regenerated population. People who have had an experience with the Christ are anxious for every individual to have freedom to worship according to the dictates of their own conscience.

On Sunday let us not only pause to thank God for our freedom of religion; but also, to pledge our efforts to retain it in the future. As we under God truly commit ourselves to this task, our freedom of religion is secure.

Houston or Dallas telephone directory. It has the 234-page Book of Reports which nobody reads, an inch-thick collection of old Baptist Press stories and a nine-page listing of employes in the press room who are available to help. There will be two more inches of mimeographed paper in each press box before the week is over. — **John Hurt in the "Baptist Standard" of Texas**



One layman's opinion

Daniel R. Grant / President, OBU

When it's hard to hide the sunrise

It never occurred to me until recently that, for the occupants of a high-rise hotel, the sun rises earlier than for other people. I made this discovery while participating in the Southern Regional Conference on Humanities and Public Policy, held in Nashville, Tenn., in the 28-story Hyatt Regency Hotel. My wife and I were assigned to a room on the 19th floor with a beautiful view looking eastward over Nashville and the Cumberland River. We especially enjoyed looking out the big picture window because Nashville was the place of our residence for some 20 years.

The picture window facing the east was not without its problems, however. On retiring that first night of the conference we made the mistake of leaving the draperies open. The next morning I was awakened with a blinding powerful light. I checked my watch and discovered it was only five o'clock, much too early for the sunrise, I thought, and

wondered if perhaps the building next door was on fire. I rose from the bed to discover that the sunrise had just burst forth on the Middle Tennessee landscape and had found its way straight through the picture window into our hotel room.

It occurred to me that most Nashvillians still could not see the sunrise because they were at a much lower elevation, and many things hid it from them. Five o'clock was not quite the time I had planned to arise and I struggled with the draperies to shut the sun's light from our room. I had never realized how much light can penetrate one small crack in the curtain. With chairs propped against the draperies at several places, I finally managed an improvised delay of my sunrise for another hour or so. I guess it would be more correct to say that I delayed my full exposure to the sunrise that had already taken place.

Before I drifted back to sleep my

thoughts turned to the Biblical picture of the unreasonableness of a man hiding his light under a bushel, and of the simple truth that a city set on a hill cannot be hid.

The blinding light of the sunrise was a good reminder that it is a perfectly natural thing for light to shine, whether it is the light of knowledge and truth, or the light that shines in the born-again Christian. It would be silly to think of a sunrise being hesitant or embarrassed at letting its light shine.

One other thought occurred to me from my 19th floor vantage point. If we really worked at it, we could probably build into our lives higher elevations and more open windows with which to receive the light more often and more effectively. I am not sure that I have many 28-story, or even 19-story platforms within my life.

Baptist heritage

by Bernes K. Selph

For a year we have studied something of the impact of Baptists upon the history of our nation. To what do they attribute the degree of success which they have made to the national and religious life?

Without being vain they would avow God's leadership in their work. But there are two human factors worthy of note. First, they would advocate freedom of conscience and worship. Regardless of how they may differ among themselves on points of doctrine they stand together on this.

Second, centralized organization. In this Southern Baptists have led. This was one reason for Baptists splitting ranks in 1845. Northern Baptists worked by the society method. That is, a group organized for each particular interest and effort. Southern Baptists worked through the Convention method. Instead of the work being done through individual societies, the latter plan called for working through boards authorized to carry out their duties under the direction of the denomination, responsible to the entire group supporting the work. Northern Baptists adopted the unified denominational control in 1907.

And that's how Baptists appeared on the American scene for the past 200 years.

□ O. K. and Marjorie Armstrong, *The Indomitable Baptists*, Doubleday and Co., Inc., Garden City, New York, 1967, pp 259-260



Woman's viewpoint

Iris O'Neal Bowen

Having put his hand to the plow

From the time he was a small child, my father would rise and go with his father and brothers at four a.m. into the dark barn lot to milk the cows and do the other chores.

After that, they ate a hearty breakfast and were ready to go to the field by good daylight. And whether they were plowing, clearing land, planting or harvesting, their day did not end until dusk overtook them.

Down through the years, Dad maintained his discipline of long hours and hard work. He always tried to keep a little five acre tract, which kept him busy in his spare time. Up until his late eighties, he made a garden every year. However, his heart began to give out and he could not do strenuous work.

Hoing seemed especially hard for him, so he straightened out a hoe, and, skooting himself along the rows on an old camp stool, he clipped the weeds with his re-modeled hoe.

As a young man, he was called into the ministry, and served many years

here in Arkansas. He walked, rode horseback and by buggy to his appointments, long before cars came to the areas he served.

When retirement time came, Dad refused to quit, but kept preaching for several years, doing interim pastoral work, helping to establish young churches and missions, often preaching for them until they could afford a pastor.

He was always available to young ministers and others for counselling and it gave him great joy to be able to help.

One day, about two weeks before he died, he told me, "My pastor visited me today. He had some questions he wanted to discuss, and I was glad I could help him."

Then he smiled and added, "You know, Iris, the Lord is still able to use me!"

Yes, at a young age he had put his hand to the plow, both physically and spiritually, and he never looked back!

The minister and his ministry

Disagreeing with other pastors

by Larry Baker
(11th in a series)

Outback is a small, county-seat town with two strong Baptist churches. Both churches have pastors who are seminary graduates. Both pastors are in their mid-thirties and have about ten years' experience in the pastorate.



Dr. Baker

Pastor A's church is planning for a big revival with a famous evangelist; Pastor B's church is forming small groups to explore Transactional Analysis. Pastor A reads Billy Graham, W. A. Criswell and Jack Taylor because they inspire him; Pastor B reads Helmut Thielecke, Wayne Oates, and Paul Tournier because they challenge and expand him. Pastor A is strongly pre-millennial; Pastor B doesn't consider the millennial question a vital one in his preaching. Both pastors view the other with uneasiness. They seldom talk to one another and have no cooperative ministry.

Here one sees a common issue — relating to ministers with differing views. The situation in Outback raises some questions: How can the two relate to

each other? What should be their attitudes toward one another? Clearly the questions deal with the complicated issue of interpersonal relationships; and the answers aren't simple. There is no one-two-three solution to the problem of relating to a fellow-pastor with different theological, idealogical, and methodological views.

Perhaps some suggestions will help. First, some of the tension might be alleviated if pastors would really get to know each other. It is easy to stereotype and label people without really getting to know who they are or what they believe. Though two might never totally agree, each could better understand why the other believes as he does. The fine art of listening is imperative!

Second, recognize that hostility and tension in the face of differing views often betrays one's own insecurity. Generally, the man who screams the loudest in protest of another's views is the one most insecure about his own. Getting to know oneself helps one relate to others.

Third, recognize the need for cooperative ministry. Perhaps there is no attempt at relationship between pastors with differing views because they see no need for it. "You go your way and I'll go mine" is often the attitude taken; the need for cooperation is not clearly

seen. But ministry is more inclusive than a single church; the combined efforts of Baptists — in a community and through the association, for example — can accomplish greater goals in counseling, Christian education, social ministry, and evangelism than a single pastor or church.

Fourth, recognize the worth of the individual and his beliefs. Always see others as persons of worth, created in the image of God. That will influence the way we relate to those who differ and those we think "wrong" or "off-base."

Fifth, recognize that dogmatism is foreign to the Christian faith. No one has a lock on the truth. The realization that even one's own way may not be ultimate truth frees us to consider differing views without being dogmatic or hypercritical. A dogmatic spirit ought to be rejected in one's relationships with fellow pastors. Commitment and conviction are not synonymous with dogmatism.

Jesus had to deal with the issue among his disciples while Paul had to deal with it at Corinth. In each case, a dogmatic "I'm right and you're wrong" and an arrogant choosing of sides were rejected. Baptists have been united, but we have never been marked by uniformity. We have been like a great choir-singing God's song with a rich variety of voices, each singing his part to the best of his ability.

Relating to ministers with different viewpoints may not be easy; in some cases, it may not be possible. But that's the goal. Let's build up some qualities: friendship, acceptance, and understanding. Let us tear down some others: stubbornness, pride, prejudice, and false presuppositions. Let us emphasize common goals and de-emphasize minor issues. Let us do that and we'll honor God and be a blessing to our world.

Dr. Baker is pastor of First Church, Fayetteville.

Golf tourney set

The annual state golf tournament for ministers and other church staff workers will be held at Rebsamen Park golf course in Little Rock on Monday, July 12, beginning at noon. Johnny Jackson, defending state champion, has announced two flights of competition in medal play. Each contestant will declare his intention to compete in either the 89 and under flight or the 90 and over flight.

Contact Jackson at 1717 North Mississippi in Little Rock for further information.



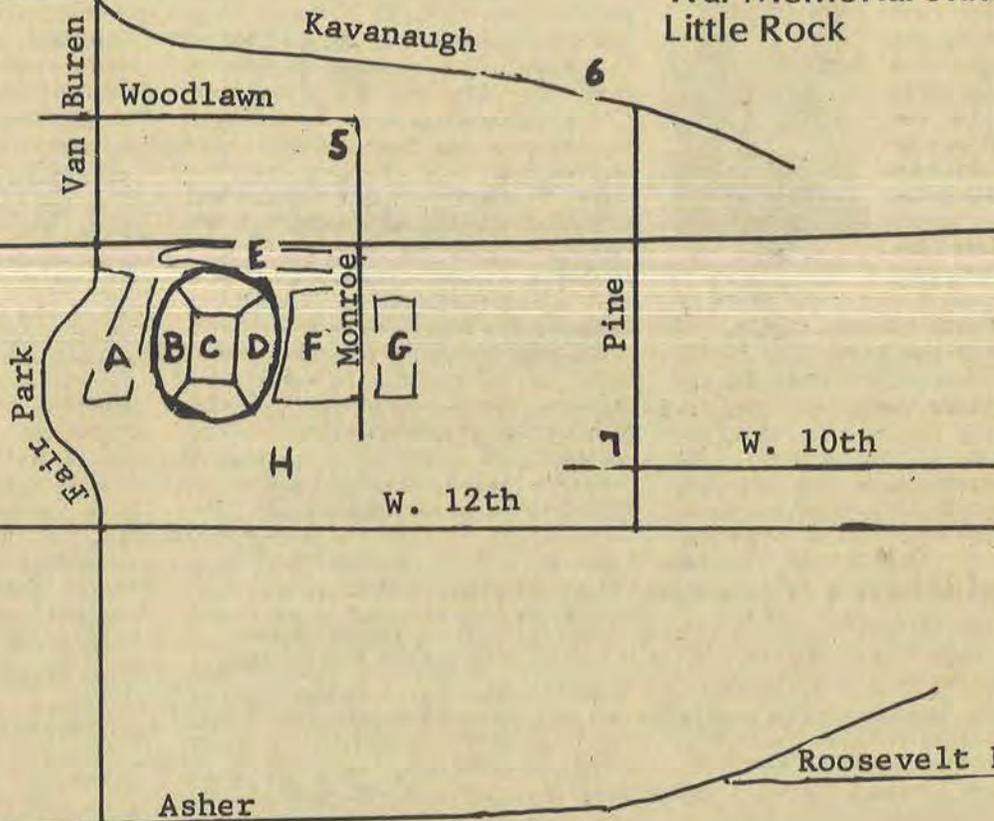
Missionary shares July 4 birthday

The United States of America's birthday will not be the only one celebrated on July 4. A Southern Baptist home missionary to Alaska shares that birthdate, a different year, of course. Marianne Rollins, daughter of Mr. and Mrs. O. H. Colvert of Little Rock, and her husband, Don, and their three children live at King Salmon, Alaska. Mrs. Rollins first went to Alaska as an elementary teacher. She met her husband there, and they were appointed as missionaries in 1961, serving at Ft. Yukon. Rollins is a pilot and ham radio operator who uses both the transportation means and the communications link to reach outlying villages. Second Church, Little Rock, helped buy the plane and has furnished a new van for the missionaries.

1. Illinois
 Harmon
 2. Evergreen
 3. Mississippi
 4. Markham
 University

BICENTENNIAL RALLY JULY 3

War Memorial Stadium
 Little Rock



Parking legend (by number)

Shuttle buses will run from the following churches to the stadium from 9:30 a.m. until 11 a.m. and will return people to the church parking lots after the service is over at 1 p.m.

1. Forest Highlands Baptist Church, 1717 N. Mississippi
2. First Christian Church, 1500 N. Mississippi
3. First Nazarene Church, Mississippi at Evergreen Streets
4. Olivet Baptist Church, 6711 West Markham
5. Pulaski Heights Methodist Church, Woodlawn and Monroe Streets
6. Pulaski Heights Baptist Church, 2200 Kavanaugh
7. Baptist Tabernacle, 10th & Pine Streets
8. Immanuel Baptist, 1000 Bishop
9. Barton Coliseum Parking on the north side of Roosevelt Road (armed security will be maintained at Lot 9 on Roosevelt Road during the entire service. Parking capacity there is 1,000 cars).

We encourage people in the greater Little Rock area to use these parking lots and shuttle bus service to allow as much parking as possible closer to the stadium for out of town people.

Stadium legend (by letter)

- A. Parking lot on west side of stadium for platform guests and stadium personnel. Entrance by parking card *only*.
- B. Choir and band seating area in west stands behind platform.
- C. Platform at 50 yard line on west side facing east stands.
- D. East stands. People are urged to fill this entire section *first*, then the two end zone sections, and finally the re-

- mainder of the west stands. West stands will not be open to public until east stands and end zones are filled.
- E. Scholarship parking lot for 200 cars. Entrance is from Monroe Street. This lot will be reserved for band and choir members only until 10 a.m. Then it will be open to public parking. There is a parking fee of \$1 per car here.
- F. Main parking lot on east side. This lot will be reserved for buses and vans until 11 a.m. Parking fee here is \$2. All buses are urged to come here for parking instructions. Shuttle buses will unload at the front of the main east gate and park on this east lot.
- G. Parking immediately east of the main east parking area across Monroe Street adjacent to parking area at the Health Building. Fee of \$2 here for overflow of buses.
- H. Public parking in and around stadium area, Medical Center, Ray Winder field area, etc.

Reminders to all persons

1. Parking will be congested even at best.
2. Come early to insure plenty of time.
3. Come in buses, if possible.
4. If you come in cars, use the shuttle bus parking area if possible until they are filled.
5. Be patient and understanding with those who are helping with the parking job.
6. Wear a head covering and sun glasses as it will be very hot on that day.
7. Concession stands will be open at the stadium serving food and drink all morning.

Phillip W. Smith was ordained to the ministry by First Church, Strong, on June 6. Smith is a student at Ouachita University. He has been called as pastor of Canaan Church, Spearsville, La.



Smith

Mrs. Mary Joe Burnett has ac-

cepted the call as music and youth director of Trinity Church, Benton. She has served in this capacity at Hardin Church for the past nine years. She and her husband are parents of three children.

Orvell Bryant Jr. is now pastoring North Crossett First Church. Bryant comes to this church from Mr. Paron

Church of Shongaloo, La. He is a graduate of Southern State College, Magnolia and Southwestern Seminary. He is married to the former Suzan Ward of El Dorado who is presently enrolled in the School of Nursing at Southern State College. They are parents of two daughters, Angela, age nine and Amy, age seven.

Jim B. Henley, pastor of Second Church, Clarksville, has resigned to enroll in Southwestern Seminary. He is a graduate of Southern Baptist College, Walnut Ridge and College of the Ozarks in Clarksville. While serving as pastor of the Clarksville church the membership grew from 165 to 292 with total receipts growing from \$7300 to \$22,000. Total additions to the church during this time were over 275.

Dewey Stair, a long-time member of First Church, Heber Springs, died June 5. He was 78.

Refuge Church, Story, held a revival May 30-June 6 with Jesse Reed, Director of Evangelism for Arkansas Baptist State Convention, as evangelist. There were four who made professions of faith and nine additions to the church by letter and statement. Afton Ratliff of Aly led the singing. Steve Hoffman is pastor.

First Church, Searcy, is planning special events for high attendance day on Sunday, July 4. Plans include special guests, dinner on the ground, and ice cream in the afternoon. Former members of the church are invited to this homecoming celebration. David D. Crouch is pastor.

Marshall Road Church, Jacksonville, honored the nation's bicentennial on June 27 with an old-fashioned day and homecoming. Former pastors, Ronald Griffin, Arthur Durkee, and A. W. Upchurch Jr. delivered messages on the past history of the nation and church. Activities started with Sunday School at 9:30 a.m., dinner at noon and concluded at 4:30 p.m.

First Church, Dell, will observe high attendance day on July 4 with special homecoming activities. A regular Sunday morning schedule will be followed with Danny Veteto, pastor, delivering the morning message. Members will dress in old-fashioned costumes for the day and a noon meal will be served. Curtis Bryant of Little Rock, former pastor of the Dell Church, will deliver the afternoon message.

Legislation concerns Baptists

Because tax legislation now pending in Congress would allow tax deductions for tuition to church schools, the following telegram was sent to state papers, asking them to alert Baptists to the danger.

TELEGRAMS, PHONE CALLS OR MAILGRAMS SHOULD BE SENT IMMEDIATELY TO YOUR SENATORS OPPOSING TAX DEDUCTIONS OR TAX CREDITS FOR TUITION PAID FOR DEPENDENTS WHO ARE ENROLLED IN CHURCH SCHOOLS.

THE SENATE RESUMED CONSIDERATION OF THE TAX REFORM BILL THIS WEEK. THERE IS STRONG EFFORT BY PRIVATE SCHOOL LOBBYISTS TO GET A TAX DEDUCTION OR A TAX CREDIT PROVISION IN TAX LEGISLATION THIS YEAR.

PLEASE USE YOUR INFLUENCE TO ENLIST OPPOSITION FROM KEY PERSONS TO THIS PENDING ACTION IN CONGRESS. TIME IS OF THE ESSENCE. ACTION IS NEEDED IMMEDIATELY.

JAMES E. WOOD, JR., EXECUTIVE DIRECTOR
BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS



Southern Baptist Convention, Norfolk, June 15-17

New SBC president calls for public, private morality among leaders

by Jim Newton and Dan Martin

NORFOLK, June 16 — The newly-elected president of the Southern Baptist Convention praised the moral commitments of both President Gerald Ford and Democratic Presidential hopeful Jimmy Carter, but refused to endorse either during his first news conference here.

James L. Sullivan of Nashville, the newly-elected president of the 12.7 million member convention, said he was thrilled with the appearance of President Ford on the convention program

the previous day.

Sullivan, who for 21 years was president and chief executive officer of the SBC Sunday School Board before his retirement in 1975, said, however, that Ford's appearance on the convention program should not be considered a political endorsement.

"He is the president of all the people, including the president of Jimmy Carter who has expressed approval of his being here, and I feel it was very appropriate," Sullivan said. He added,

however, it would not have been appropriate if the convention had met after the Democratic and Republican National Conventions.

Sullivan, 66, said he had not personally decided who he would support for President, and would not do so until after the political conventions.

"I would be thrilled with either the President who was here yesterday, or the nominee of the Democratic National Convention, for I believe they both have a high moral quality," Sullivan said.

Earlier in the news conference, Sullivan called for high moral principles in the public and private lives of members of Congress and government officials at all levels.

"Morality of public officials is every-

The Christian hope and the American dream

by Charles W. Deweese and A. Ronald Tompkins
for Baptist Press

Conditions in the United States over the past several years have brought about questions that demand Americans take a hard look at their dream and concept of success.

Questions that must be asked include: Is America willing to acknowledge its problems and sins? Is the nation willing to retrieve its past to see whether it has acted responsibly? Is it willing to face the fact that its success story often involves "a compulsive concentration on the means of attaining success with little concern about the broader terms in which it is to be measured," to quote Robert N. Bellah.

An evaluation of the American dream first involves an effort to delineate the meaning of authentic Christian hope. Then a redefinition of success in light of this hope follows. The basic guide for arriving at the Christian hope is the Bible.

Christian hope is inclusive. History, man and creation are all wrapped in the Christian understanding of hope. In the context of God's purposes, hope is not segregated but integrated. The cosmos will cohere in unity in God's presence when hope attains future consummation.

Consider the scriptures. "In the beginning God created the heavens and the earth. Then God said, 'Let us make man in our image, after our likeness . . . ' And God saw everything that he had made and behold, it was very good." (Gen. 1:1, 26a, 31a, RSV) These make clear that God is the author of history, of creation and man. The Christian hope originates and culminates with God.

The inclusiveness of the Christian hope has clear evidence in biblical passages that describe God's redemptive purposes for all creation. Individuals are included in the redemptive concern.

The Apostle Paul wrote, "if anyone is in Christ, he is a new creature; the old has passed away, behold, the new has come." (II Cor. 5:17a, RSV)

The redemptive and inclusive elements of the Christian hope find full expression in Matthew 26 in which Jesus referred to the coming of the Son of Man who would separate all the nations of the earth — as a shepherd separates sheep from goats. The hope of the righteous resided in the way they related comprehensively to the needs of hurting humanity and in the quality of therapy applied to these needs:

"For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you clothed me . . . sick and you visited me . . . in prison and you came to me." (Matt. 25:35-36, RSV)

The Christian hope, therefore, urges that America eval-

uate her dream for the specific purpose of determining whether her national priorities are designed primarily to meet the needs of her citizens.

Justice is another characteristic of the Christian hope — no discrimination, no manipulation or depersonalization. With forcefulness of expression, the prophet Amos admonished Israel to "hate evil, and love good, and establish justice in the gate." (Amos 5:15a, RSV) The Christian hope is that justice will prevail in America.

Further, the ultimate hope is God himself and therefore is a present and future hope. Jeremiah referred to God as the "hope of Israel, its Savior in time of trouble" (Jer. 14:8a, RSV) and, the Apostle Paul referred to Christ as the "hope of glory." (Col. 1:27b, RSV)

The uninformed could be deceived into thinking that America genuinely believes this after reading about Congressional prayer breakfasts, worship services in the White House, placing of hands on Bibles in courtroom settings, engraving of religious phrases on coins, and the inserting of "under God" in the Pledge of Allegiance to the American flag. Many of these references to God and things of religion are superficial and deify a national dream on behalf of civil religion.

In view of this description of Christian hope, say Robert Benne and Philip Hefner, a redefining of success is in order. Traditionally, success as a vital part of the American dream has involved three elements: (1) a shaking free of limits imposed by the past; (2) engagement in a struggling ascent characterized by personal initiative and sacrifice, a keen sense of competition and a strong exertion of self; and (3) an optimistic thrust into a gracious future filled with unlimited opportunity and few, if any, restrictions.

Unfortunately, this concept of success in America has too often resulted in a denial of historical and covenantal relationships with God, man and nature.

The Christian hope demands some modifications in the American dream and the view of success that is wrapped up in it. First, history and the covenantal relationships that have developed in it must be treated with more dignity.

one's business," he declared. "We cannot set the moral tone of the country without it (morality among government leaders).

He disagreed with First Lady Betty Ford who has been quoted as saying that Rep. Wayne Hays (D., Ohio) is a fine man personally, and that the public needs to separate his public and his private lives.

"I do not believe you can separate private conduct and moral life from an official's public life," Sullivan said. "I

would call for the highest level of moral living among government officials."

Asked what would happen if President Ford is not nominated for the presidency, Sullivan responded that "it certainly could happen." He added that "dealing with politics is like dealing with Baptists — you can't outguess them."

Sullivan added, however, that we should not prejudge the candidates, and said he had not made a personal choice because he had not had enough

time to study the candidates and make a decision.

"My hope is that whoever it is will love America as we do, will defend the principles of liberty and freedom and give us an example in the highest quality of character that we need to make our nation secure," he said.

Sullivan also commented on the "angry Baptists" who couldn't get into Scope during Ford's address by noting: "I think they'll cool off. I regretted it, but I thoroughly understood the situa-



Philadelphia, Pa., July 1, 1775 (BP) — An all-out cooperation of the Baptists with the Colonial forces in their fight for freedom has been reported here. Baptist ministers have joined the struggle, many of them serving as Army chaplains, because they see in the cause of civil liberty hope for their long-cherished dream religious freedom and the separation of church and state. Isaac Backus, an outstanding Baptist leader, answered the criticism that Baptists lacked patriotism by saying, "Baptist churches ought to unite with their country in the cause of freedom and stand ready to exert all their abilities to defend it." — Historical Commission, SBC, artist, Erwin M. Hearne Jr. Distributed by Baptist Press

No issue July 8

Because the ARKANSAS BAPTIST NEWSMAGAZINE publishes only 50 issues each year, there will be no Newsmagazine July 8. Sunday School lessons for Sunday, July 11, are included in this issue.

The construction and preservation of covenantal relationships are vital to the health of American life. Early immigrants to America developed covenants in civic, as well as ecclesiastical life. As early as 1620, the Pilgrims on the ship Mayflower entered an agreement known as the Mayflower Compact. The signers of this mutual pledge bound themselves to contribute to the general good of the Plymouth community and to give obedience to the laws of the colony.

Also, the early inhabitants of Providence Plantations in Rhode Island in the late 1630's were required to assent to a covenant similar to the Mayflower Compact. The values of such covenants were that they increased the respect of colonists for one another, of colonists for government and of government for colonists.



Second, a major alteration of the American view of success must come at the point in insisting that Americans not be so individualistic and competitive in their climb up the ladder of life that they bypass responsibilities to those unable and unwilling to compete. The Christian hope includes justice and love for all.

Third, the success element in the American dream must be conditioned by a healthy respect for authority. Self cannot be elevated so there is no dependence on fellow citizens or on God. He is the hope of America. To deny the need for God and fellow citizens is spiritual and civic suicide.

Fourth, the optimistic element in the American approach to success should not be blind. It should be a realistic optimism. There are numerous limits on the future of America, and she must realize this. Land can run out, natural resources can run out, inflation can become overbearing; the list can go on indefinitely. Faith in God, not a blind and optimistic attachment to self attainment is the kind of hope America needs.

EDITOR'S NOTE: This is the final segment of a four-part series on America and Christianity, adapted from a new book, "Faith, Stars and Stripes," by A. Ronald Tonks and Charles W. Deweese of the Southern Baptist Historical Commission. The material is used with the permission of Broadman Press, Nashville.

tion . . ."

He used the incident as a springboard into a comment on liberty. "It reminds me again that if we are to lose our liberty, it will have been crucified by people who abuse the liberty presented . . . The abuse of liberty destroys it. Therefore, we have got to crusade for high morality if we are going to preserve freedom in America of any kind."

Sullivan also commented on the possibility of schism in the Southern Baptist Convention similar to that which

has happened in the Missouri Synod Lutheran Church over liberals and conservatives.

"I see nothing like that developing," he said.

Without directly referring to the Baptist Faith and Message Fellowship, a controversial group dedicated to finding and exposing theological liberals within the denomination, Sullivan noted some of the leaders of the group were personal friends.

"And I hope they remain that way,"

he said.

"I think democracy cannot function without operating from a diversified base," he said. "You have to have varied opinions. Every segment of this convention makes a contribution to it."

"I hope we can find out what the leaders of this group (BFMF) have in mind. The only thing that bothers me is that they have incorporated into an organization that institutionalizes the movement. I hope these men, if they have a cause, will express it openly,"

he said.

When asked if his election is a repudiation of the Baptist Literature Board, a group which recently started publishing its own Sunday School literature, Sullivan said: "I don't think my election is a repudiation of anybody. I have always operated in the center of the constituency."

He also was asked directly about BFMF, and noted that he believes they "are wrong to organize formally. That's the danger."

William A. Powell of Atlanta, editor of *Southern Baptist Journal*, the BFMF publication, BLB, asked Sullivan, "Do you believe original manuscripts of the Bible are without error?"

The question is the one the group generally predicates to discover a theological position.

Sullivan replied: "Yes, certainly. But we don't have a copy. I've always wondered why, on a lot of these matters, that God didn't provide more solid answers."

"We don't have the original cross, but if we did, we might end up worshipping the wood instead of Christ. And if we had the original manuscript, we might wind up worshipping the pages. Southern Baptists are Bible-believing people and Bible-loving people."

Powell earlier had been quoted as saying he would be "very, very disappointed" if Adrian Rogers, a director of BFMF, past president of the pastors' conference and pastor of Bellevue Baptist Church in Memphis, were not elected president of the convention.

Many interpreters saw a campaign between Sullivan and Rogers as a battle between the Baptist Sunday School Board and BLB, even though Rogers' church uses the official literature.

Sullivan also commented on race and women by noting when he became president of BSSB in 1953, it was a different world. He instituted, he said, rules in which men and women, blacks and whites would be paid the same wages for the same work. The rules, he said, were revolutionary for the time.



Sullivan answers questions at a press conference after his election. (ABN photo)

Little Rock pastor W. O. Vaught (second from right) served on the Committee on Order of Business for the 1976 Southern Baptist Convention. (ABN photo)



Messengers adopt recommendations to streamline Executive Committee

by Stan Haste

NORFOLK, June 16 — Messengers attending the 119th session of the Southern Baptist Convention here Wednesday adopted a report from its Committee of Seven to streamline operations of the denomination's executive committee.

The committee, chaired by C. R. Daley of Middletown, Ky., editor of *The Western Recorder*, Kentucky Baptist state paper, made twelve suggestions and five recommendations to messengers. They were all adopted without debate.

The committee's study suggested broadening the base of executive committee members, upgrading their orientation, improving communication between the executive committee and the agencies and institutions of the convention, keeping the authority of the executive committee in "healthy tension" with that of convention-elected trustees of the agencies and institutions, and clarifying the authority of the executive committee to look into the affairs of the agencies.

The executive committee is composed of representatives from state conventions who meet between annual sessions of the 12.7 million-member body and who carry on the continuing work of the convention.

Formation of the Committee of Seven came two years ago in Dallas. The panel was charged with studying the effectiveness of the executive committee and a recommendation to change the convention's name.

Last year in Miami Beach, the committee recommended that no name change be considered but requested another year to complete its review of the executive committee. Messengers in Miami Beach overwhelmingly approved the recommendation to keep the denomination's name.

In addition, the study recommended changes in SBC Bylaw 9 which deals with the relationship of the executive committee to the convention and its agencies.

Besides making suggestions and presenting formal recommendations, the report also included an "affirmative appraisal" of the executive committee which stated that the body is "indispensable in the life of the Southern Baptist Convention."

One proposal which drew applause from the messengers was the suggestion that the base of selection of Executive Committee members be broadened, thereby reducing the likelihood "for personal favoritism and cronyism in the selection of nominees."

The report also drew attention to the ongoing problem of absenteeism by executive committee members. The panel suggested that more care be exercised in selecting only those willing to participate in an orientation program and "to devote the time and effort needed" for effective performance as members.

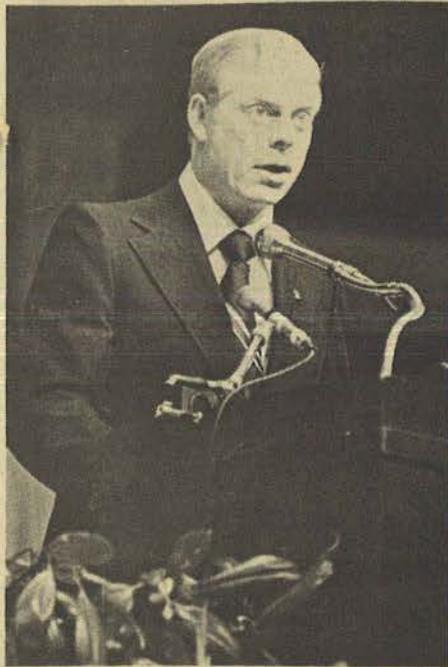
Regarding the question of authority, the report noted that the executive committee necessarily must have "authority commensurate with its responsibilities."

Nevertheless, the report warned that "caution should be taken to prevent even an unconscious trend toward undue centralization of authority in Southern Baptist organizational life."

In other actions taken this morning, messengers adopted without dissent reports from the committee on committees and the committee on boards.

The latter group proposes trustees and directors to the denomination's agencies and institutions, while the former recommends the members on the committee on boards.

Russell Clearman of Little Rock was a speaker at the SBC Pastors' Conference, held before the convention.



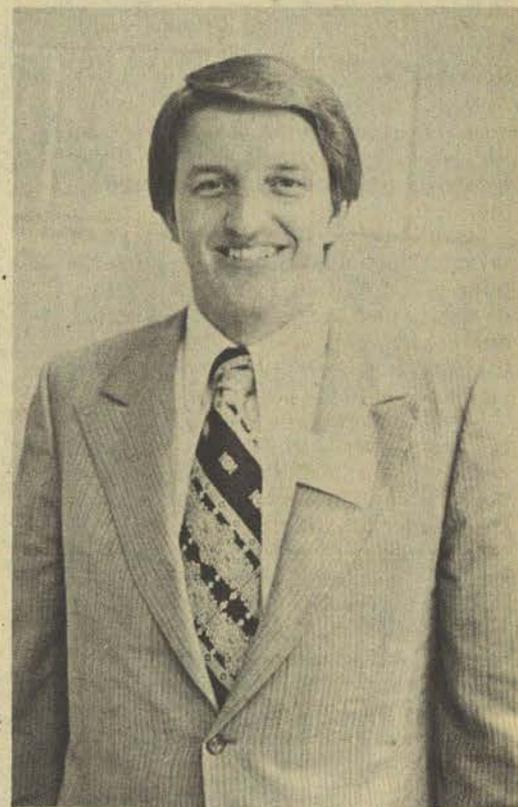
Waiting for the plane to get home were J. C. Myers, pastor at North Little Rock, and Johnny Jackson, pastor of Forest Highlands Church, Little Rock.



Rev. and Mrs. Tommy Cupples of Mt. Ida were among convention-goers who also toured Washington, D.C.



Earnie Perkins, who is director of missions for Concord Association, was at the convention.



Phil Lineberger was a messenger from the church he serves as pastor, Calvary, Little Rock.



Southern Baptist Convention, Norfolk, June 15-17



Bill Lewis, (standing) pastor of North Main Church, Jonesboro, made a motion that the SBC hold meetings where larger auditoriums are available. This year's convention faced space problems.

Rev. and Mrs. Harry Trulove of Little Rock attended the Norfolk meeting. Trulove is director of the Arkansas Baptist Foundation.



Ronald Griffin, pastor at Mt. Carmel, Cabot, and his son wait for a session to begin.

Also attending were Rev. and Mrs. Carl Overton. He is director of missions for Central Association.



Southern Baptist Convention, Norfolk, June 15-17

(ABN Photos)

Tanner Riley, minister of music at University Church, Fayetteville, (left) and Mr. and Mrs. James Burleson attended the convention. Burleson is minister of music at Marianna, First Church.



Mr. and Mrs. Graydon Hardister, Arkansans who are missionaries to Jordan, grab a moment to relax.



Mrs. James Sawyer of Benton, who is president of Arkansas Woman's Missionary Union, waits at the airport ticket counter on her way home.



Among messengers from Fayetteville were Dr. and Mrs. Larry Baker. Dr. Baker is pastor of First Church there.

Southern Baptist Convention,
Norfolk, June 15-17



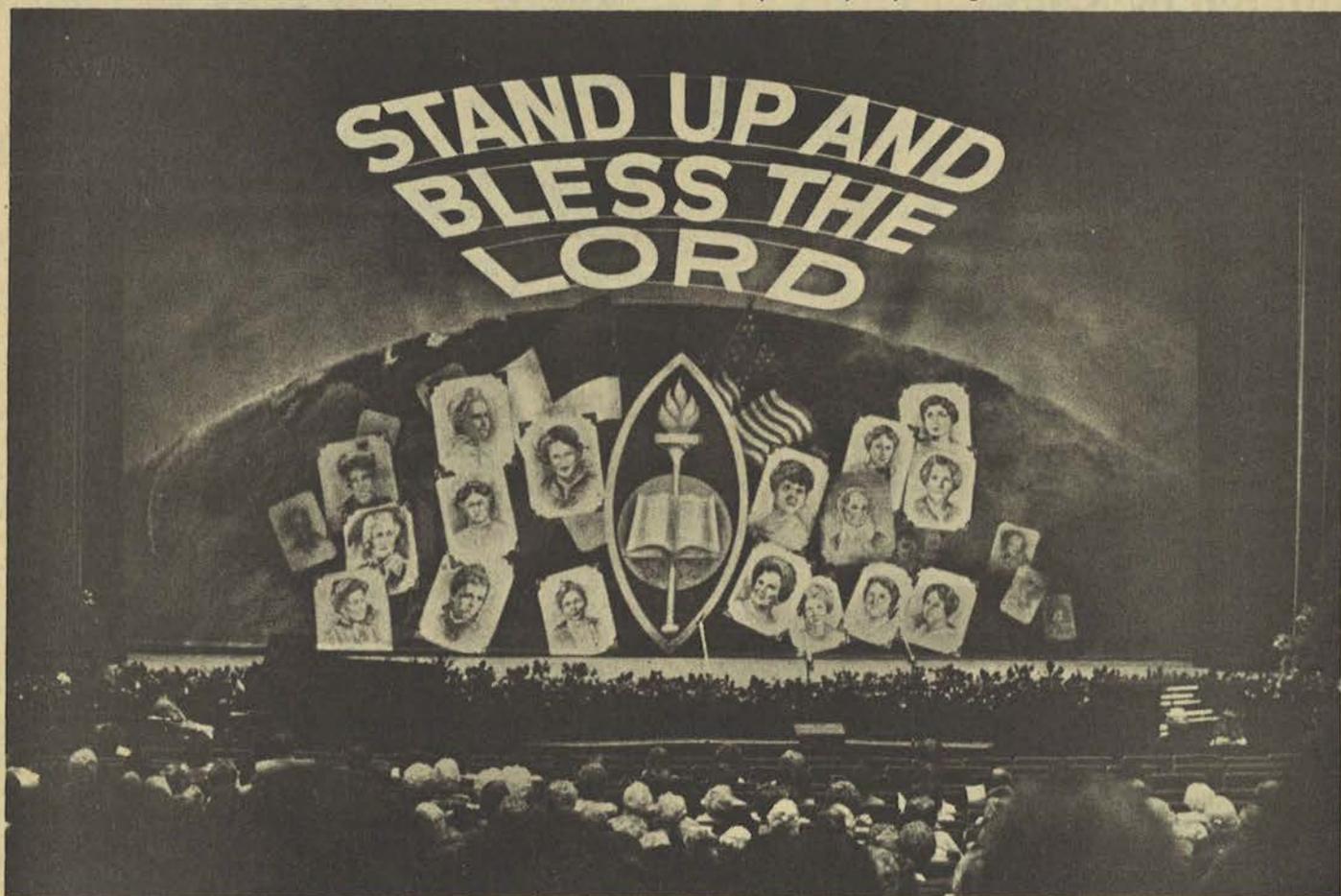
Finding time for talk between sessions were Arthur Durkee, pastor at Judsonia, First, and Eugene Ray, pastor at Augusta, First.

Attending from Crossett were Rev. and Mrs. Ferrell Morgan. Morgan is pastor of Mt. Olive Church there.



Southern Baptist Convention, Norfolk, June 15-17

WMU THEME — "Stand Up and Bless the Lord" was the theme for the 1976 annual meeting of the Southern Baptist Convention's Woman's Missionary Union. The stage setting for the sessions featured portraits of historic WMU leaders. (SBC photo by Floyd Craig.)





RECREATION — Bob Gross, right, center director, shows photographs of other migrant guests who have stopped at the Migrant Mission Center in Hope, Ark. The center offers ping pong to health kits and before the migrants leave, they receive a Christian witness. "We know their time is short," explained Gross. "So we usually get to the point pretty quick." (Home Mission Board Photo by Don Rutledge)



First aid, thirst aid, spiritual aid offered by Baptists to migrants

by Celeste Loucks

With the coming of spring, pickups and trailers from as far south as Brownsville, Tex., 680 miles away, drive non-stop to the Migrant Farm Labor center on U.S. 67, one mile from Hope, Ark.

The piney town, nudging the Texas-Arkansas border, boasts the only government-funded overnight migrant rest stop in the United States.

At a quarter a bed, migrants can rent one of 20 air conditioned trailers for up to 24 hours. The charge for an eight-bed facility is \$2, covering cost of clean linens, and including shower facilities and picnic area.

In the nine-month period of operation, the center serves about 40,000 migrants, most of whom are tired and hungry, some in limping transportation or suffering physical illness.

Because the center isn't equipped for emergencies, manager Richard Ramsey refers special problems to Bob Gross, director of the Migrant Mission Center across the highway. "Thank heaven we have Bob," Ramsey comments.

"His center's not the cure, but it does provide a haven for these people."

The "haven" is Southern Baptists' only mission center to the migrants. "We offer first aid, Kool-aid and spiritual aid," says Gross, a soft-spoken home missionary in Christian social services.

Those who know Gross claim God tailor-made him for the work. "You never hear Bob raise his voice," says a volunteer. He watches and listens for needs. And even if an occasional visitor takes advantage, he is the same Bob.

"He sees only a creation of the Lord in distress."

On call night and day, Gross was there to comfort a migrant family whose father was hospitalized after a heart attack; to be with a family of 18 whose mother died suddenly.

For emergencies, the center provides gas money, and it's not unusual to find Gross under the hood of a broken down vehicle. If he can't fix it, he finds a garage that can.

The center gives groceries; recipients work out orders by doing chores around the center.

The center is a combination clothes closet, recreation center, chapel.

On a typical spring evening, teenagers play ping-pong while a volunteer, Frances Miller, bends over a checker game with a young Mexican American. A woman and her two daughters browse through the long clothing rack while another woman selects soap, toothpaste, wash cloths and school supplies from large boxes on the floor. A group of children munch

cookies and flip through picture books.

Before they leave, most migrants receive a verbal Christian witness. "We know their time is short," explains Gross. "Our time is short. So we usually get to the point pretty quick."

When volunteers or Gross are unable to adequately communicate, Joe Hernandez, a native Mexican who studied to be a priest, takes over. "It's not difficult to witness to Catholics if you have a Catholic background," he says.

Hernandez, a former alcoholic, wants to "convert all the Mexican people. I'm old," he says. "I get a little pushy. I want them to become Christians, quick."

Since 1973 Hernandez has been at the center, conducting Sunday afternoon worship, translating the center newsletter. The letter carries spiritual messages, center news and job opportunities in the area.

The center, Hernandez believes, gives migrants a chance to see that "all Anglos don't discriminate." Young volunteers hug children, and others offer warm welcomes.

"Most migrants have never had the opportunity to get close to Anglo people," he explains. "Here they see something like they have never seen in their lives."

Your state convention at work

Varied activities planned for GA camp

Each week of GA Camp is packed full of activities to help girls learn more about missions and the Christian life. Miss Anne Mosteller, MK from Thailand, will be present each week along with Miss Anna Cowan, Jordan, (July 12-17); Mary Ellen Dozier, Japan, (July 19-24); and Frances Knight, Nigeria, (Aug. 2-7). They will share mission experiences and information that will help girls "see" more of God's world and to know of their responsibility in mission support. Bible study, quiet time, worship, sing and share, campfire services, and cabin devotions offer opportunities for girls to experience spiritual growth.

In addition to the learning experiences there will be many fun activities: swimming, crafts, recreation, a Bicentennial celebration, autograph time, indoor superstar olympics, hikes, and more. GA Camp offers a well balanced program of activities for girls in grades four through six who are looking for something worth while to do this summer.

A girl may choose to attend camp one of these weeks: July 12-17, July 19-24, or Aug. 2-7. Registrations are now being received in the State WMU Office on a "first come, first served" basis. Make reservations now so that your GAs and their friends can participate in an exciting missions adventure at GA Camp, Paron. For additional information write Woman's Missionary Union, P.O. Box 552, Little Rock, AR 72203. — Julia Ketter, GA Camp Director

Sponsorship is young people's project

The Youth Church Training Department of the Toltec Church near Scott has found a way to make missions more than a topic for study.

A couple of months ago the youth were studying a lesson on missions and decided to become involved in a missions project of their own — a project that involved helping someone their own age. After discussing several possibilities the group decided to become a clothing sponsor for a young person at the Arkansas Baptist Home for Children. The sponsorship program provided just the opportunity the youth were looking for, said David Gibbs, who serves as sponsor of the department along with his wife, Carolyn.

The group raised the money for the sponsorship simply by asking for donations from church members and friends in the community. After raising the necessary money several members of the department made a trip to Monti-

Attention adult training groups

Adult Training Groups functioning properly equip the saints for Christian living and building the body of Christ. Adult Training Groups exist to accomplish equipping, ministering, nourishing, instructing and fellowshiping tasks. The tasks

are accomplished best when adult training group members are involved in some combination of the following functions: fellowship and group building, study, enlistment, application, Bible skills and record keeping. The functions are practiced in the companionship of training groups and then lived out in the fuller context of the church's program and ministry.

Adults wanting their training groups to be more effective should study two special features in the periodicals (*Baptist Adults*, *Source*, *Young Adults in Training*). First, training session schedules printed in all three periodicals in the April-June quarter describe what should be done each Sunday night. These schedules provide suggestions for department and training group organizations or for groups only.

Second, *Baptist Adults* will include a special feature in the issue for July-September. Instruction and guidance for all training group officers will be included in the training plans for the unit,

cello to visit the Children's Home. After viewing the Arkansas Baptist Family and Child Care Service slide presentation, which tells about the Children's Home and presents several sponsorship opportunities, the group met the girl they were to sponsor and went with her on a tour of the campus.

According to Pastor Tommy Cunningham, the project has created a new spirit of enthusiasm among the young people at Toltec Church. Their enthusiasm has also spread to other members of the church. At least one man in the church has since become a sponsor and several others are considering it, Pastor Cunningham said.

The youth are now planning a special event during the summer and hope to invite the sponsored girl to attend and to spend a few days with the group. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services



Jackson

"Christ, Our Example in Service," (Aug. 15-Sept. 5). Regular training plans provide help for the study leader only.

Most adult training groups will benefit by studying these two special features. They will better understand what ought to be accomplished by the adult Church Training Program. Adults will also learn how to be better group leaders by following the specific suggestions offered in the "session schedule."
— Gerald Jackson

Church secretary's enrichment seminar

Church secretaries in Arkansas and the surrounding area will have opportunity Aug. 23-27 to update their secretarial knowledge and improve their skills.

Park Hill Church, North Little Rock, will host the four-day seminar, which leads a church secretary through an intensive study plan to certification.

Monday through Thursday, the secretary who attends the seminar will concentrate on these areas: She will make a careful study of the nature of the church and her role in it, investigate her own personal needs, and find better ways to relate to her boss and become a better member of the team. She will learn the latest and best record-keeping techniques, giving special attention to what records are needed and how to make office files usable as well as attractive. She will study the special rules that apply to good church finance and what cautions should be followed in handling church monies. She will learn the steps necessary to make her communications quicker, clearer, and surer. She will also consider better ways to manage her time and organize her work.

Each presentation is followed by an hour-and-a-half laboratory session where the secretary applies newly learned principles to her own church situation.

Basic and/or advanced examinations to determine certification will be given Friday morning.

Any secretary interested in attending should study *Hoskins' Church Secretary: Girl Friday* and the *CSPEP Study Guide*. She may register by sending her name to Church Administration Dept., 127 Ninth Avenue, North, Nashville, Tenn. 37234. For additional information, write the Church Training Dept., P.O. Box 552, Little Rock, Ark. 72203.

BAPTIST ADVANCE

A MISSIONARY AND EDUCATIONAL WEEKLY
FOR CHRIST, THE CHURCHES AND CO-OPERATION.

Edited and Compiled by Cheré Sneed

Newsmagazine History

In 1858 the *Arkansas Baptist* was established by a vote of the Arkansas Baptist State Convention. The first issue was printed in January, 1859, with a subscription cost of \$2 a year. Since 1858 publication has been influenced by war, fire, and private ownership. The present Newsmagazine had five predecessors. Since 1902 publication has been continuous.

The original *Arkansas Baptist* was forced to discontinue two years and five months after it began due to the Civil War. In 1868 a newspaper existed only ten weeks when its subscription list was transferred to *The Central Baptist* of St. Louis, Mo.

A third attempt at starting an Arkansas Baptist paper was made in 1879 by Joshua Hill. A few months later the paper was sold to J. H. Ruberson, who moved the paper to Judsonia and changed its name to the *Arkansas Baptist Banner*. This paper lasted until early in the 1880's.

In 1887 the State Convention changed the name of the paper from *The Evangel* to *Arkansas Baptist*. Unfortunately, Editor W. A. Clark would not conform to Convention policies. Because he and other anti-Convention individuals owned controlling stock in the paper the Convention renounced the *Arkansas Baptist* as its state paper in 1901.

In 1902, the Convention established the *Baptist Advance*. Since that time Arkansas has had a continuous Baptist paper. The yearly subscription rate has increased only 16¢ since the first issue in 1858. Although the price has remained the same, the types of payment have varied during the years. During the days of the depression many people paid for the paper with produce.

The name was changed to *Arkansas Baptist* in 1933, and in January of 1960 the word "Newsmagazine" was added to the title.

NOTE: This 8 page section contains materials from the period of service of each of the previous editors. The purpose is to assist our readers to see something of the history of the *Arkansas Baptist* and the work that has been performed by Baptist leaders.

John Jeter Hurt: Editor 1904-05

John Jeter Hurt was born March 1, 1873, in Ballsville, Virginia, and died December 26, 1961, in Atlanta, Georgia. Hurt served as a pastor, president of Union University, vice president of the Southern Baptist Convention and has served in many other strategic positions across the state. He married the former Miss Ethelyn Lovell.



Hurt

In 1904 Hurt came straight from seminary to be assistant editor of the paper. Hurt's son, Dr. John J. Hurt, Jr., editor of the *Texas Baptist Standard*, said that "his father's family felt that he was leaving Virginia for a foreign land."

Hurt was one of the first editors of the *Baptist Advance*. During the period he was editor of the newsmagazine the convention split and Ben Bogart led in forming a new group. The convention renounced the state paper and in 1902 formed the *Baptist Advance*.

Dr. Hurt, Jr., also said that his father might go to an association to speak and then not be allowed to speak due to the split in the convention.

Hurt himself commented on life as an editor in his autobiography . . .

**Excerpted from *This Is My Story*
by John Jeter Hurt**

"My Job as Associate Editor Was Tough. Brother, that was the toughest job that I ever did have! A. J. Barton was editor, but he was out on the road most of the time holding revivals and trying to pick up a subscriber now and then. After a year he resigned and I succeeded

him. Which meant that now I would have to get up copy, write editorials, solicit advertising, read proof, preach on Sundays, attend denominational rallies and pay bills — all on a circulation slightly above 2,000 copies, with no subsidizing from the denomination. Inside of ten days after arrival I had tackled the worst of my job, which is to say I had tested my ability to borrow money. I went to a small banker for personal needs. He thought I was good for a hundred dollar loan and I assured him I was. Then I went to the biggest bank to borrow \$500 for the paper. Some wag had told me that if I would listen a half hour to the president tell how he once lost the governorship by one vote in the legislature then he would lend me any reasonable amount. Well, I did, and he did. But building circulation for any new paper is terrifically hard.

"There were bright spots in my work on the paper, of course. God doesn't keep his earth covered with cloud. For instance, I loved the annual meetings with other Southern editors though I have never understood what we met for. Maybe it was because the railroads gave us free passes then and the hotels free entertainment. Of course we complimented them editorially. Then, when the World's Fair was held in St. Louis, I went three times. Free entertainment at the hotels again and all the passes we wanted inside the gates to half a hundred side-shows. You see, I didn't have any girl to visit, like Garrott and Morgan. The fact is, I steered clear of them and buried myself in my work. If they couldn't recognize a good man when they saw one, then I was going to let them alone!"

Theatres Vs. The Church Jan. 7, 1904

Without referring to the moral involved in theater going, or reflecting upon the character of the attendant, we may well consider the subject from a viewpoint occupied by the careless worldling. The theater may be classed with its own company. In one of our great Southern cities, a leading theater building has three drinking saloons in less than one hundred feet radius and no doubt others would get equally close could a place be found for them to locate. None will accuse the saloon man of ignorance in selecting his location. In the same city a drink house was located, occupied and seemed to enjoy a liberal patronage, but a small Baptist church felt that the field ought to be occupied for Christ, and built a neat little church house two blocks away, which brought failure to the saloonist's business. He left the neighborhood, declaring his inability to run a business against a Baptist church. Which side must a Christian take?

The large cities are now cursed by the Sunday sacred concert, which is a menace to our Sunday night preaching service. The easy going careless pleasure seeker will, when not otherwise engaged, fall in to hear the music or perhaps to pass an hour, feeling that he "will not be bored much," and while in God's Word and people have an opportunity at him, and he stands a chance to be saved, but whoever expected any one to be saved at even the best and purest plays or sacred (?) concerts?

Again, the crowd lends popularity to almost anything. The Christian lends his influence to make the crowd. The popular crowd for the unsaved is a current against which few will make their way back to the favor of God.

The influence of church members at the theater is for evil in every sense of the word. His spirituality is impaired, his influence weakened and his own self-esteem destroyed.

McKinney: Editor 1905-18

Edmund James Archibald McKinney was born in Alabama in 1869 and came to Arkansas at age six. He attended Ouachita College.

He was a pastor, editor, historian, associational missionary and statesman. In 1896 he married the former Miss Rebecca Hinton.

McKinney was one of the great leaders and defenders of early Arkansas Baptist. He preached for 52 years in this state and was editor for 16 years.



McKinney

Silly Girls

Aug. 23, 1917

In time of war when young men muster for military duty and put on the regalia of patriotism, a certain brand of silly girl runs gushingly amuck and makes a pop-eyed fool of herself. If this sort of fool is not kept well in hand she will make several kinds of fool out of the average youthful soldier. At Fort Benjamin Harrison girl loafers have become a nuisance and a pest. Girls who have lots of time and plenty of effrontery, almost literally "rope" youths in uniform at the camp, and in many cases interfere seriously with discipline and the performance of soldierly duty in a

soldierly way. Many of these silly girls are merely thoughtless and venturesome. Many are predatory and reckless. All are demoralizing in their influence and they constitute a menace against the soundness and steadiness of the training camp. Drastic measures must be taken to prevent these wild females from breaking in on the training of Uncle Sam's fighting boys. This is no time for "girly-girly" business at the fort. An official spanker ought to be established to handle the girl loafer with such gusto as the occasion warrants.

Catholics Flim-Flamming Non-Catholics

March 16, 1916

In last week's issue, March 11, 1916, of the Guardian, the official organ of the Roman Catholic diocese of Little Rock, Ark., there appeared a very strange and incongruous utterance, coming from a Roman Catholic editor. We refer to an article or, more properly, a clipping, entitled: "Washington and Religious Freedom." The article in question is set in large type in the middle of the upper part of the first page, evidently with a view of attracting attention, and it quotes the words of George Washington as given in Vol. XII of Spark's work, entitled: "Writings of George Washington," which words were addressed to Virginia Baptists in May, 1789.

Think of it! A Roman Catholic paper commending (?) an utterance of George Washington, a Mason, an order which every pope of the Roman Catholic church since the middle ages has cursed to perdition! And think of a Roman Catholic editor commending (?) our first president because of his special message to Baptists!

But the most amazing thing connected with the publication of this clipping is that a Roman Catholic editor should give space to an article setting forth George Washington's limitless belief in an unyielding stand for freedom of conscience! Here are the words of Washington, addressed to Baptists of Virginia, which by some sort of strange irony of fate, found their way, last week, into a Roman Catholic paper:

"If I could have entertained the slightest apprehension that the Constitution framed in the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For you doubtless remember that I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be free to act according to the dictates of his own conscience."

Beward of Catholic Flim-Flamming

The Catholic church holds to four basic doctrines which require narrowness and intolerance on the part of this church: (1) That the church — "the Holy Roman

Apostolic Church" — is the sole depository and only teacher of the truth of Christianity. All other bodies of Christians are, therefore, to be regarded by Catholics as either good-intentioned souls who are ignorant of "the true Faith," and therefore need the special services of the Paulist fathers, or wicked and perverse "bigots" and heretics who should be boycotted, mobbed, persecuted in the courts, or even killed.

In Chile (see Article 71 of Constitution) the Federal Constitution recites: "The President-elect upon assuming the duties of his office shall take the following oath before the two houses assembled in the Senate chamber: . . . 'I (giving name) swear by the Lord, our God, and by these Holy Gospels to discharge faithfully the duties of President of the Republic; **to observe and protect the apostolic Roman Catholic religion;** to preserve the integrity and independence of the Republic, and to observe and cause others to observe the constitution and laws. So help me God," etc.

Article 77 of the Federal Constitution of Argentina reads as follows: "To be elected President or Vice President of the nation, one must have been born in the Argentine territory, or if born in a foreign country, be the son of a native citizen; **must belong to the Roman Catholic Apostolic church** and must have all the other qualifications required to be a Senator."

Let no man be deceived. The Roman Catholic hierarchy does not believe in religious freedom, except for themselves, their children and their converts. The editor who placed that sublime utterance of George Washington's in last week's issue of the Guardian was quite careful to say not one word in approval of its sentiment. No man but the man who does not and will not read is ignorant of the position of this church on religious freedom. The decrees which specify and condemn this principle so dear to the heart of every American were uttered by infallible Popes, have been confirmed by other Popes and the great councils of this church, and can never be changed. I quote once more the words of Cardinal Gibbons: "The church (Roman Catholic) is not susceptible of being reformed in her doctrines." What she has held in the past she holds today; and the only reason that Americans like George Washington hold themselves "accountable to God alone for their religious opinions," and feel "free to act according to the dictates of their own conscience" is because the Roman Catholic hierarchy is not dominant in the United States.

Keep the records straight.

Compere Editor '19-'29

Dr. J. S. Compere was born at Charleston, Ark., in 1873, son of Rev. E. L. and Josephine Compere. He attended Mercer University, Ouachita College and Southern Seminary.



Dr. Compere

Compere served as editor, pastor, assistant general secretary of the convention and missionary to Africa. Mrs. Compere was the first American woman to have African black-water fever and live.

Compere was noted as a brilliant scholar, eminent editor, and outstanding leader in Baptist affairs.

Feb. 22, 1923

The American Bible Society reports a deficit of \$30,000 for 1922, and the No-Tobacco Educator remarks that the United States spends enough for tobacco every eight minutes to wipe out this deficit. There is plenty of money to finance the kingdom if we only have the wisdom to give it.

Feb. 22, 1923

The No-Tobacco Educator says that 20 per cent (one-fifth) of the forest fires in 1921 were started by smokers. That is a pretty heavy addition to the cost of smokes.

Obituary

Feb. 15, 1923

Whereas, The death angel has invaded our ranks, leaving in his wake a vacant place in our church activities, we feel under the sad necessity of expressing in this almost futile fashion our deep sense of abiding loss.

Mrs. L. C. Mattison has gone to her long home. The world was brighter for her presence. But we all come to where the roads divide. Our missionary society will miss the faithfulness, loyalty and devoted zeal of one of its most valued members. She lived long and well. Her memory will ever be a benediction.

To her surviving companion we extend our deepest sympathy and kindest felicitation. Most earnestly,
MRS. W. C. JOHNSON,
MRS. T. C. BRADFORD,
MRS. PINCKNEY MABREY,
For the Woman's Missionary Society of
the Heber Springs Baptist Church,
January 25, 1923.

L.M. Sipes : Editor 1931-32

L. M. Sipes was born Sept. 12, 1884, in Mineral Springs, Ark., and died in 1964. He graduated from Ouachita University and Southwestern Seminary.

Sipes served as Bible teacher at Central Baptist College while it was a Southern Baptist College and at Central Baptist Seminary in Kan-



Sipes

sas City. He served in many pulpits across the state including both First Church, Conway, and First Church, Little Rock.

He married the former Miss Sallie Moore. They had four children, Leon, Burke, Margaret, and Frank.

During the years he was editor the budget was limited due to the depression. But although times were hard he managed to keep the paper going. No issue was missed during those difficult years.

Mrs. Sipes is living in Little Rock.

note. He was being asked to put not mere money, but his standing, reputation, and character behind that bank. Should he do it? The cashier assured him that the bank could and would survive if the people would discontinue their withdrawals. Of course, a run on a bank does more than withdraw deposits, it also stops deposits and thereby dries up the main stream by which our banks are daily fed.

This paper, the Advance, which is now costing not only money but blood to keep it going, if at all possible, should be and can be placed in practically every Baptist home in the state. It is the cheapest, the most powerful, usable, single instrument we have, and there isn't a church in the state that is unable to put it in the budget and keep it there. And 90 percent of the people will read it, even when in the budget, if the pastor will realize his power, really go on the job, and help his people to read as well as to do anything else. **THE SAME THING IS TRUE OF OUR ENTIRE CO-OPERATIVE PROGRAM.** There isn't even the shadow of a good reason why Arkansas Baptists should not send at least \$10,000.00 per month to their Headquarters office and keep all other really necessary things going at the same time.

The above is written in the spirit of that love which "rejoices with the truth," and turns fraternalism into fellowship. We should appraise at its true value the power and worth of our brethren in the ministry. This article is meant as a tribute to them and their marvelous power which is now too largely going to waste. **WE CAN! LET US SAY BY THE HELP OF GOD WE WILL!** As that pastor saved the bank of his city when the bankers could not, so can we as God's instruments, save the cause of Christ in all its forms in Arkansas. The majority of the people will hear and follow you. "Quit you like men! Be brave! Be strong!" God bless you.

Will the Legislature destroy the Sabbath?

Feb. 8, 1923

At least three bills have already been introduced in the present legislature, the aim of which is the destruction of the Sabbath as a day of rest and worship. One of the bills has already been passed in the Senate, and by the time this issue of the Advance reaches our readers, the others may be passed.

The bills provide for legalizing Sunday baseball, football, etc., and Sunday picture shows and theaters. If this is done, then what? If this can be done and can be accepted by the people, then there will be left no grounds for refusing any demand of the enemies of the Sabbath. It means the utter commercializing of the Sabbath, and that means the utter destruction of the Sabbath so far as the purpose for which it was given is concerned.

And the destruction of the Sabbath will paganize the state. The break-down of European civilization has come, in very large measure, from the adoption of this very attitude towards the Sabbath. The continental European Sabbath is famous as a wide-open Sabbath. The legislator who advocates or votes for such a bill is an enemy of the state, of civilization, and of Christianity. He votes to paganize the state, and no legislator can get the right to do that.

Such bills are an insult to the decent people of the state and a slap in the face to every church in the state. Every member of the legislature who supports such a bill merits the contempt of every man who loves the state, and we should see to it that every such legislator is buried so deep in oblivion that he will never be heard of again.

Let your senator and representatives hear from you at once on this subject. It may be too late to prevent the passage of the bills, but it will not be too late for them to be reconsidered. The members of the legislature should receive vigorous protests from our people all over the state. The legislature has not the right to paganize the state.

The Power of the Pastor

L. M. Sipes
May 12, 1932

Let me tell you a true story. It happened in one of the largest cities in Arkansas, and has to do with how the pastor of the First Baptist Church in that city saved the biggest bank in the city from going under. The people were making a run on the bank. In an effort to stem the tide the president of the bank went up to the mezzanine floor (or balcony) of the bank building and began to speak to the people in an effort to stop the "run." The people jeered him, some cursed the bank. None would listen. Things looked bad and got worse.

In the meantime the pastor of the First Baptist Church walked into the lobby of the bank. The cashier of the bank, who is also a good Baptist deacon, seeing his pastor called him over to his desk and asked him if he would not go up to the mezzanine floor and try to quiet the people and persuade them to stop the "run." The pastor hesitated. The cashier pleaded with him. It seemed the only chance to save the bank. The pastor said, "Leave me alone a few moments and let me think." He says that he prayed as fervently about that matter as he ever prayed about anything. He was being asked to endorse for that bank in a sense far more serious than signing a



I CURED MY RUPTURE

I Will Show You How To Cure Yours
FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day, Capt. W. A. Collings, Box 353, Westertown, N. Y.

This ad appeared in the Jan. 25, 1906, issue and is no longer valid.

Cossey: Editor 1933-39

Dr. James Irvin Cossey was born at Damascus, Ark., in 1889. He is a graduate of Ouachita University and Southern Seminary.

Cossey was first married to Lucille Young of Gurdon. Following her death he married Mrs. Lois Van DeQueen 14 years ago. They have one adopted son, Robert.



Dr. Cossey

He has served as a student pastor, pastor, associational educational director, associational missionary, budget director of the state convention, state missionary of the convention and editor of the Southern Baptist College News.

At a meeting of the executive board of the convention late in 1932 the financial situation was grim. L. M. Sipes had just resigned as editor and every effort to find a successor had failed. The convention was considering closing all the departments of the state convention except that of executive secretary.

During this meeting Dr. Cossey was nominated as editor. This was the first time he had heard of the idea. But he agreed subject to approval from his church, First Baptist, Searcy.

The board gave no financial support to Dr. Cossey even though he had to pay for a minimum of 4,000 copies each week, and there were only 1,000 bona fide subscribers. Dr. Cossey agreed to see that the \$45 a week payment was met. During the beginning of his editorship he paid many bills out of his own pocket. Dr. Cossey tried to see that everyone had a newsmagazine even if they could only pay for it with chickens and produce.

Dr. Cossey and his wife are now living at Harrisburg, Arkansas.

Middle of the Road

Don't Separate

By J. I. Cossey

April 11, 1963

There are two kinds of marriage, Scriptural and legal. In Scriptural marriage, God is to be satisfied; in legal marriage, the State is to be satisfied. Scriptural marriage is one solely on the basis of love. It is the desire for a home and a happy companionship. This heavenly made and legalized marriage will rarely if ever end in divorce. God speaks about Scriptural marriage, "They twain shall be one flesh" and "What God hath joined together, let not man put asun-

der." You had better not let temper, a loose tongue, or some other person cause you to tear apart or separate that which God hath joined together.

When God hath joined a man and woman in the holy bond of marriage, only the death of one can release the other to marry again. Read Matt. 5:31-32; Matt. 19:3-10; Mark 10:2-12; Luke 16:18; I Cor. 7:27. A young woman said to her pastor one day, "I would separate from my husband if it were not for our children. He is so sinful." She felt she could not continue with him. The pastor said, "I can see all your problems, but, DON'T SEPARATE." You cannot help even a bad situation by making yourself a widow, your husband a widower, and your children orphans. Separation will make a bad picture many times worse. This woman was told to pray — she did pray and God answered her prayers. The conditions in her home soon improved and a home was saved. Start a program of love and prayers; problems will vanish and happiness will come back. Please don't separate. You will never find anyone else like a youth sweetheart. Don't ever cease to be sweethearts.

Watch for causes of disagreement and remove them. If you are doing something that gets on the nerves of your family, quit it. Watch for the likes of your family and cultivate them. Be willing to give up any pet peeve for the sake of something better. Brag on the things you like, and little by little the things you don't like will disappear.

If you are having trouble in your home, relocate the love spark that started your courtship. Find the starting of the first spark of love and re-ignite it into a flame again. Bring back that first love and devotion and have a happy home life again. If you have done wrong, confess it; if you have been wronged, find a ground of forgiveness. Make the proper confession and make the proper forgiveness and save your home for yourselves and your children. I say, "Ninety-nine times out of a hundred — DON'T SEPARATE."

Gratitude

The magnificent sum of \$204,492.02 has been reported for the Lottie Moon Offering. We thank God for the spirit of love that prompted such giving, and to the women of our Southland we express our deep gratitude for their prayers and gifts that mean so much in our foreign mission work.

Feb. 28, 1935

Myers Editor '40-'43

Lewis A. Myers was born in Pinola, Miss., in 1893. He and his wife were members of First Church, Hot Springs, at the time of his death, May 9, 1966.



Dr. Myers

Dr. Myers served on the Southern Baptist Convention's Social Service Commission, the Education Commission, and the Constitution Revision Committee.

He had the distinction of being the only editor to serve three state papers: Arkansas, Missouri, and New Mexico.

He was a veteran of World War I and was a chaplain in World War II.

Baptists in Defense

April 24, 1941

Our greatest mission field is now the Army, Navy, Marine and C. C. C. camps. True, we are not actually at war, but the world around us is in such an upheaval that we must plan and act as if any day might find us in war and confronted with the grim emergencies.

It is clear to everyone that we are face to face with another immense human transition. There is a great cataclysm, a vast upheaval, almost a national and international earthquake taking place. It has already cost many lives and billions of dollars, with more to follow. The roar of the flame is steadily deepening. The area is daily becoming more extended, the supreme agony of it still lies ahead. The crisis of it has already begun to crash down upon us with blows that are terrific. Our nation is confused, chaotic. One can not think nor talk of anything else. As our Secretary of State has so well said, "The stern realities of the crisis which is upon us, call, as never before, for vision and for loyalty. They call for the kind of national unity that can be achieved only by free men, invincible in their resolve that human freedom must

not perish. They call for unselfish service today if we are to win a secure tomorrow.

Government Recognition of Religious Groups

Our Government recognizes three religious groups — Jewish, Roman Catholic and Protestant (Baptists). There are only a few Jewish soldiers; therefore, a need for few Jewish chaplains. Catholics have one chaplain for every three Protestant chaplains. Baptists (North, South and Negro) are entitled to fifteen per cent of Protestant chaplains. At the present we are entitled to 273. If the Army is doubled in size within the next year as is most likely, according to an announcement by the War Department, we will need more than three hundred additional chaplains.

One-Half of Young Manhood In Camps

The Home Mission Board particularly has an exceptionally important role to play in this work of spiritual ministry to men serving in our National Defense. More than five million young men within the next five years will be called into service for at least one year, if not more. Between two and three million young men will leave their homes to work in plants engaged in manufacturing arms and other equipment essential to National Defense. At least two million underprivileged youth between eighteen and twenty-one will be enrolled in the C. C. C. between now and 1945. The total equals at least one-half of America's young manhood. We may be assured if these young men are neglected, and become disillusioned about Christianity the results will be worse than that of defeat at the hands of any enemy. Thoughtful men and women are convinced that unless this crisis is successfully met, the consequences will affect organized religion in ways which will prove to be most disastrous. If our civilization is to be saved, the religious faith of our young manhood must be preserved.

Attitude of the Chief of Staff

The Army has never been more interested in the spiritual welfare of the men. A communication signed by Gen. George C. Marshall, Chief of Staff, dated January 8, 1941, announces: "Chaplains are encouraged to invite accredited clergymen from nearby communities to assist in religious and welfare activities at Army stations. We are anxious to establish civilian and military religious representatives." This opens the door for effective cooperation between the nearby churches and the chaplains. The Congress has made appropriations for the support of one chaplain for every twelve hundred men. Thirteen million dollars has been appropriated for chapels and equipment.

Bryant: Editor 1943-47

Dr. Cyril Eric Bryant, Jr. was born in Booneville, Arkansas, August 8, 1917. He is the son of Cyril E. and Ruth Best Bryant. He attended Ouachita College, Baylor University, Southern Seminary, and Boston University School of Public Relations.



Dr. Bryant

Bryant is married to the former Miss Flossie Wells. They have two children, James Edwin and Mary Beth.

Bryant has served as the director of news at Baylor University and Director of Press Relation at Baylor. He did special research on church and state relations in Washington for Baylor and was a lecturer for the Baylor Journalism Department.

Bryant was Director of Publicity and Press Relations for the Executive Committee of the Southern Baptist Convention. He was editor of the Baptist Program and Baptist Bulletin Service and he founded the Baptist Press (BP) News Service.

In True Appreciation And Without Bias

May 1, 1941

When a contributor insists that his article be published as it is sent to the paper, early and without alteration, he is in effect saying, "throw out nine other reports of nine other churches and care for mine." There are over 900 churches in the state. As many as 100 churches have been mentioned in many issues of the Arkansas Baptist, and as many as 300 names have appeared on an average, weekly, for entire quarters. Here is strength and an interest that the denomination appreciates.

In a recent mail was this singular request, "here is an article to be published in the next issue and please, Bro. Editor, don't change a word." The editor took a kindly and an understanding attitude towards the request and crowded it in the next issue, but allowing the article to go through without alteration was not so easy. The article carried two errors in grammar and they were corrected. Let it be said that those appreciating the position of an editor are far greater in number than the other crowd. The pages of the Arkansas Baptist are open to all churches, to all pastors, to all Baptists in every section of the state, and this is true appreciation and without bias. Thus must it ever be.

Now Bryant is associate secretary of the Baptist World Alliance with responsibility in communications. He is editor of the Baptist World and communications director for Baptist World Congresses and Baptist Youth World Conferences.

As editor of the Arkansas Baptist he brought the circulation up from 13,000 to 30,000, a new record.

British Baptists Would Separate Church and State

May 16, 1946

Disestablishment of the Church of England was urged by the Rev. Melbourne E. Aubrey, Secretary of the Baptist Union of Great Britain and Ireland, in a report presented to the denomination's general assembly in London according to Religious News Service.

The conference adopted resolutions urging inclusion of full religious liberty in peace treaties now being considered by the Council of Foreign Ministers and denouncing "restrictions and violations still sanctioned by law in many lands."

Another resolution asserted that a heavy responsibility rests on churches everywhere to break down barriers of misunderstanding, to promote international fellowship, and to give support to statesmen seeking goodwill and friendship among all peoples.

In his report calling for disestablishment of the Church of England, Dr. Aubrey denounced the "nationalizing" of religion as a restriction on the freedom of churches. He said:

"The state may take over business and appoint its heads but if a church is willing to have its chairman and board of directors and less prominent officers appointed by the state, we think that it is wrong, even if they are called archbishops, bishops, and deans.

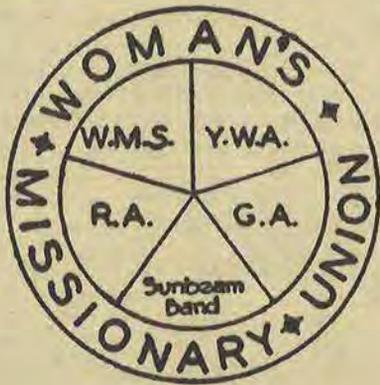
"I submit to nobody in my admiration of all that is noble and splendid in the Church of England, with its heroes, scholars, and saints, but I wish we could persuade our friends in that church that the time has come for it to seek disestablishment and liberation in its own highest interests, and especially in the interest of true religion in this Realm."

Mr. Aubrey asserted it is "clearly wrong" that the Church of England should have representation in the House

of Lords, while the Free Churches cannot be heard there, "even though they have played a mighty part in moulding the highest aspirations of our people and have given the nation many of its outstanding leaders."

"Nor is it right," he added, "that on great national occasions of humility before God, or thanksgiving and rejoicing, the Free Churches should be barred from taking a worthy part."

The Baptist executive said he hoped the day would come soon when, as occasions arose for expression of the religious feeling of the nation, "it would generally be thought right that the Archbishop of Canterbury should arrange services more in his capacity as president of the British Council of Churches than as chief officer of the Church of England."



Duncan Editor 1947-57

Dr. B. H. Duncan was born in Critten County, Kentucky, Nov. 13, 1889, a son of Rice H. and Idia Brantley Duncan. He is a graduate of Bethel College (now defunct) and Southern Seminary. He was married to the former Miss Helen Brown.



Dr. Duncan

He served as a pastor, editor, president of Southern Baptist Press Association, a member of the Southern Baptist Radio Commission, and a radio preacher.

As editor of the Arkansas Baptist men have faced disorder, financial problems, fire, adversary papers, and disapproval. B. H. Duncan faced his own death. The following editorial is Duncan's account of his own death.

My Rendezvous With Death

Aug. 16, 1956

The doctor, having completed his tests, came into my hospital room and somewhat hesitatingly began: "I think you would want me to be perfectly frank with you."

The series of examinations over a three week period had indicated his concern about my condition. The words that followed were the pronouncement that I had an early rendezvous with death — a victim of the dreaded leukemia. All victims of leukemia that had come directly under my observation had succumbed to the disease within a few weeks. Suddenly I was brought face to face with the possibility that I had but a few weeks to live.

Death isn't a stranger to me, a Baptist minister for 46 years. I have prayed with scores of people in their last hours. I have turned from the deathbed to comfort hundreds of others in their hours of sorrow. Standing beside the casket, I have pointed thousands to the Christ I have served as the one great comforter in all hours of grief.

I was in the eye of a hurricane of emotional and mental disturbance, yet my situation required calm and deliberate thinking and wise planning during the time that was left to me.

Death isn't a pleasant assignment. It is doubly difficult when it may mean leaving a sick wife, who had recently been a hospital patient herself. Besides her physical disability, there was a mortgage on the home and one of my annuities would not mature for five months. My deep concern was that she might be adequately provided for in the event that she was left a widow. But the prospect at that time was everything but encouraging.

Also, the question was hurled at me: Will my life in these few weeks be an example of what I have preached? Does death look different, now that it has come so near to me, than it looked when I was counseling with others and praying with them when they faced the grim reaper? Is the counsel I gave to others adequate for myself now that I face the possibility of an early death? Am I willing to rest my case upon the assurances I gave to others through the years? After a thorough heart-searching I found that I could add nothing new for my own counsel.

The same assurances of God's word which had met the needs of others is sufficient for me. The same Christ whom I had help up as Lord and Savior to others in their trials is also my comforter and stay. I can say with the apostle Paul, (II Timothy 1:12) "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

So it is by the grace of God that a degree of strength has been afforded me during the past several months to carry on my work and maintain the standard of the *Arkansas Baptist*. The promise of Hebrews 4:15 has not failed us during these experiences. Its trustworthiness has been demonstrated in the crises of the past few months.

The deadly killer is still in my blood stream. It is operating quietly at the moment, but it may start its rampage at any hour. Death may then be only a matter of weeks. In the meantime, I am under no illusions concerning the disease, neither am I despondent and morose. I expect to live a full life while life lasts, be it long or short.

This ad appeared in the Jan. 7, 1904, issue and is no longer valid.

Mc Donald: Editor 1957-72

Dr. Erwin Lawrence McDonald was born in London, Ark., on October 31, 1907 to the Rev. and Mrs. Frank McDonald. He attended Arkansas Polytechnic College, Ouachita University, Southern Baptist Theological Seminary, and Georgetown College, Georgetown, Ky. He married the former Miss Mary Elsie Price.



Dr. McDonald

McDonald served as a superintendent of a high school, mathematics teacher, press correspondent, city editor in Russellville, pastor, editor of the Southern Standard and publicity director at Ouachita College and Southern Seminary, and Furman University, Greenville, S.C.

When asked to comment on his appointment as editor, McDonald said that he turned down the first job invitation. He said that when he "later announced to Dr. Fuller that I had turned down the Little Rock invitation, he almost went out the top of the building. 'Mac!' he exclaimed, 'I don't see how in the world you could turn that down. Unless,' he added, 'you felt that you could not do the job.'

"This gave me some second thoughts and brought home to me the fact that I had a much greater vision of my job as PR man for the Seminary than did the man who had given the place to me. (My starting salary in the PR job was \$3,600, and not only did I not have secretarial help, but Dr. Fuller asked if I could not get along without a telephone! Here I put my foot down and he gave me a telephone in my office from the beginning.)

"There was an interesting sequel to the decline of the Little Rock call. A few months later I had a call from Jacksonville, Fla., to go down and talk to the committee about the possibility of my becoming editor of the Florida paper. I decided this time to inform Dr. Fuller before reaching my decision.

"Mac! he exclaimed, 'don't leave now. We are just getting started, and we have big things ahead!'

"I have often tried to imagine what my denominational career would have been like if I had come to the Arkansas editorship in 1947 instead of ten years later. I see a kind Providence in the course I chose. The experiences I had as Public Relations director for the Seminary, then for Furman University, plus three years as coordinator of the Kentucky Baptist Schools and Colleges added a depth to my denominational life I could never have had.

McDonald is Editor Emeritus for the newsmagazine and is in charge of the religion section for the *Arkansas Democrat*.

Arkansas Does Not Need the KKK

September 11, 1958

As the impasse between the state and federal governments over integration of Central High School, Little Rock, continues, the report has gone out that plans are being made by some to revive the Ku Klux Klan in the state.

We can think of nothing Arkansas needs less at this time than the KKK, an organization notorious for its fanning of the fires of hate and prejudice and its lawless nightriding, cross burning and mob violence.

What is desperately needed is for the Christians of the state to rally to their churches, and, above that, to Christ the founder and head of the church. But, of course, professing Christians cannot do this with hate and malice in their hearts. And some are saying, "Do not talk to us about love!"

But going to church and being able to quote the Bible is not enough. We must have the transforming, regenerative power of Christ to make us "new creatures." And that comes only through repentance and faith in Christ as both Lord and Savior. — ELM

Young Man Going West

February 11, 1959

Recently the editor was a guest in the home of a young married couple in a large city of a Southern state other than Arkansas. The husband is soon to enter his chosen profession after many years of schooling. The wife has been for several years a member of the public school faculty of the city where they live. Both are natives of the Southland and neither has ever resided outside the South.

During the course of our visit we asked where they planned to make their home. The reply has caused us great concern. Said the husband: "We had planned all along to stay in the South; that is where we would rather be. But it appears now that the South is going to continue to be torn by strife over the race issue for years to come, and we just don't want to be trying to live and bring up a family in the midst of it. We are thinking of settling in the West or the Southwest where the race problem has been solved."

Of all the states of the South, Arkansas, which has lost its people to other states by the hundred thousands in recent years, can least afford to be embroiled in the race squabble. — ELM

BEAR MADAM: Please Read My Free Offer



Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Your health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX , NOTRE DAME, IND., U. S. A.

This ad appeared in the Jan. 7, 1904, issue and is no longer valid.

For Sunday School

New literature series announced; here's how it compares to others

by Lawson Hatfield
State Sunday School Department

Recently the Baptist Sunday School Board announced the plan to produce a new Bible Book series of Sunday School lessons. We receive questions about the "what, why and when" of this new offering. The following information will answer questions about the BSSB's new series and help clear up some confusion about lessons offered by another publication group.

New lesson series approved

The new Sunday School lesson series providing systematic study of books of the Bible for Southern Baptist Sunday Schools was approved at the February, 1976, Sunday School Board trustee meeting in Nashville.

Starting with the October 1978 quarter, the new lesson series for adults and youth will begin the study of books of the Bible in three-year cycles.

Grady C. Cothorn, president of the Sunday School Board, called the new curriculum series "one of the most significant steps taken recently by the board of trustees" to provide Southern Baptists with the often requested study of the Bible books.

The new series, tentatively called the Bible Book Series, will focus on the content and meaning of books of the Bible. All periodicals related to the series will contain printed Bible text from the King James Version of the Bible.

A. V. Washburn, secretary of the Sunday School Department of the Sunday School Board, explained that the objective of the series is "to help Baptists explore the message of the Bible through a book study of the text" instead of a topical approach involving several texts for one lesson.

During each three-year cycle, the lessons will attempt to help Sunday School members understand the sequence and significance of major events and teachings recorded in the Bible.

Easter and Christmas lessons will be included in appropriate issues but may not be related to other studies in the quarterly.

Since the meaning of the Bible text will receive the major emphasis, contemporary issues will be dealt with when the Bible text appears to speak directly to those issues.

In explaining the October, 1978, publication date, Washburn said a great deal is involved in beginning a new Bible study series. Editors must be se-

cured; curriculum design developed; writers secured and trained; and materials prepared, edited, and published.

Time also will be spent clarifying distinctives of the three lesson options available for adult and youth. By making the differences more clearly identifiable among Life and Work, Convention Uniform, and the new Bible book series, Southern Baptists can more easily choose which series would best benefit the particular needs of the local church.

Clarification for some

For the benefit of those who ask about a recent advertisement in a new publication group, the following information may help.

Apparently some confusion was recently caused by announcements from a newly formed publication group of Atlanta. For example, we have been asked if the Sunday School Board's new series is now ready. As noted above, the Sunday School Board's series will be ready in October, 1978.

I do not look down on any person or church who does not choose to use Sunday School Board literature, but I would look down on myself if I did not offer information to help churches make their choice in the light of additional facts.

What is being offered by the new publication group is the regular series of lessons produced by an established non-denominational publisher, the Scripture Press.

This means the non-denominational lessons are not written by Southern Baptists. Imprints are intended to change the non-denominational literature into Southern Baptist literature.

In contrast, Southern Baptist literature is produced by the Sunday School Board, which is owned and operated for and by Southern Baptists. The writers and editors are fully identified in Southern Baptist literature. Its products alone are uniquely Southern Baptist in nature and flavor. The regular and distinctive Sunday School Board literature provides both age-graded Bible study and is a channel of information about Southern Baptist life and mission. For this reason the ultimate logic of the use of non-denominational literature, applied universally among Southern Baptists would mean the decline of the national and worldwide outreach of Southern Baptists.

It is obvious the great prayer programs and mission giving involvement of Southern Baptists are strongly supported by Sunday School Board literature. This illustrates why a Southern Baptist church needs literature with a distinctive Southern Baptist nature. Another example of the distinctive Southern Baptist program support is the listing of the Daily Bible readings scheduled to help individuals read the Bible through in a year. Most Southern Baptists would not choose to give up these and other kinds of unique church and denominational support.

Cost

Price comparison is also a question to review.

Comparison of prices show Nashville prices are about one-half the price of the non-denominational imprinted literature. For example, an Adult Teacher from Nashville costs 81 cents, the Atlanta literature is \$1.60. An Adult Pupil is 36 cents from Nashville, from Atlanta the cost is 75 cents.

Even with this much lower price, the Baptist Sunday School Board by good stewardship and management provide many extra and free services to the churches, associations and state conventions. Examples of these include many free printed helps, personnel for conferences, church architecture consultation, and the conference center programs at Glorieta and Ridgecrest.

Doctrine

Doctrinal integrity is to be considered. What about the scriptures? The scriptures are God inspired and inerrant. The Baptist Faith and Message adopted by the Southern Baptist Convention is the doctrinal guideline for the Baptist Sunday School Board.

I hear testimonies like this from our Southern Baptist lesson writers and editors, though not in these exact words. In other words, they believe the Bible is true. I do not have a disposition to insist they use my exact words in order for me to accept their similar concept. As I see it, the basic issue causing most of the confusion is the erroneous concept used by some which says, "Say it in exactly my words — if not, it means you do not believe in the Bible."

Few Baptists are willing to accept such a restricted guideline.

Field services

Another significant question is this,

how can the state Sunday School Department offer effective associational training schools and other field service events for churches using literature from one of several publishers? The problem here is not the church's privilege of choice, but the difficulty of offering guidance in the use of literature.

Conclusion

My aim has been to help Southern Baptist members and leaders know the new promotion of non-denominational literature is not the upcoming Southern Baptist's Bible Book lesson series. It is highly likely most Southern Baptist churches who know these facts will simply wait a few quarters to benefit by the expertise of the Baptist Sunday School Board which is now being applied in developing the new series. Most Southern Baptists want the unique and distinctive Southern Baptist qualities in the literature they elect to use. Too, most Southern Baptists appreciate the unity fostered by Baptist Sunday School Board literature. The way for a church to have all this is to use the currently available BSSB literature. In a few months a church can consider the possibilities of using the new series as a third option for adults and youth. Other improvements which you will like are being developed in the Sunday School Board's curriculum.

Summary

1. The Sunday School Board is developing a new Bible Book lesson series.
2. An adapted non-denominational lesson series has been offered by an independent publication group.
3. These two recent announcements caused questions to be brought to our attention.
4. Distinctive Southern Baptist education and mission support is normal in Sunday School Board literature.
5. Sunday School Board literature price is about half compared to the non-denominational series.
6. The doctrinal guideline of the Sunday School Board is the Baptist Faith and Message.
7. Southern Baptist writers and editors believe the Bible is the true divinely inspired word of God.
8. Denominational field service is designed to assist churches more effectively use regular Sunday School Board literature.
9. The new Sunday School Board's Bible Book Series is worth waiting for. It is just a few order forms away.

Top 25 churches in percentage giving through the Cooperative Program in 1975

The 25 churches listed below are the leaders in our state in the percentage of their receipts given through the Cooperative Program during 1975. The list is based on a comparison of total receipts reported in the 1975 church letters and Cooperative Program gifts recorded in the Executive Secretary's office. It reflects only those two figures and not any percentages voted by the church or reported in a church budget.

In two previous issues we have presented the leading 25 churches in total Cooperative Program gifts and the leading 25 churches in per capita Cooperative Program gifts.

Church	Association	Percent
1. Fulton	Hope	50.45
2. Almyra, First	Centennial	33.10
3. Sparkman, First	Carey	26.72
4. Elaine	Arkansas Valley	25.83
5. Crossett, First	Ashley County	24.61
6. Gentry, First	Benton County	23.52
7. Camden, First	Liberty	22.61
8. Wilson, First	Mississippi County	22.18
9. Pea Ridge, First	Benton County	21.85
10. Stephens, First	Liberty	21.80
11. Leachville, First	Mississippi County	21.77
12. Searcy, First	Calvary	21.57
13. Mena, First	Ouachita	21.17
14. Hazen, First	Caroline	20.93
15. Paragould, First	Greene County	20.90
16. Calvary, Hope	Hope	20.61
17. West Memphis, First	Tri-County	19.88
18. Levy, North Little Rock	North Pulaski	19.59
19. Earle	Tri-County	19.46
20. Dermott	Delta	19.36
21. England, First	Caroline	19.25
22. Osceola, First	Mississippi County	18.96
23. Immanuel, Ft. Smith	Concord	18.90
24. West, Batesville	Independence	18.54
25. Norphlet, First	Liberty	18.44

Sunday School Let's have a youthink

Let's take five minutes and think about your youth. 1976-77 is their year. They deserve a youth program of depth and balance as well as one of fun and fellowship. What kind do you have? Let's check up.

Youthirst — Do your youth have a thirst for good Bible study? Do you have meaningful study sessions that provide help in meeting their "now" needs?

Youthud or youthrill — A dull sound — that's a thud. Do your youth react like that to your current program? Or, does your program cause a sudden sense of excitement among your youth — that's a YOUTHRILL.

Youthrobb — To beat rhythmically — Does your youth program seem to move along in a healthy swing or do you con-



Pike

tinually have to apply artificial respiration to keep it alive?

Youthrong — Is your youth group growing? Check your enrollment. Increase or decrease? How is your attendance holding? A youth program ought to be on the grow!

Well, how did you come out on the check-up? Healthy, I hope. However, if your program needs a vitamin or two read on.

The Youth Sunday School Emphasis 76-77 has 13 suggested projects a church may do. These are detailed in the July-September issue of *Youth Leadership* magazine. If a church will choose two or three of these projects each quarter they will form the basis for an exciting Youth Sunday School program.

So, if you want to change a *youthud* into a *youthrill* and have a *youthrong* at your church, dig into the Youth Sunday School Emphasis 76-77. Additional information is available from the State Sunday School office.

New worlds for Christ

July 4, 1976

Acts 1:6-8
2 Cor. 5:16-20

At the time that any person arrives at a genuine understanding of the person and purpose of God in Christ Jesus, his own mission in life will be well defined.

Man's Empty World (Acts 1:6-7)

It is extremely difficult, even for the best intentioned people, to relate their earthly duties to his kingdom's work without placing earthly limitations on his kingdom (v. 6). Jesus tells his followers that there are some things that are not in their area of administration nor should it be any cause for anxiety to them. (v. 7) He points out that they will have all the power necessary to do the work that they are intended to do. (v. 8) Then he tells them that their work will have enough challenge to occupy their entire energy and that it will be simple enough that they will have no problem in interpreting the total directions for carrying it out. That work is witnessing, just witnessing. (v. 8)

Participation in theological discussion, though the desire for knowledge is genuine, can be so completely gratifying and time consuming that the real priority of witnessing is easily set aside.

Of course it would be consoling if we could speak authoritatively, and with divine accuracy concerning "end times" and properly read the "signs" relating to information which Jesus plainly states is withheld from us. (v. 7) This interesting and highly speculative concern too often consumes our energies until the work that Jesus said that we should and would do is sadly neglected.

Jesus seems to be saying to those, and they were the most spiritually discerning committed followers there were, to forget the Jerusalem of history and to think in terms of people: to forget about structures of a system that had failed to provide hope and to think of people without hope who may have hope restored with a promise of fulfillment.

Among Christians today there is frequently the feeling of inadequacy in the presence of very obvious opportunities to witness. Just as work of the Christian, on the instruction and authority of our Lord himself, is ignored, which is the cause for this feeling of inadequacy;



Griever

so is the promise of power from Jesus himself ignored. As the work is named, so is the power promised to carry it out. (v. 8)

There is a great sense in which Christians in our time are unable "to see the forest for the trees." We become bogged down in trying to figure out what Jesus told us plainly was none of our business. Plainly the task of the church embraces the responsibility of witnessing to the entire world. The task of the individual Christian is to witness wherever he is led and whenever he is led to that place, and to that person or those persons.

Man's expanded world (Acts 1:8)

These brief words of instruction (vv. 7, 8) surely must be some of the most important words spoken by our resurrected Lord. Immediately after Jesus had eliminated their pressing concern (vv. 6, 7) about the specifics of his next appearing he guaranteed them the power for the work that he had for them, with an imperative command. With these most important instructions fully understood by the disciples Jesus was taken up, received into the clouds, while the disciples stood there looking into the heavens after him. (v. 9)

If the one goal in the Christian life would become the desire to possess the power that Jesus promised, every secondary concern would fade out of sight. In that power the work to be done will be well-defined and in that power the goal will be accomplished.

The first-hand witness of those disciples could never be repeated. These things would never be witnessed again. Since these things witnessed had to be made known to all ages and to the whole world Jesus promised the power and he promised the presence of the Holy Spirit. The Holy Spirit would give to each Christian a continuing witness to the gospel truth of the resurrected Savior, as the first-hand witnesses had witnessed.

Man's exposed world (2 Cor. 5:16, 17)

The ongoing debate of past decades concerning whether environment or heredity has more influence in shaping the personal nature or character of each individual may come to focus within the new world of the Christian. Paul

says in this new experience we find ourselves controlled differently. (2 Cor. 5:14) Now the love of Christ controls us. The reason that Christ died to include every one was so that new realms of our selves could open up so that his own redemptive purpose would be supplemented by our testimony. The narrow world of self now includes the world of all others.

While man still has his fleshly body there is a new control over it that now enables him to ignore the fleshly control and to be able to see others in a completely new light. Under Christ the Christian is able to see others as the ones for whom Christ died. As each person accepts salvation he can see the entire field expand as a grand opportunity to witness presents itself.

Paul expresses the very practical results of Christ in his own life. Previously he had known Christ with his mind of flesh, in a totally fleshly way. Christ was an offense to him and to his Jewish background and interests. To his pharisaical thinking Christ was false in every claim that he made. He looked at other men in the same way. He was in complete approval with his friends when in anger they "gnashed on Stephen with their teeth" and then stoned him to death. (Acts 7:54, 59) Then Paul personally did all that he could to destroy the church for which Christ had died. (Acts 8:3)

Many people know Christ only "according to the flesh." When he is permitted to indwell, and thereby gain control, then they come to see the world through Christ's love. The shame of their former selves brings them to real repentance.

Man's exciting world (2 Cor. 5:18-20)

In this new relationship man is brought into new ministries because of something that God alone has done. Under no other circumstances could sinful man have been reconciled to God. Now because God has done his work of love and grace through Jesus Christ man becomes a minister of reconciliation. (v. 18)

God had completed a work of reconciliation in Paul and his helpers. God continues to do that same work in the lives of others throughout the world. God does not keep reminding sinners of their long list of transgressions. God cleans the record and places man on a higher level than he could ever have earned for himself.

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Living the new life

July 11, 1976

Matt. 19:16-30

Whenever one's self is the primary concern, Jesus is automatically ruled out of being Lord in that one's life. The teaching of Jesus about marriage is a natural introduction in reaching the simple conclusion growing out of the account of the Rich Young Ruler. In marriage the absolute parental authority is surrendered. Also is the authority of self surrendered as the two become one in marriage. In yielding one's self to Jesus a new authority is established as a new twosome becomes as one, with Jesus as Master.



Griever

Eternal life changes the present life (Matt. 19:16-21)

The scriptures present a remarkable young man, prominent, wealthy, respected and seriously expecting a forthright answer to his most important question. This young man is not asking how to gain eternal life out of ignorance. Quite the opposite, for he thinks that he knows very well how to obtain the life eternal. He had always understood that by "doing good" and by "living good" would accomplish that for him, but as yet he did not have that assurance of accomplishment. As do most people when faced with their chief sin, the young man thought all of his good qualities as redeeming accomplishments. Jesus had not demanded a mere act but a complete change of personal commitment.

The maxim that Jesus gave his disciples earlier is true in every situation in that where one's treasure is there is where the heart is also going to be. Jesus demands repentance and faith from every believer. This does not always call for the giving up of earthly possessions. It is assumed by many that this young man was asked to go from riches to poverty. This is not clearly stated and the scriptures do not say how Jesus planned to use the young man. He did include in his command that he would come and follow him.

Who can be saved? (Matt. 19:22-25)

Jesus touched the tender nerve of the young man who was earnestly wanting answers to his life's greatest need. With all the many things that may have been said in this discussion there was one concluding remark that seemed to say

it all. Not so important in comparison with eternity but things were what that young man thought more of than he thought of the Lord. This was not a closed subject after the young man went away. The fact that he did not give an immediate response to Jesus may point out the practicality displayed in both of their lives. One thing can be expected and that is that it cost the man a struggle in his heart that may never have ceased.

Since Jesus was tempted in every area that man can be tempted, certainly he understood the weight of a decision for eternal life. The disciples of Jesus in observing all that had gone on had some thoughts of their own. Jesus shared with them the deep difficulty of a rich person when faced with such a decision. The disciples began to take stock of their own situations. They were not considered among the wealthy, but they had been the owners of some property. Jesus is teaching these who follow him that whether a man has riches or not, if he trusts in his possessions they cannot save him.

To point out the immensity of the difficulty, and to show his feeling of compassion, Jesus admits that it is so difficult that a camel can go through a needle's eye as easy as a rich man can go into God's kingdom.

There are many explanations as to what Jesus meant when he referred to the camel and the needle's eye. In view of what he is teaching it seems perfectly consistent with the lesson to believe that Jesus was talking about a camel and a needle. It is absolutely impossible for a man believing in his riches to save him to enter into the heavenly kingdom.

This was a shock to the disciples who had been sitting at the feet of the Master Teacher and had come to believe that "whosoever will" may come. The question comes to their minds in a very real way. In view of what Jesus had just said, can anybody be saved at all? Surely these disciples felt the universal desire of all men and harbored a secret longing for riches. The question could indicate a confession of sin on the part of the disciples. This is a healthy indication. It is good that they do not try to rationalize on what Jesus had said about the "poor" in his Sermon on the Mount.

For those who consider themselves to

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be "achievers" it is a jolt to realize that anything is absolutely impossible. This does not fit the challenge of the scientific mind. The builders of Babel scientifically accepted the challenge to enter heaven without God to be a part of it. The hard, cold fact is that here is something that is absolutely impossible for man to accomplish. But — with God all things are possible and this impossibility for man is another and the crowning miracle of God for man.

Consider the individual in this impossibility (Matt. 19:27-30)

From generalities and impossibilities, from one extreme to the other the disciples find their dilemma. When they realize that they have done just what Jesus had told the young ruler to do, they begin to seek assurance. In this humility of the disciples there seems to emerge something of personal desire of reward through what they had contributed. Perhaps they had heard above all the other good words the promise of "treasure in heaven" that Jesus had offered. Since they have done all that Jesus asked of the young man they were concerned that Jesus was going to be fair with them in their commitment.

Jesus promises that they would certainly be well rewarded for what they had done. The glory of God, and the promise to be associated with Him in that Glory, shows the generosity and the greatness of what God has provided to man. Man's inability to gain that glory by his own efforts shows large disproportion between our work and God's reward.

Jesus adds the promise to all believers and then enlarges on that in the parable of the next chapter. The "everyone" and the "whosoever" that stands out throughout the Scripture finds a clarification as Jesus relates riches and salvation to each believer. Whatever is the personal cost in material things that any one gives up for the sake of the Name of Jesus there will be more than due reward. Then after all the calculations of reward have been summarized; whatever the outcome of that computing, then add to it the inheritance of the child, which includes eternal life.

Jesus, in his mercy, has provided for every circumstance and there is no way any committed child of his can be a loser. The rewards and the inheritance when left up to God are far better than any man can do with all than can be accumulated here.

The cry for freedom

July 4, 1976

Exodus 1:7-14, 22; 2:10, 23-25

The record of Israel's deliverance from the rigorous bondage and suffering in Egypt is a particularly significant study during the birthday of our nation's freedom. As it recalls the establishment of God's nation, Israel, it also rekindles the spark



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of religious freedom which was central in the establishment of our own country. Without identifying our own country's cry for freedom too closely with that of Israel, we can find some basic principles which will serve to help us understand and preserve our country's freedom today.

God's promise of freedom

God's plan to establish Israel as a nation brought them into Egypt to preserve them through the world-wide famine which had stricken the promised land of Canaan. Their movement into Goshen and into the Pharaoh's favor in the time of Joseph insured their preservation and the growth which they experienced during the next 210 years. This movement and subsequent growth had been foretold to Abraham in a vision, found recorded in Genesis 15:13-14.

Growth toward freedom (Ex. 1:7)

The record shows that the growth of the nation was phenomenal. The word fruitful indicates that the Israelites were like an abundant harvest which is reaped from the planting of a few seeds. In this case, a remnant of people were planted in the very best of the land of Egypt, given a favorable environment to grow in number, and they did so. Along with the unusual growth, they had the strength of might that a nation their size could expect to have. Indeed, God's promise to Abraham was being fulfilled and Israel the nation was growing in number as the stars in the heavens.

We today also have been given a promise of freedom and the blessings of growth as the children of God. The words of Jesus emphasize this promise as he speaks of the sheep of his fold, "I am come that they might have life and that they might have it more abundantly." (John 10:10) Daily application of this truth will bring an abundant growth in the freedom of every believer.

Attempts to block freedom (Ex. 1:8-14, 22)

With the remarkable increase of God's people in Egypt, and a change in the administration of the land, it was just a matter of time before Israel would be recognized as a threat to the national security. This was the feeling of the new pharaoh as he proposed to deal with the situation before it was too late. He gave God's people taskmasters to burden them with the building of his treasure cities. The hardship was great but God increased his people in number and strength in spite of it all. This enhanced the dread of Israel which already enveloped the Egyptians, and the servitude and suffering was increased. The term rigor, which is used twice in verses 13 and 14, indicates the cruelty and harshness of the bondage they endured as a result.

As a last measure, pharaoh sought to eliminate the population by killing all the Hebrew male children, but this approach failed in its objective, serving instead the ultimate purpose of God for the redemption of his people. All of pharaoh's preventive measures were doomed from the beginning but their enactment was God's plan to make Israel stronger. The burdens of enslavement strengthened them to face the hardship which comes with claiming and holding freedom.

In every circumstance where God's people are involved in spreading the good news of freedom to the world, the great adversary Satan is always near to block and attempt to destroy the effectiveness of God's plan. As a result, hardship and persecution become the Christian's daily way of life. It was for this purpose that Jesus prayed, "... not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:15) Freedom is available through Christ, but the cost is high.

Preparation of a redeemer (Ex. 2:10)

In the preparation of a redeemer to bring Israel out of her bondage, it is again no small wonder at the plan of God and the people he used to effect his purpose. The very decree that was to put down the rising Hebrew population became the instrument to bring forth the chosen redeemer, as it provided the unique means by which God's

man, Moses, would be trained in both the faith of his people and the knowledge of Egypt. The pharaoh unknowingly provided the means by which a daughter of the tribe of Levi would step out on faith and place her infant son in the hands of the Lord. Her act of faith and trust in the Lord's providential care brought her the blessing of a returned son and protection by the very one who sought to take her son's life.

Like the providential circumstances surrounding the birth and life of his forerunner Moses, the Lord Jesus was being prepared to become the Redeemer who would bring freedom to all mankind. God's plan again worked through the acts of a worldly instrument and the faith of his servants to carry out his will for the redemption of man.

The cry for freedom (Ex. 2:23-25)

After following the life of Moses in Midian, the narrative returns to Egypt and the events which continually brought the cry of Israel's despair to God. Israel endured 40 years of bondage while Moses was away and the scriptural records tell us that they sighed and cried by reason of their bondage and suffering. Verses 24 and 25 record the response of God to his suffering people:

1. God heard their groaning. They may have felt God did not hear them or care about their deep distress, but God had not been deaf to their groanings, for he had heard every one of them. His care was not lacking for it was his purpose to redeem them.

2. God had not forgotten his people, for he remembered his covenant with their fathers. It was his purpose to fulfill that promise according to his grace, and make them a great nation.

God continues to make good his promises as his purpose for man's redemption is carried out through his people.

3. God looked upon his people and knew them. Nothing could be more promising than to be known in this way by the living God. It gives the positive assurance of his claim and purpose for their life of freedom.

We, too, have the promise of God's knowledge of us if we have made the right preparation for freedom in Christ. This freedom for us and for our nation only comes by the proper application of God's truth, found in and through his Word. Jesus said, "I am the truth" (John 14:6), "ye shall know the truth, and the truth shall make you free." (John 8:32)

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Called to lead

July 11, 1976

Exodus 3:3-8a, 10-11; 4:10-16

God calls forth human instruments to carry out his eternal purpose for the redemption of man. He certainly did not have to order his plan in this way but because of his wonderful grace, man was given this exalted place of responsibility to carry



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out his will. Moses was just such a man for whom God had a particular purpose.

Toward God's call (Ex. 3:3-6)

When Moses fled from Egypt, he did not realize the design of God was upon his life. He sought to take up another occupation and put his past behind him. For 40 years he lived another life, content to raise his family in Midian and be a shepherd of his father-in-law's flocks. But God's purpose, though slow in man's thinking, was making ready a leader who would redeem his people.

When the time was at hand, and while Moses cared for the sheep near the mountain of God, the Lord caught his attention with an unusual happening. Sighting something strange, Moses determined that he would discover the source of a bush which burned but was not destroyed by the flames. As he approached this wonder, the voice out of the midst of the bush identified himself as the God of his heritage, and impressed Moses with the sacredness of the presence of God by having him remove his sandals.

God used this means to confront Moses with his purpose and it also suggests the way one should approach the call of God. As Moses was instructed that the ground was holy, we are impressed with the need to approach God's call with reverence and respect. The only way that God can use us is through our humble submission to his glorious presence within our lives.

God's purpose revealed (Ex. 3:7-8a)

To answer the unspoken question of Moses regarding the purpose of the burning bush experience, God reviewed the condition of Israel in Egypt. Moses was brought up-to-date on the suffering cries of his people during his forty year absence and God restated his purpose to deliver them for relocation in Canaan's good land.

Though it appears that God moves slowly in history, his purpose never

changes. Just as God willed that his people Israel would be free in their own land, he has given a promise that we can expect the blessings of his purpose in our lives now. This blessing is communicated through God's earnest or down payment of his Spirit in our life. (Eph. 1:14) Jesus promised that his Spirit would teach us all things that we needed to know in order to accomplish his work. (John 14:26)

God's call to lead (Ex. 3:10)

The unique encounter with God was more than just a religious experience for the personal exaltation of Moses. After reviewing Israel's need, God confirmed what Moses must have sensed was the purpose of this special encounter. He had been chosen to be the redeemer that would lead God's people forth from bondage to freedom in their own land. God had been at work throughout the 40 years in Midian, preparing his man for this day, and now Moses was to fully realize the purpose for all his special training.

As we consider the call to lead that Moses received, we also should realize that God is continually preparing us for special tasks of leadership. Sometimes the events of our life do not appear to have much meaning or order, but we can be sure that God does have a purpose for each one of his children. Paul's statement of this assurance is well known to many. "... all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28)

No excuse when God calls (Ex. 3:11-12, 4:10-16)

No matter how much he may have sensed the ultimate intentions of God for his life, Moses was not ready to face the call of God without some attempt to excuse himself from the task. He perhaps considered the fact that he was no longer a young man, now 80 years old, or the fact that his position now gave him very little authority and influence to approach the pharaoh with such high demands. After all, he not only fled Egypt to save his life, but his own people there did not even respect him. (3:14-15) What could he possibly do to effect the great job for which

God had commissioned him?

The third and fourth chapters of Exodus record four excuses that Moses put to God, and we can readily see their application for us today:

1. Moses' first excuse grew out of a sense of his own unworthiness for the task. He said, "Who am I, that I should go..." (3:11)

This same question is raised again and again as we are called upon to see to the kingdom's work. Whether out of a lack of faith or a spirit of humility, the excuse is not acceptable as an answer to God's call. As with Moses, the excuse is nullified by God's promise that he will be with us. (3:12)

2. The next excuse given by Moses was concerned with the identity of God Himself. What was Moses to say God's name was? (3:14)

A common excuse today, both spoken and unspoken, is a fear of misrepresenting God to people. Again, however, the excuse is answered by the revelation of God. As he identified and made himself available to Moses as the great I AM, he will do so for us today.

3. The third of the excuses of Moses was a fear that no one would listen to him. (4:1) What was he to do then?

For many the fear of not being heard is only shadowed by the fear that they will be. However, this paradox in the problem of our witness also is not acceptable as a way out of responsibility to the call of God. To this excuse God answered by the use of signs that Moses could effect to aid his cause before his people and the pharaoh. At this point in application we must be careful to trust in God's will and design, for as the scripture points out, it is faith which pleases God (Heb. 11:6), and to look for signs is to be identified with a wicked generation. (Matt. 16:4)

4. The final excuse again related to the unworthiness Moses felt to accomplish the task. He felt his speech was not eloquent enough to be effective in the service of God.

Again the application comes home to us as many are found rejecting the call of God because of feelings of inadequacy and failure. But God is patient to meet our needs, even when we sorely try him with our excuses. As with Moses, we are given the promise that our witness will be guided by his presence and our lives protected by his power. (Matt. 28:18-20)

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Rally attendees*

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A smile or two

One of the major airlines provided its switchboard operators with instructions to follow in case of a bomb threat. The first directive was to notify the police. Soon an operator got the chance to use the instructions. "I'm sorry," she informed the caller. "We don't take bomb threats. You'll have to call the police." — Dorothea Kent, Sat. Evening Post.

□

Notice on factory gates: KEEP OUT. Guard dog loose — survivors will be prosecuted.

□

In the days of ancient Rome, disgraced politicians fell upon their swords, today they fall upon their pens.

□

After a neighbor's wife gave birth to triplets, a father asked his son what he thought of the event.

"They'd better start finding a place for them," the little boy replied. "They won't be as easy to get rid of as kittens."

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Attendance report

June 20, 1976

Church	Sunday School	Ch. Trng.	Ch. Adns.
Alpena, First	45	14	
Berryville			
First	175	61	1
Freeman Heights	150	49	
Rock Springs	64	38	
Booneville			
First	241	208	
South Side	102	75	
Cabot, First	394	110	
Camden			
Cullendale	481	105	1
First	420	94	6
Cash, First	114	55	
Charleston, First	168	40	
Concord, First	75	26	
Conway, Second	283		
Crossett, Mt. Olive	324	124	
Damascus, South Side	112	57	
Dell, First	113	57	
Elkins, First	103		
Forrest City, First	503		
Ft. Smith			
First	1273	176	10
Grand Avenue	880	179	
Mission	18		
Temple	138	57	
Trinity	190	57	3
Fouke, First	76	33	
Garfield, First	97	32	6
Gentry, First	176	42	
Green Forest, First	187	49	
Greenwood, First	294	119	6
Hampton, First	135	65	
Hardy, First	135	52	
Harrison			
Eagle Heights	298	103	
Woodland Heights	97	51	
Helena, First	288	80	
Hope			
Calvary	172	64	1
First	347	69	
Hot Springs			
Leonard Street	153	72	5
Memorial	90	48	
Park Place	287	77	4
Hughes, First	145	50	
Jacksonville			
Bayou Meto	170	76	
First	390	91	2
Kingston, First	64	46	1
Lavaca, First	306	109	
Little Rock			
Cross Road	113	90	
Crystal Hill	291		3
Life Line	424	101	3
Woodlawn	97	48	1
Magnolia, Central	559	188	1
Murfreessboro, First	142	45	
North Little Rock			
Calvary	364	96	
Indian Hills	188	67	
Levy	436	67	
Paragould			
Calvary	215	161	
East Side	235	97	
First	445	80	7
West View	150	64	
Paris, First	369	68	
Pine Bluff			
Centennial	123	35	
East Side	140	68	
First	543		
Lee Memorial	203	120	1
South Side	572	78	1
Tucker	17		
Oppelo	22	15	
Sulphur Spring	178	100	
Watson Chapel	302	56	
Rogers, Immanuel	483	78	1
Russellville, First	427		
Springdale			
Berry Street	96	102	
Caudle Avenue	141		1
Elmdale	263	56	1
First	1390		37
Texarkana			
Arabella Heights	77		6
Calvary	145		
Hickory Street	109		
Highland Hills	147	55	1
Shiloh Memorial	159	61	2
South Texarkana	81	68	
Trinity	274	116	2
Van Buren, First	554	146	
Mission	40		
Vandervoort, First	92	43	
West Helena			
Second	136	66	
West Helena Church	249	51	1
Wooster, First	103	76	
Wynne, Harris Chapel	87	48	

Southern Baptist Convention, Norfolk, June 15-17



Picturing Arkansas people

Arkansans providing music at the SBC meeting were the "Cooperative Program" a youth choir from First Church, Sheridan, under the direction of Mrs. Delbert Taylor.



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Jack Bledsoe, pastor at First Church, Des Arc, was a messenger to the Norfolk meeting of Southern Baptists. His badge identifies him as a registered messenger.

Clowning at between-session eating were (left) Julia Ketner, Arkansas WMU Executive Secretary; Roy Lewis, Associate Executive Secretary for the state; Mrs. Russell Clearman, area director for Family and Child Care Services; and Dr. Clearman, pastor of Olivet Church, Little Rock.

