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May 31, 1973

Arkansas Baptist State Convention

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**Augusta First
celebrates
centennial
page 6**



May 31, 1973
Arkansas Baptist
NEWSMAGAZINE

One layman's opinion

What's so bad about "organized" religion?



Dr. Grant

Probably the most popular alibi for not attending worship services in a local church, and for not being involved in its work, is objection to "organized" religion. The idea seems to be that religion is all right in its place, but that "organized" religion is pretty bad stuff.

Recently I maneuvered myself in to the awkward position of criticizing a student in the presence of a member of our Board of Trustees,

all because he tuned in on the Sunday television sermon of that Board member. Such a "foot-in-mouth" position doesn't just happen. It comes only with long practice. The Board member who preaches on television is Dr. John McClanahan whom I introduced to one of our students during a Ouachita campus visit. When the student said, "Oh yes, I saw your worship service on television last Sunday morning," I chided him gently and asked why he was not in his own church that day. His reply was, "Well you know, I'm not much on organized religion."

As we walked away from that conversation I pondered the paradox of this point of view. I knew from long discussions with this student that he believes very strongly in organized politics, organized education, organized communities, and an organized nation. I knew also that he favors strong world organization in the cause of peace. And yet he says he dislikes organized religion.

We place a heavy burden on the preacher to defend organized religion and leave it to the laymen to complain about all the evils of organized religion. My student friend was enjoying the benefits of a good education at Ouachita because of the organized religion of Arkansas Baptists. And he enjoyed the benefits of a televised worship service because of the organized religion of the members of First Baptist Church of Pine Bluff. Organized religion is responsible for great hospitals encircling the world, for support through the ages of great music and art, and for the translation of the Bible into hundreds of languages and dialects.

Obviously there are some bad things in organized religion but the same is true for political, economic, and social organizations, and my student friend does not withdraw from these because of their bad elements. In fact, he feels a strong sense of responsibility to work for constructive political, economic, and social change within their structures. I suspect if he were really honest with himself he would admit that it is only some forms of organized religion he dislikes, and many of us could join him at this point.

As a long-time recipient of its benefits, I am thankful for organized religion. I just hope that I can live in the organized world without being the stereotyped

organization man. A worthy goal would be organized religion with plenty of room for creative individualism. — Daniel R. Grant, President, Ouachita Baptist University.

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Arkansas Baptist

NEWSMAGAZINE

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Health insurance for your pastor



Editor Sneed

Recently, a group of pastors were discussing some of their present personal problems. It finally became evident that for many the greatest personal pressure is the lack of adequate health protection.

Most of us have been affected by the skyrocketing medical costs. A hospital room which was \$20 to \$25 per day only a few years ago now may be as much as \$75 to \$100 per day.

We can sympathize with those who provide our medical care. We live in a time of exploding inflation where people of all levels must be paid more. None of us would be satisfied with outmoded equipment. The rapid advance in technology often means yesterday's finest is obsolete today. Modern advances can mean the difference between life and death. A single piece of medical equipment may cost thousands of dollars. In the area of medical care, like every other, the expenses are passed on to the consumer.

But understanding the problem doesn't solve it for a pastor. The fact that, while no one can afford to be without health insurance, the cost has become so great that middle and low income families simply can't pay the monthly premiums.

In recent months the Annuity Board of the Southern Baptist Convention has changed insurance companies due to the cost factor. The new arrangement

with the Aetna Company is based on age. This places the greatest burden on the older people who need health protection most. It should be pointed out that the Annuity Board is not in the insurance business, but is only acting as an agent, a responsibility given to them as a direct assignment of the SBC.

The solution to this problem lies in our churches providing health protection for the pastors and staff members. Almost every salaried secular employee today receives health insurance as a fringe benefit. We believe that every church in Arkansas wants to do the best for their pastor that they can afford.

There are many ways pastors are presently obtaining medical insurance. We believe that the Aetna plan through the Annuity Board is among the best. Some associations, where all pastors were willing to join, have formed their own groups.

Churches should, if at all possible, pay the entire health insurance for their pastor and his family. Some insurances with lower premiums have a \$500 deductible clause. A church could set aside in a savings account this amount as an emergency fund. If the money is needed, then it will be available. Providing health insurance is protection for both the church and the pastor.

It will soon be budget-making time. Every church should prayerfully seek God's guidance regarding health protection for the pastor and his family. Let's meet this need. We'll all sleep better.

Convictions are important

Recently, we read the statement of a Baptist pastor in which he declared himself a Baptist by accident and convenience. It is evident that such lack of convictions is defeating to our work and the cause of Christ.

The man said that his initial reason for becoming a Baptist was that he walked to a Baptist church with his father as a boy. Later he received scholarships from our schools. He emphasized that he remained a part of our denomination only because it was convenient and he liked it. In his opinion, our church was no better or worse than any other. In other words, it just didn't make any difference.

We wondered what this pastor would say in a witnessing experience. Suppose the lost prospect said "I'm just as good as the people in your church." If it makes no difference, the man who had never had an experience with Christ would be right.

As we reflected on this novel editorial — for this is probably the only time we will ever see such words from a Baptist minister — the question occurred "What is a Baptist anyway?"

It is true that our denomination should be elastic enough to allow a difference of opinion on some matters. But there are certain convictions which have

characterized Baptists across the years and which are peculiar to us today. We have some doctrines which we bear in common with many other church groups, but certain beliefs and combinations of teachings are fundamental to us.

Some of the beliefs which characterize Baptists are as follows:

1. The Bible is our source of authority — our guide for faith and practice.
2. Each individual is directly responsible to God through Jesus Christ and needs no human mediator.
3. Salvation is by repentance and faith in Christ alone accomplished by commitment to him without any kind of works or merit. Those who die outside of Christ will be eternally separated from God.
4. Baptism is by immersion in water for believers only. It symbolizes the death, burial, and resurrection of Christ.
5. A local church is an independent, autonomous body composed of baptized believers.

If you approach a lost man with convictions such as these, you have something with meaning to present to him. If we are to have a positive witness in today's world we must have convictions.

I must say it!

Prisons in 2075



Dr. Ashcraft

God's only notion in punishment was righteousness and justice. God's laws as delivered to his people were specific in their purpose of correcting bad situations. God's laws carried the death penalty. The cities of refuge were the closest resemblance to prisons.

Offenders in that ancient day could flee of their own will to the cities of refuge where they had to remain until the king died. The

accused decided to some degree his punishment in these cases in the light of the customary penalty, the age of the king, and the effect his actions would have in his village if he ever returned.

Prisons with primarily the punitive idea of incarceration arose largely outside the household of God and present very difficult problems in our society as they attempt to solve problems. Isolation is hardly therapeutic.

Prisons will be greatly changed as the stress of the population explosion descends and the penal places become crowded beyond our imagination. In spite of this I predict prisoners will be allowed choice in the matter of dress. More privacy will be granted. Conjugal privileges will be extended to those responding to the rehabilitative treatment.

While far-out personality changing drugs will come into use, the value of religious experience will not be minimized. Men and women will be allowed more social intercourse but will continue to be housed separately.

Parole procedures will be refined in that highly trained professionals in the fields of criminology, psychiatry, medicine, religion and social relations

will comprise the panel. The length of the sentence will be determined by the response of the prisoner, regardless of the sentence meted out by the judge or the jurors.

There will be no life sentences except as the prisoner may so determine by his behaviour. Educational advantages will be enlarged and become mandatory even to the extent of "brain washing." Those who cannot or will not respond will be placed in mental institutions. The prison system will have its own mental facilities.

Mercy killing of incorrigibles will come into being. The death penalty will be recalled for certain offenses against the innocent such as the killing of hostages, but not for rape. The number of guards will be reduced in favor of unprejudiced electronic surveillance. Guards will not be uniformed or armed.

Sterilization will come into wide use as society becomes more impatient with welfare rolls increases and with the astronomic rise in hereditary mental retardation.

The people of God will rise to these problems in furnishing spiritual advisors in greater numbers. Greater attention will be given to preventative procedures. The entire judiciary system (to be discussed next issue) will have its day in court as growing disrespect for authority approaches anarchical conditions.

Those who may look upon this whole matter with contempt may well ponder there may be ten criminals on the outside who were never accosted to every one on the inside for identical crimes.

The fact that any among us could under existing laws could one day be on the other side of the steel bars should interest us in prison reform.

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



- **Glass Door Injuries** — Every year about 225,000 people are injured by walking into or through glass doors, reports the Department of Health, Education and Welfare. Most of the accidents happen at home. More than half of them involve children under 15, and result in loss of life or permanent scarring. These accidents can be prevented, or injury severely reduced, by replacing glass with safety glass. Three kinds are available: tem-

pered, laminated, and wire glass. Tempered is the least expensive. You can equip a 6-foot sliding glass door with tempered glass for about \$15 or \$18 more than if you use ordinary glass. For temporary protection, you can block glass doors with chairs or a table. Decorative decals also make the doors more noticeable.

(From "Briefcase,"
in *Everybody's Money*,
Spring 73)

- Most of the nation's big cities, including New York, appear unlikely to be able to meet prescribed Federal standards for clean air by the deadline of May 31, 1975. Thirty-eight cities in 21 states and the District of

Columbia face a special problem because of heavy automobile traffic. Even if all the other sources of air pollution are brought into conformity with the standards — and it is by no means certain that this will happen — these cities will be left with excesses of two pollutants generated by automobiles. The fact that the Environmental Protection Agency recently granted automobile manufacturers a year's delay in meeting the 1975 deadline for producing nonpolluting vehicles only complicates the problem.

(New York Times,
April 15, 1973)

Little Rock Baptist Book Store to dedicate new building June 2

The formal dedication and grand opening of the new Baptist Book Store in Little Rock will be Saturday, June 2 at 10:30 a.m., according to Jay O. Turner, manager of the Central Stores Department of the Sunday School Board.

The Little Rock store, operating in this city since early 1900, is a part of the 54 store chain of Baptist Book Stores owned and operated by the Sunday School Board of the Southern Baptist Convention. Robert H. Bauman is manager of the Little Rock Store.

"We certainly want our friends to visit us at our new location at 4418 South University during our grand opening," said Bauman. "We will have a short dedication service, offer bargains for sale, and serve refreshments. This is a day of celebration we want to share with friends."

Bauman will serve as master of ceremonies and Turner will bring the brief dedicatory message. Dr. Charles

Ashcraft, executive secretary of the Arkansas Baptist Convention, will close with the dedicatory prayer.

"This service will be brief," explained Turner. "However, we do want to take the time to renew our dedication to the mission of the Baptist Book Store in Arkansas."

The new building is located near the intersection of Asher and University which is the busiest intersection in the state of Arkansas, according to Turner.

Containing 10,000 square feet, the building is more than a third larger in square footage than the old one. Six thousand feet of this is in the sales floor. Customer parking is adjacent to the store.

"We want to make it as convenient as possible for our customers to shop with us," said Bauman. "With the added space, we will have a greater variety of merchandise displayed within easy reach of the customer."

Medical student will work in Yemen hospital



Bell

Jim Pat Bell, a junior medical student at the University of Arkansas Medical Center, will spend nine weeks in a mission hospital in Yemen this summer. He will serve as a receptor with the Foreign Mission Board of the Southern Baptist

Convention.

Bell, who is from Ft. Smith, did his undergraduate work at the University of Arkansas at Fayetteville. He has served as program chairman of the Baptist Student Union and will be the outreach chairman on the B.S.U. Council at UAMC this next year.

He has made arrangements to spend a week in Kenya with a former roommate, Danny Bullington, and his wife who are serving a two year term as missionary journeymen in Nairobi. After completing his project in the small country of Yemen on the Arabian peninsula, he will spend some time in Europe on the return trip.

In the receptor program the Foreign Mission Board furnishes the direct travel to and from the field and the mission he is assigned to furnishes room and board for the nine weeks. The additional travel and incidental expenses are borne by the student. This is the second year in a row that a student has gone under this program. Last year, Dr. Buck Rusher and his wife, Pam, spent nine weeks in Gaza.

Bell will leave on June 9.

Mason Valley builds

Mason Valley Church, Bentonville, has broken ground and begun construction on a 36' by 80' auditorium. Participating in the groundbreaking were Lyndel McGee, building committee chairman; William D. Wall, pastor; Ed True, senior deacon; Mrs. Eunice Gholson Bennett, who has held membership the longest; and Charles Davenport, Sunday School superintendent.

Dan McKee, former administrator at First Church, Denton, Tex., has assumed his duties at First Church, Fayetteville, as administrative assistant to Pastor Paige Patterson.

Staff changes

O. J. Pierson has been called by First Church, Rogers to serve as minister of music and youth.

Marvin Chism has been called as pastor of the Lebanon Church. He was pastor of Bethel Church in 1971.

Jerry Fugate is now serving First Church, Paragould, as assistant to the pastor with duties in music and education. He comes to the church from Mountain Terrace Church, Memphis, where he served three and one-half years as minister of music and youth. He is a graduate of Mid-South Bible College, Memphis. He is married to the former Bonnie Fowler of Memphis. They have two children.



Fugate



Welleford

Paul B. Welleford has joined the staff of Second Church, Little Rock, as

associate pastor for music. He is a native of Paducah, Ky., and holds degrees from George Peabody College for Teachers and Southwestern Seminary. He has served on the faculty at Ridgecrest Assembly and has written for church music publications of the Sunday School Board. Welleford has served churches in Texas, South Carolina, and Virginia. He and his wife are the parents of a daughter and a son.

Gerald Cole has resigned as pastor of Omaha Church to become pastor of Midway Church in White River Association

Paris Barton, pastor of Northvale Church, has resigned to become pastor of Immanuel, Paragould.

J. D. Passmore, pastor at Calvary, Corning, has resigned to become Superintendent of Mission for Texas County, Mo. He has served the Corning church for the past 22 months.

First Church, Springdale, has added to their staff Joe Dorman, who will serve as minister of evangelism. He will direct the church's bus ministry. Dorman is a graduate of College of the Ozarks and has been on the coaching staff at Springdale High School for the past six years. He and his wife are the parents of two sons.



First Church, Augusta, has worshipped in this building since 1946.

Augusta celebrates centennial

First Church, Augusta, celebrated its centennial April 25-29. Although there have been Baptists in the area since approximately 1850, there was not an organized church until 1873.

Former pastors spoke during each evening service during the week. These special guests included Lloyd Sparkman, Paul Barrington, J. O. Young, Dell Hames, W. T. Byrum, and James Brewer. There was a reception following each service.

Sunday, April 29, not only concluded the anniversary activity but also was homecoming day. Featured speaker for the morning service was T. E. Lindley, now superintendent of missions for Dardanelle-Russellville Association. Other special guests for the day included Charles Ashcraft, J. Everett Sneed, and Superintendent of Missions William M. Burnett of Calvary Association.

Executive Secretary Charles Ashcraft brought greetings from the Baptists of Arkansas. He stressed the significance of a 100 years of continual witness for our Lord.

Lindley spoke from II Timothy 1-18, on the subject "Don't disappoint God." He told those present that Christians can disappoint and grieve God by not reading their Bible, by down-grading the church, by not relying on the Holy Spirit, and by failing to witness.

The special guest speakers for the

evening services were S. A. Whitlow, former executive secretary of the Arkansas Baptist State Convention, and John Whitlow. Dr. Whitlow was ordained by the church and John Whitlow, who is Dr. Whitlow's brother, was licensed to the ministry by the church.

Pastor Eugene Ray, in commenting on the week's activities, said "These services have been a great blessing to us. I have been thrilled with the excellent attendance and the spirit of fellowship which has prevailed."

The original building was erected on land which was given by Thomas Hough. Several years later the property was sold due to indebtedness.

Around 1900 the Presbyterians offered the Baptists the use of their church property. This offer was accepted and a Rev. Holland was called as pastor.

The original land had been donated by W. E. Ferguson in 1898. J. P. Ferguson owned the land but desired that his son have the privilege of donating it for the church site. He sold the land to his son for \$1 so that he might make the gift to the church. Four years after the lot was donated the building was completed and the congregation began meeting in their new location. A Rev. Webb was called to pastor the church.

The work flourished after moving into the new building. In 1910 a church directory was printed. There were 125



Eugene Ray is pastor of the church.



Gary Henson directs music and youth work.

members listed, 12 of whom are living at the present time.

On Jan. 12, 1913, O. C. Wilcox was called as pastor three-quarter time, at a salary of not more than \$1,000 a year, to be paid on or about the first of each month. In 1915 Wilcox was called to become full-time pastor for that year. Each pastor during this era was called annually.

J. F. Tull became pastor in 1924, remaining until 1931. It was under his leadership that the church erected the brick building on the lot where it now stands. He also helped to set up a budget system similar to the one which is still used by the church.

In October, 1937, J. F. Brewer became pastor. Brewer led the church to pay off a large debt which they owed on their property. He also led the church to begin a mission in the area where the



The church choir presented special music for the centennial service.



Thomas E. Lindley, Associational Missionary was featured speaker.

Legion Hut is now located. Both Sunday School and preaching services were held on Sunday afternoon.

J. O. Young became pastor in 1943. The church was growing rapidly but on July 27, 1944, the entire building was destroyed by fire. Services were held in the City auditorium for several months until the basement of the burned out building was rebuilt. The congregation then used this until the construction was completed. On March 10, 1946, the new building was formally opened.

Dell Hames became pastor in 1947 and the evangelistic fervor of the church quickened. Church members met in homes for fellowship and witnessing to lost friends. Numerous people were won to Christ during these years.

W. T. Byrum began his ministry with the church in April, 1951. Soon

afterwards the church began having regular recreation programs for the young people. It was under Byrum's ministry that the church developed plans for an educational building which was completed shortly after he left Augusta.

T. E. Lindley became pastor in 1953 and remained until 1965. These were years that were marked with both triumphs and heartaches. Many members of the church died during this period of time. Among those was Mina, Pastor Lindley's own wife.

The years from 1965 through 1970 brought many changes in the church. Under the leadership of Paul Barrington the church employed its first full-time music and education director. A bus was purchased for choir trips and to pick up children for choir rehearsals. A full

graded choir program was started for children through adults. Regular visitation was promoted and a kindergarten was begun.

In 1971 Eugene Ray came to the church as its pastor. He is now assisted by Music and Youth Director Gary Henson. The church bus now operates on Sunday to pick up children and bring them to church. There has been an average of 35 for Sunday for the special children's worship hour.

In recent months the church has been having capacity attendance. Pastor Ray said "The spirit of the membership is good, the outlook is bright, and as the people look to the past they are grateful for what has been done. But as we look to the future we are challenged to reach new heights for God."



Special guests included state Executive Secretary Charles Ashcraft and former Executive Secretary S. A. Whitlow . . .



. . . Associational Missionary William Burnett (right) with Pastor Ray . . .



. . . Mrs. Whitlow and Mrs. Ben Bridges, widow of a former Executive Secretary.

News briefs

Tyler Street Church, Little Rock, moved into their remodeled auditorium May 20. A formal dedication is planned June 3.

Sunset Lane Church, Little Rock, recently ordained Bill Hufstuttlar and Hollis Clem as deacons.

Dr. R. G. Lee, pastor emeritus of Bellevue Church in Memphis, is coming to Calvary Church, Little Rock, June 3-6 for a Bible Conference.

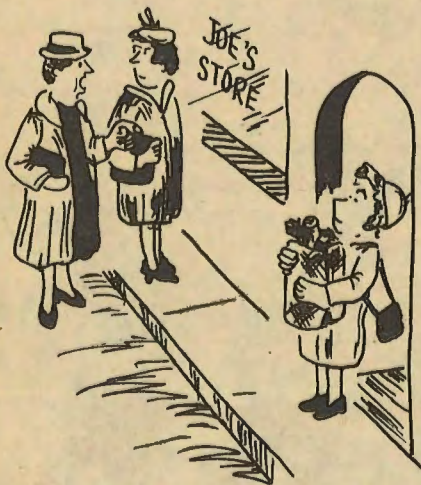
Mason Bondurant, pastor, First Church, Jacksonville, was honored May 20 with a church-wide pot luck lunch on the occasion of his third anniversary.

Elmdale Church, Springdale, has recently installed a new organ in their auditorium. The organ was given to the church as a Hall-Ethridge family memorial.

W. W. Dishongh began his fourth year as pastor of First Church, Beebe, on Easter Sunday. During this period there have been 265 additions, significant increase in Sunday School and Church Training, an all-time high in church budget offerings of \$985 per week, and the construction of new church property valued at \$260,000. New emphases include the employment of Thad Hamilton as music and youth director, beginning of a bus ministry, and the conducting of a Lay Evangelism school.

The Acteens of Mt. Zion Baptist Association will conduct a prayer retreat at the associational camp at Walcott on Monday and Tuesday, June 4-5. Miss Amanda Tinkle, Benton, retired Missionary to Nigeria, will speak.

The support of the ministry



"That preacher's wife is still wearing that same dress, even after the church gave him a \$10 per month raise. What do they do with it all?"

Copyrighted 1973 by Roy F. Lewis — Used by permission. This is one in a series of 12 cartoons published in a tract entitled 'The Support of the Ministry.' The tract is available from the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention.



Members of First Church, Altus, are now using this new building.

Altus, First dedicates building

The new church plant of First Church, Altus, was dedicated April 29. Plans for the building were drawn by David Morris, Pastor, who also directed its construction. The 2560 Sq. ft. tile and frame building has central heat and air conditioning. Space is provided for a fellowship hall, kitchen, rest rooms, class rooms and auditorium. The building has a lighted steeple. Much of the work on the building was done by men of the church, including construction of a fiber glass baptistry.

R. H. Dorris, Director of the State Mission Department brought the dedication message. A brief history was presented by Mrs. Sam Davis, member. Congregational singing was led by Fred Buck, music director, and special music was provided by Mrs. Roy Gean Law. Morris led the congregation in the dedication response. The dedication prayer was led by Paul E. Wilhelm, Clear Creek missionary. One thousand dollars toward the building cost was provided by the state mission department.

Midwestern Seminary grants degrees to 4 native Arkansans

Of the seventy-five students graduating from Midwestern Baptist Theological Seminary, Kansas City, Mo., during the May 26 commencement, four were native Arkansans.

Receiving the master of divinity degree were John C. Besse, Fayetteville;

Roger D. Foster, Searcy; Carrol D. Fowler, Horseshoe Bend; and Paul A. Rhoads, Little Rock.

The commencement speaker was Dr. Milton Ferguson, newly elected president of Midwestern Seminary.



Besse



Foster



Fowler



Rhoads

Nettleton Church burns note

A note-burning ceremony for the church parsonage of Nettleton Church was held during services at the church Easter Sunday, April 22.

April 1, 1968, was the date set for starting the ground work for the church parsonage. On Thanksgiving Day of 1968, the pastor and his family moved into this beautiful new parsonage which includes a study, living room, kitchen-dining room-family room combination

three bedrooms, utility storage, 2½ baths and a double carport. The brick-veneer structure is an all-electric home centrally heated and cooled.

On Dec. 21, 1972 Nettleton Church paid the final amount of this note. This means that over a period of four years, the church has erased a debt of approximately \$25,000.

Ray has been pastor of Nettleton since May of 1964.



Matthews



Elliff

Arkansans honored at Southwestern

FT. WORTH, TEX. —Two Arkansas students were among 12 students honored during the annual Awards Day observance at Southwestern Baptist Theological Seminary.

John C. Matthews, a May graduate with the master of religious education degree, was the recipient of the J. P. Price Memorial Award. The award recognized Matthews, from North Little Rock, for the highest academic achievement by a male student in the School of Religious Education.

James C. Elliff, a third year master of divinity student, was the recipient of the Stella P. Ross Memorial Award in Evangelism. The award recognizes outstanding scholastic achievement and interest in the department of evangelism in the seminary's School of Theology. Elliff is a native of Little Rock.

The annual awards day program is designed to honor the twelve most outstanding students from the seminary's three schools.



Participating in the ceremonies were Pastor Harold Ray, Jess Wollum, Mrs. Harrison Wise, Ralph Morrison, Mrs. David Moore and Alber Soo.

Woman's viewpoint

When laughter pays off



Mrs. Bowen

It was the night before my long-awaited journey to the operating room, and the nurse's aid came in with her soap, flashlight and razor to "prep" me for the coming morning's ordeal.

If "prep" is short for "prepare," she failed in her mission, outside of the razor job. She soaped up my abdomen and rib cage, wondering all the while why they needed to be rid of all that little fuzz, you couldn't even see.

In fact, she moaned, as she scraped my hide with the razor, she didn't know why they sent her to prep patients, since she needed new glasses and could hardly see!

She surely wasn't what the doctor ordered. I sort of hated to go under the knife — but under the razor of a blurry-eyed nurse's aid?

Nevertheless, I smiled, tensed my muscles, gritted my grinders and suffered no pre-operative incisions.

As the lady scraped across my rib cage and shone the light horizontally, trying to find any little hairs she might have missed, she wondered why they wanted everything so well-shaven "away up here."

"Maybe," I told her, "the doctor needs a clean place to put his knife when he isn't using it!"

"Well," she told me grimly, "it's a good thing you have a sense of humor!"

"Yes, it's coming in handy already," I said.

I have found out over and over that it really does help to look on the light side, to go out of my way to find something worth laughing about. It seems to me that people who are able to laugh a little at themselves can absorb the harder blows of life with fewer bruises.

I had rather deflate my own puffed up ego than have someone else do it, anyhow — seems like it doesn't hurt as bad, that way!

Deaths

W. F. Daniel, 85, Hot Springs, died May 17. He was a deacon of the Park Place Church.

Mrs. Mary Fox, 66, Ft. Smith, died May 17. She was a member of Calvary Church.

Mrs. Dovie Rounsaville, 84, Stuttgart, died April 28. She was the member of the Hagler Church.





Greeting Cooper at the Little Rock airport were state Executive Secretary Charles Ashcraft (left) and Padgett Cope, pastor of Calvary Church (right.)

Bella Vista Church is organized

A new church was born on April 29 at 2:40 p.m. in Bella Vista. It weighed in at 60 members representing 33 families. The parent church is First Church, Bentonville.

The moderator of the Benton County Southern Baptist Association, J. M. Johns, Immanuel Church, Rogers, was elected moderator for the organizational service.

Music for the service was under the direction of Mr. and Mrs. Ray McCandless of the new church. Special music was provided by Mrs. Harry C. Wigger. Winfred Bridges pastor of the mother church brought the message. Other participants in the service were A. D. Corder, Gentry; Melvin Coffelt, Sulphur Springs; Dean Newberry, Rogers.

Before an offering for the Cooperative Program was taken a letter of greetings was read from Dr. Charles Ashcraft, Executive Secretary, Arkansas Baptist State Convention by the church clerk, Mrs. Charles Humphrey.

The Bella Vista Baptist Church voted to cooperate with the Benton County Association, The Arkansas Baptist State Convention and the Southern Baptist Convention.

Harry C. Wigger, former Superintendent of Missions for the Benton County Association is the pastor of the new church which is located on A-340 East in Bella Vista.

SBC president speaks in Little Rock

Recently Owen Cooper, president of the Southern Baptist Convention, spoke at the Calvary Church, Little Rock, as a part of six spiritual spectaculars to be sponsored by the church.

In his first message to deacons Cooper emphasized that there is no spiritual distinction between pastor and layman in the New Testament. "All," he said, "are individual priests before God."

He stressed that there must be a strong local base if we are to accomplish God's purpose. "I'm not concerned," he told those in attendance, "with the future of the local church. It is here to stay, if we are to be effective, however, we must have evangelistic churches."

He observed that people are easier to talk to about the gospel now than they have been in years. "This gives us great evangelistic opportunity," emphasized Cooper. "The lay evangelism schools give us the tools with which to work."

He noted that the Cooperative Program served as the life blood of our denomination. "A successful church is a mission minded congregation. 'I'm still looking,'" he said, "for a church that is

having financial problems which gives 25 percent or more to the Cooperative Program."

He noted that the mission causes, involving lay people in mission projects. "Many of our people can and will get involved in pioneer work, if we will inform them," Cooper said. "The world is hungry for the gospel."

In a second address President Cooper spoke on "the future of the Southern Baptist Convention." "The future for our Convention is bright," he observed. "We are set up so that churches do not belong to the Convention, but the Convention to the churches."

He told the congregation that our future is bright because we are rooted in the beliefs that the Bible is the Word of God. He said, "You can organize on a charismatic personality, but if it is to endure, it must be founded upon the Bible."

President Cooper told the people that he had no fear of what would take place during the Portland convention, for sometimes it is good to be called back to Bethel.

OBU get-together at Portland SBC

Tuesday, June 12
4:30 p.m.

Fountain Room,
Memorial Coliseum

John H. McClanahan, host

Cooper said, "Our future is bright because we believe people are lost and stress the necessity of evangelizing them. Some people do not believe this. It is essential that we build all of our programs around this belief."

He stressed his delight that churches are reaching people. He said that his extensive travels revealed that the old ways are working and that the new ways are reaching people — lay evangelism schools, bus ministry, and home fellowship Bible studies are all effective methods. "But none of these will work," Cooper emphasized, "Unless we get behind them."



Rev. and Mrs. L. H. Roseman

Married 50 years

Rev. and Mrs. L. H. Roseman, Little Rock, were honored May 20 with an open house in observance of their 50th wedding anniversary. Hostesses were their daughters, Mrs. A. O. Blair, Little Rock, and Mrs. Wm. J. Talley, Denver, Colo.

Rev. and Mrs. Roseman were married May 18, 1923, in Geneva, Ill. They have four grandchildren and two great-grandchildren.

Roseman was pastor of Baptist Tabernacle, Little Rock, from 1937 to 1948, and also served as pastor at Batesville. He pioneered Southern Baptist work in Rapid City, S. D. Roseman retired from the active ministry in 1967.

Book reviews

By E. A. Pipkins

River of Life

Author: Stewart, James S.
Publisher: Abingdon, 1972
Price: \$3.50 (160 pages)

It is the thoroughly biased opinion of this reviewer that no one writes better sermons than James Stewart, and that you should have everything he has ever written.

A Scottish minister whose acquaintance with the USA has spanned thirty years, speaks and writes with as much relevance to our day and our people as anyone living. This is because his preaching is thoroughly biblical and thoroughly expository, which must be redundant.

If you have many of his books you will find some duplications. Perhaps the publishers design them this way. However, I think these all are new.

* * *

The Christian Way of Death

Author: Hunt, Gladys
Publisher: Zondervan, 1971

May 31, 1973

Doctrines of the faith

The gospel of Christ

By Jimmy A. Millikin
Southern Baptist College

During the last few years there has been much discussion concerning the gospel. Probably no other matter in recent years has received as much attention in Southern Baptist life as this issue. What is the gospel? What does preaching the gospel include?

It is well known that the word "gospel" means "good news." However, it obviously does not mean good news in general. The gospel of Christ has a definite content. To preach the gospel must include this content.

Man's predicament

In a sense the good news of Christ begins with bad news. It tells of man's predicament as a sinner. In Paul's orderly discussion of the gospel in Romans he begins by proving that "there is none righteous, no, not one" (Rom. 3:10), and consequently all the world is "guilty before God" (Rom. 3:19.) Because of this sin and guilt man is justly condemned by God. God's wrath is revealed against the sinner (Rom. 1:18), and there is absolutely no hope for him within himself (Rom. 3:20.) Thus, according to the gospel God's judgment awaits the unrepentant sinner (Rom. 2:16.)

This "bad news" is not often heard in modern preaching today. This could be the reason why our gospel is not good news to modern men. They have not heard the bad news of their sinful predicament. At least, if they have heard it they do not take it seriously. But gospel preaching must begin here.

Redemptive acts of Christ

The heart of the gospel is the redemptive acts of Jesus Christ. Paul summarizes the redemptive work of Christ around two events — his death and resurrection (I Cor. 15:1-4.)

It might seem strange to some that the death of Christ is a part of the "good news" of Christ. Death usually carries with it the note of sorrow. Not so in the case of Jesus' death. What is the difference?

It all involves the purpose of Jesus' death. "Christ died for our sins" (I Cor. 15:3.) His death was for us. It is God's method of delivering us from the just penalty which belongs to the sinner. As a sinner we are under the wrath of God, but because of the death of Christ the repentant and believing sinner is no longer appointed unto wrath, "but to obtain salvation by our Lord Jesus Christ" (I Thes. 5:9.)

It is easy to understand why the resurrection is a part of the gospel. It is a guarantee that Jesus is who he claimed to be and that his redemptive death is sufficient to save (Rom. 1:4.) It is through the resurrection that we are assured that death is not the end of life, that Christ has conquered sin, death, and the grave (I Cor. 15:55-57; Rev. 1:18.)

Man's response

The gospel message includes a demand that man respond to God's offer of salvation. It is a call for man to repent toward God and believe toward Jesus Christ (Acts 20:21.)

It should be emphasized that both of these responses are necessary. Repentance in particular is noticeably missing in much preaching going under the name of gospel preaching. Could it be that the desire for "success" in evangelism has caused this silence? This writer, for instance, has found that when people really understand the meaning of repentance not too many want to repent. Without making the demand to repent however one has not truly preached the full gospel message.

Price: \$3.50 (117 pages)

A broad overview of many ideas surrounding this complex topic in religious literature. Helpful to the person who has never given the idea

much consideration. The author presents a healthy and optimistic approach to death that the Christian should have, whether or not some of the ideas are of common agreement.



Dr. Millikin

Youth and Adult

Ouachita Baptist University



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for Sr. Hi and Adults

Festival Anthems
for Sr. Hi and Jr. Hi

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Choirs Directed By
Mr. Brown and Mr. Ratley

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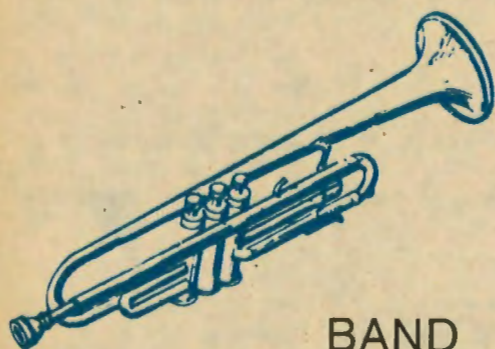
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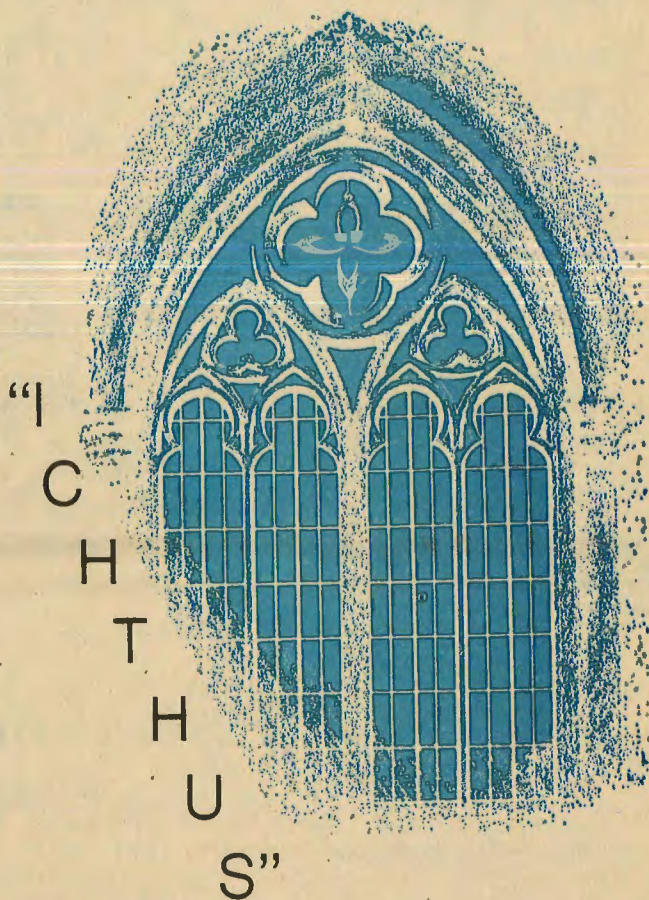
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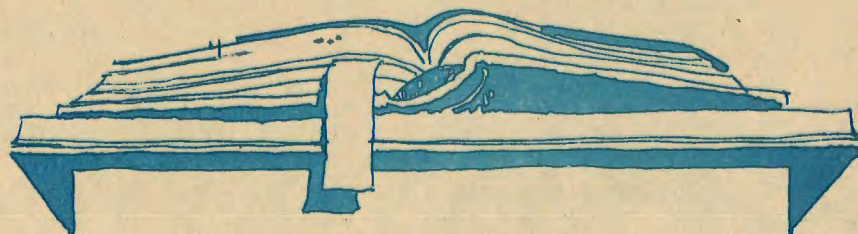
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The group home is located in this house owned by Mrs. Margaret Cherry in Jonesboro. (photo by Benny Clark)

Child Care

Group home begun in Jonesboro

The group home for boys in Jonesboro is a vital part of the ministry of the Arkansas Baptist Family and Child Care Services.

The house sits within the Jonesboro community with dignity and warmth. Owned by Mrs. Margaret Cherry, wife of the late Governor Francis Cherry, it now serves as a group home for boys from throughout the state of Arkansas under the supervision of the Arkansas Baptist Family and Child Care Services. Mrs. Cherry and the late Governor Cherry were always vitally interested in the youth of their community. Mrs. Cherry now continues the tradition established by her husband by providing the use of this lovely home.

The Group Home is designed for boys who do not require institutional care but do need casework services and can profit from constructive group living experiences with helpful adults in a community setting.

In November of 1969, Al Presley, Area Director, ABFCCS, met with a committee of men from First Church of Jonesboro to discuss the need for a group home. Several weeks later a fish fry was held with the purpose to further discuss the establishment of such a facility. Sixty-five men were in attendance and voted unanimously to support the operation by providing upkeep, utilities, and other needed

services. Subsequently, a committee was appointed and by June, 1970, a house was secured and preparation was made for employment of houseparents. This joint venture was endorsed by the Board of Trustees of the ABFCCS.

The response from churches within the Mt. Zion Association was tremendous and most of the furnishings were provided by persons from local churches. Many hours were spent cleaning and painting the house by BSU students and other concerned groups.

WMU ladies responded with an old-fashioned "pounding" to fill the pantry. Several groups continue to donate staple goods to the project. Concerned friends occasionally remember the boys by sending donations for such things as guitar lessons, art lessons, clothing, and school needs.

Since officially opening in July, 1970, 20 boys have lived at the group home. Gratifying experiences as well as heartbreak often occur within the setting. The boys attend church and some have become Christians while at the Home. One boy who came had a difficult time in adjustment. During his adjustment period Presley talked with him on several occasions about the love that God had for him. This helped him and just prior to leaving the home he wrote a letter to God. He concluded the

Foundation

Young adults should plan for future, also

Every area of work has its weaknesses, and one of the weak spots of Baptist Foundation work was recently called to my attention. It is our failure to adequately reach the typical, young family man under the age of 40.

There are exceptions, of course, but the majority of those individuals who contact a Baptist Foundation for assistance, or who seem to be the most responsive to our promotional efforts, are usually those over 40. Perhaps they have become more aware than others of the relatively short duration of life and are most willing to plan beyond. Perhaps those under 40 are just so busy making money and raising a family that they never get around to thinking about what will happen after their death.

While it is true that those below the age of 40 are not nearly so susceptible to death from old age as those above the age of forty, it is also true that they are just as susceptible to an unnatural death. In fact, they may be more so because of hard work, driving on the highways, or the many other activities that can bring premature death.

It is also tragic that when one under the age of 40 dies without having planned his future properly, he usually leaves a widow and small children who are unprepared to face the future alone. He may have provided all of the material necessities for his family and loved ones while he was here, but he made no provision beyond that point.

Any person, regardless of age, sex, or the size of his estate, is welcomed and encouraged to contact the Arkansas Baptist Foundation for assistance in planning for the future. —Roy F. Lewis, Acting Executive Director

letter with the following: "Dear God, if I never ever write you another letter I want you to know I love you." A few days later this lad was killed in an automobile accident.

The Director is grateful to all of those who made it possible to show God's concern for this boy and the others who are helped through this ministry. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Chaplain is Christian and missionary



Rubert

The Chaplain is sometimes thought of as a minister only to those who are in trouble. This is true only in the sense that every member of the human race is in trouble. The Bible states, "All have sinned and come short of the glory of God."

Arkansas Baptists have five fulltime chaplains, and each thinks of himself as a missionary proclaiming the good news of salvation.

Chaplain Joe Rubert, Arkansas Bap-

tists' chaplain at the Rehabilitation Center in Hot Springs, writes about being a Christian and a missionary. We quote from his weekly bulletin, "Notes from the Chaplain's Study," the following:

"I am a Christian! Somehow, I have the desire to share that thought with you, and to tell you what it means. I suppose the most general thing I can say about it is that I recognize that I am a religious person. Frankly, I believe that everyone has some kind of religion, but I don't think that all religions are helpful or even healthy. Some of them may very well be a way of copping out, or getting away from what is real.

"Not only am I aware of my own 're-

ligious' needs, but I have deliberately chosen the Christian religion as my way of explaining how things are. Christianity is not only a "faith," it is a code of ethics, a philosophy of life, and, I think, a very practical way of dealing with life and giving explanation to experience.

"Perhaps, more than anything else, Christianity is a relationship. Basically, it is a relationship with God through the person of Jesus Christ. I experience God through the presence of the Holy Spirit. I know this sounds unreal to some, but it's the only way I know to explain the sense of "Presence" that is a part of my experience. This "Presence" validates itself in that it satisfies my personal needs to relate to God. I know that he accepts me, and forgives me, and loves me.

"I need to go one step further. Not only is Christianity a relationship between self and God, it also affects the relationships I have with others. If I learn to value self because I learn that I am acceptable to God, I learn to place value on others. In addition, as I experience my acceptance, it puts me in fellowship with others. After all, the "brotherhood of man" is basically a religious concept! If I am sinner, so then are others. If I am saint, then so are others. I learn, in the freedom I experience as a Christian, to be willing to grant others their freedom also. In fact, I desire it for them. It is in this context that, as a Christian, I also become missionary. I want others to have what I have through faith in Christ. I want my peace, my happiness, to be theirs.

"I am a Christian! Could I invite you to be one, too?" — Wilson C. Deese, Director, Chaplaincy Ministries.

Stewardship

Plan ahead for building funds

It has been said that our economy is credit oriented, and the statement is not necessarily complimentary. While credit is a very useful and constructive way of doing business when properly used, it can also be destructive when improperly used.

At this point churches may fall into the same trap in which individuals have become ensnared. Of course, most churches have charge accounts which are paid monthly or regularly, and those are not usually a problem. The problem occurs usually in a building program which involves a large indebtedness over a long period of time.

If the church incurs more indebtedness than its income will justify, it is headed for trouble. Some churches in our own state can testify tragically to the truth of that statement.

There are several alternatives. One alternative is simply to reduce the size of the proposed new building; most churches have a tendency to desire a building larger than they actually need. Another alternative is to eliminate many of the luxury items, sometimes referred to as "gingerbread" on the new building; this can frequently reduce the cost considerably.

Another alternative, which is one of the most desirable and yet the one most frequently overlooked, is simply for the church to raise in cash a portion of the proposed building cost, thus reducing the amount that must be borrowed: At this point, most pastors and church leaders tend to underrate the ability of their church membership. Almost without exception, it has been proven that churches will respond to such challenges to a higher degree than the local leadership ever dreamed.

Our own Stewardship Commission in Nashville, Tenn., has developed a program called "Together We Build." It is a fund-raising program designed especially for the church that is entering a building program and wishes to raise some cash in the beginning. It is scripturally sound and entirely free of the undesirable techniques or side effects sometimes found in past years in other privately promoted, fund-raising schemes.

The record of the Stewardship Commission personnel in utilizing this program is nothing short of phenomenal. Just recently the old, historic First Church of Augusta, Ga., met and surpassed two goals by pledging \$1,303,799 for their building fund. The Villa Heights Church in Martinsville, Va., had three goals of \$30,000 \$45,000, and \$55,000; they pledged \$55,832 on the day before Victory Sunday.

One of the major keys to a successful program is adequate planning and preparation. Many churches are scheduling the use of "Together We Build" as far as a year in advance.

If your church is planning, or even tentatively considering, a building program within the next several years, we encourage you to investigate the possibilities of using "Together We Build" in your church, directed by Stewardship Commission personnel. You may contact the Stewardship Commission directly, or we will be happy to counsel with you from this office and put you in touch with the proper personnel. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Foreign Missions briefs

BANGKLA, Thailand — Lisa Hood, 15, daughter of Dr. and Mrs. Alton L. Hood, Southern Baptist missionaries stationed here, has set a new Thailand record of 12.1 seconds for the 100-meter dash at the National Track and Field Championships. The *Bangkok World* newspaper reportedly called her "the fastest woman in Thailand." The new record equaled the South East Asian Peninsula Games record. Miss Hood also set a new Thai record of 25.9 seconds for the 200-meter dash. Her school, International School, Bangkok, was the only high school competing in the championships. Students from International School also broke two other national youth records in the meet. Other teams represented branches of the Thai armed forces, police and colleges and universities.

Between parson and pew

God bless Vacation Bible School!



Mrs. Merritt

At the ladies prayer meeting, the girl who sat next to me prayed, weeping, "Oh God, while I am praying, I want to talk to you about Vacation Bible School. Lord, I'm only teaching four year olds, but they're so smart and I've never taught them before. I know boys and girls are never too young to learn about you. Lord, please help me be able to teach them about you."

This teacher will be successful. She has turned the situation over to the Lord, she's asked for his help, and she is working daily getting ready for the boys and girls she will teach. She's collecting various animal houses to show them how God provides for his little creatures. She has older children finding the animals for her. She has planted seeds to show the boys and girls how God makes things grow. She is studying much in advance. Each time I talk with her she is excited about telling me what

new thing she has discovered about or for Vacation Bible School. Her excitement is contagious. As director of the school, I can hardly wait to go visit her department and see her boys and girls eager faces as they learn about God and his world.

Wouldn't it be terrific if all Vacation Bible School workers would have such a sense of mission?

The task that has been placed before us in Vacation Bible School of teaching boys and girls about Jesus is one of the greatest adventures of the year. Each year thousands make their professions of faith and those who have not reached the age of accountability are learning valuable stepping stones to making that decision.

At our recent Vacation Bible School clinic I thought it was interesting to note that an exceptionally large percentage of the teachers were busy young mothers with children all around them. They've learned from their children that the things they teach now stay with them all their lives. They have invested time in the Kingdom of God.

Varied recreation offered at Siloam

Strikegoalbasketnetserveringer! All that spells recreation at Siloam Springs Assembly! Believing that all work and no play makes Jack a tired, depressed, mischievous, discipline problem, a full program of recreational activities is provided each week at Siloam.

Under the leadership of a recreation director each week, tournaments are scheduled in boys and girls softball, tennis, volleyball, badminton, table tennis, basketball and horseshoes. Awards for winners are presented at the awards ceremony held on Firday evening of each week.

For those who do not wish to participate in tournament play, there are periods for leisure time enjoyment of all of the above activities as well as swimming, box hockey, and various table games.

Whether as a participant or as a spectator, all campers enjoy the excitement of competition as church teams give their best in good Christian fellowship. So, from one swimmer to another, "Come on in, the water is fine." It's going to be a great time at Siloam Springs this summer! —Freddie Pike, Sunday School Department

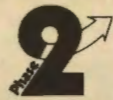
Lay Evangelism School reports

Lon Brown, pastor, East Side Church, Paragould, reports an excellent Lay Evangelism School he conducted in his church April 25-May 3. There were 40 enrolled with 32 the high attendance. One older lady of the church said, "If I could have had this 40 years ago just think what I could have done for Jesus."

The following pastors received credit from the leadership training sessions and are now qualified to direct schools: Junior Vester, 1107 Royal, Paragould; Raymond Carneal, Box 295, Melbourne; Carroll Fowler, Box 271, Horseshoe Bend; Gary Gregory, General Delivery, Light.

The following people received credit for the Leadership Training Sessions in the school at First Church, Russellville, directed by Eldridge Miller: Jack Clack, pastor, First Church, P.O. Box 36, Russellville; Daniel Jackson, P.O. Box 36, Russellville; Joe Campbell, pastor, Box 127, Gillham. Please add their names to the list sent you recently.

It was my privilege to conduct a school at First Church, Fordyce April 23-27. There were 48 in average attendance.



The Ouachita-Southern Advancement Campaign
The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

Who knows?

By Jim E. Tillman, Director

Who knows what the young people of our churches are going to become? Who knows if the boy that surrendered to preach in your church will return as pastor?

This hypothetical case will become a reality July 1, 1973 at Southern Baptist College. A dark haired boy came to Southern in the mid fifties as a student, and will become the second president of our Junior College. Who would ever dreamed 18 years ago that Jack Nicholas would become president of Southern.

The same event took place a few years ago as Daniel Grant became president of Ouachita. A student in the mid forties, and president in the early seventies.

Who knows? God knows, and directs the lives of young people to become his leaders.

Investing in Christian Higher Education is not new for Arkansas Baptists. The Ouachita-Southern Advancement Campaign is a gigantic effort to support our two schools in a special way.

Who knows that final outcome of this Campaign in terms of students, facilities, professors, and the future of our outreach for Christ here and around the world? God knows! And I know that you want to share in this spiritual encounter.

Support the Ouachita-Southern Advancement Campaign through your church. Who knows, we may be helping to train another Jack or another Dan.

Four professions of faith were recorded. It was a good school.

Our strategy is to train a few people in each church that will agree to have a school. We train the people to witness on the jobs, in the homes, on the streets, in the schools or wherever they may find people who need the Lord. My conviction is the work must be done on the local field. —Jesse S. Reed, Director of Evangelism

Charles Doggett, Pioneer Consultant with the Brotherhood Commission, tells about the national RA Congress.



A hot dog supper was provided for boys attending the state R.A. Congress.



Successful RA Congress points toward next year

You missed a great time if you did not attend the state Royal Ambassador Congress.

Missionaries Glendon Grober and Gilbert Nichols thrilled and challenged the hearts of all who heard them. Almost 400 enjoyed the hot dog supper on Friday evening. The music, under the direction of Thad Hamilton, was wonderful. Ronnie Bohannon served as organist and Bobby Douglas served as pianist.

We are grateful for everyone who worked to help make the Congress a success.

Plans are in the making for an even greater time in 1974. Even if you missed the congress there is still time to make reservations for one of the weeks of camp during June. Reservations should be made at least one week in advance of the week you plan to attend. Reservations will be limited each week to avoid over crowded cabins.

To assure a place in the week of your choice get your reservations in now. There is still room for the week of June 4-8 and June 11-15.

Baptist Men — Make your reservations now for the retreat on June 8-9.

See you at Camp Paron. —C. H. Seaton, Director



David Bauman, R.A. state president, presided at the opening session.



Missionary Glendon Grober was one of the speakers.



Ray Turnage, Little Rock pharmacist, leads a Pioneer group discussion.

"CHURCH: the Sunday Night Place"

promotional plan to be conducted in over 300 Arkansas churches

Over 300 churches in Arkansas have expressed an interest in the "CHURCH: the Sunday Night Place" promotional plan and have requested copies of the Church Guide. During June, July, and August, these churches will be involved in preparation for a year of emphasis on enlarging and enriching their total Sunday night program.

The preparation actions suggested during June, July, and August may be found on pages 9 and 10 of the Church Guide. The plans suggested for September are presented in the guide on pages 15-19. The months of follow-through emphasis (October 1973-August 1974) are described on pages 25-29 of the guide.

There is still time for other churches to become involved in this emphasis. You may request copies of the Church Guide from the Church Training Department, P. O. Box 550, Little Rock, Ark. 72203.

Preparation actions to be completed in June

1. **June 3.** — Discuss with key church training leaders the feasibility of a major Sunday evening attendance emphasis during September.
2. **June 10.** — Present the emphasis to the church council for discussion and approval.
3. **June 13.** — Present September emphasis and CHURCH: the Sunday Night Place promotion plan to the church for church vote.
4. **June 17.** — Appoint a coordinator for this promotional effort. If the church has a director of enlistment in its church training council, he would be the logical choice for this position. The Church Training Director may serve in this capacity.
5. **June 18.** — Order copies of *How to UPGRADE the Work of a Youth Training Group* and *How to UPGRADE the Work of an Adult Training Group*. Order enough copies for each Youth and Adult training group to have four copies. An order form may be found on page 13 of the Church Guide.
6. Conduct an Inreach Survey using the form on page 11 of the Church Guide. Additional copies of this form may be obtained free from your state church training director.
7. Based on information obtained through the Inreach Survey, determine how many departments and/or training groups you will need for the new church year in October.
8. Study the list of recognition requirements on page 31 of the Church Guide.

Preparation months

June

July

August

Month of intensive emphasis on enlarging an enriching Sunday night

September

Follow through emphasis

Oct.

Nov.

Dec.

Jan.

Feb.

Mar.

Apr.

May

June

July

Aug.



No longer a guest

Elston (with cowboy hat) visits Perry Greene and his horses.

**Story by Everett Hullum
Photos by Don Rutledge**

The ceremonies were over, the dead man buried; the morning and wailing had ceased, replaced by the final, festive meal of the three-day funeral: a joyful celebration of life's continuance amidst the pain of death.

Laden with gifts — for funeral gifts are Indian custom — the mourners were leaving the tribal gathering place, the longhouse, when an old woman turned to Allen Elston. "I do not want a white man's funeral," she told all within hearing. "I sure do not want a white man's casket," she added emphatically. "I just want a pine box made by Elston."

Perhaps no incident can better illustrate the degree to which Allen Elston, a lanky, easy-going Southern Baptist missionary from Texas, has been accepted into the lives and social structures of the Indians of Warm Springs Reservation in Oregon.

When he came 13 years ago, Elston determined to become integrally

involved in the blood-flow of the community. "I lived here and I just couldn't go and say, 'Come to the church house and worship on Sunday,' because that isn't all life is involved in, so I just made myself available to whatever was going on, just to go where the Indian people go."

Elston spent three days helping in search operations for a drowning victim, then comforted the grieving relatives; when wild-horse roundup began, he was there — and was invited to participate.

A freak flood divided the town of Warm Springs, stranding hundreds without water, medicine, or adequate food — Elston organized the camp. Walking hand over hand on a cable that crossed the flood waters, Elston set up communications for the divided town.

Soon after the flood, Elston found invitations stopped coming — he was no longer a guest in the community, no

longer a spectator, but one expected to participate in hunting, fishing, and breaking the wild horses. He can skin a deer in the simple, efficient Indian manner now; he's withstood the "manhood test" of a souped-up sauna bath. "You just grit your teeth and bear it," he says, "'cause if they run you out, you'll never hear the end of the kidding."

Elston has counseled troubled youth, helped ramrod an HUD housing project in a tribe-developed subdivision. He's spent hours talking to old folks, learning tribal customs and history. And he's participated in the annual "root dig," when the women gather for a brief spring thanksgiving ceremony, then fan out over the hills to dig for edible roots.

Foreign mission briefs



Allen Elston visits Indian employees at Techtronics, an electronics industry at Warm Springs, Ore.

"I just dug and dug and dug," Elston says. "'Course everybody was watching me. When I came in for lunch, they just laughed and laughed. 'You know what the meadowlarks are saying?' they asked me. 'Nooo. . . 'They're sitting up in the tree and singing, 'What's a white man doing out here digging roots?'"

The answer to the meadowlarks' question didn't come easy for Elston. In the early days, he believed his ministry would be a traditional church-oriented one. But Indians came in and dropped out, young people weakened before intense social pressure and stopped coming. His frustrations grew as a number of programs failed to enlarge the church.

Finally, after painful self-examination, he and the few faithful members decided this wasn't an Indian church at all, and it could have no success until it became one in the minds of the reservation people. They scrapped everything and started over, using only programs geared to Indian participation.

And Elston discovered his church had no walls — he became a pastor to the community.

"The people are so close, you don't fragment their lives. Instead of majoring on the fact of the church being the avenue through which we would share, I have become involved in their celebrations and in their sadness. Anything that has to do with the people where they are, especially in times of family crisis."

The longhouse, with its "pagan" overtones, had been off limits to Christians, but Elston found it a place to share Christianity in an Indian religious context. Funerals and weddings became other opportunities to tell of God's love. "I hadn't planned it this way," he says, "but it's the course I've followed. They said, 'Here, take part,' and I did."

The future direction of his church and his ministry, Elston doesn't know. But whatever happens, Elston is certain to be there, sharing his life — and his faith — with the people.

NAZARETH, Israel — Twenty persons made first-time commitments to Christ as a result of efforts of 30 WIN (Witness Involvement Now) workers here. Nine more made similar decisions in Jerusalem. Pastors of Arab churches in both cities reported a breakthrough in lay witnessing; they plan follow-up efforts of the WIN teams, according to Southern Baptist missionary Ray G. Register Jr. The teams, organized during WIN conferences in the two cities, were led by Ervin E. Hasteley, Baptist representative in Mexico who is on special assignment with the SBC Foreign Mission Board.

CADIZ, Spain — An evangelical Christian who is a sergeant in the Spanish Air Force has been given another 60-day prison sentence because he continued to refuse to kneel during Catholic mass, reports Southern Baptist missionary press representative, Barbara Crider. Francisco Orozco, a Sunday School teacher at the Baptist Church of Malaga, received the extended sentence as he neared completion of an earlier 60-day confinement in the military prison near here for "an act of disobedience." Imposition of the second sentence followed an interview with a general in which Orozco stated he could not now nor in the future kneel during a Catholic mass. He added that in all his nine years in the military, he had never been under discipline and had always obeyed orders. Orozco's troubles began, says Mrs. Crider, when he asked to be excused from a parade in which mass was to be celebrated and all would have to kneel when the "Host" was elevated. Permission refused, he declared he would have to remain erect when the other men knelt. When he still persisted on the day of the parade he was arrested, and the first sentence was imposed.



**Think Cooperative Program!
LIFELINE TO WORLD MISSIONS**

Why have law?

By Bob L. Wright, Pastor
First Church, Harrison



Wright

This lesson begins a new unit of study on the Ten Commandments. The first unit, "The Necessity of Law," is given in one lesson as an introduction. The second unit, "Disciplined Living in Relationship to God" deals with the first four command-

ments in three lessons. The goal for this study is to secure a more mature understanding of God's pledge and a deeper devotion to the law-giver.

Foundation for law

God is willing to give before he asks anything in return. This is the most reasonable encounter that mankind will ever experience.

The first point that God makes is that of his sovereignty. "I am the Lord thy God." Everything in life is subject to him. The second point that God makes is that of the people's total reliance upon him. "I am the Lord thy God, which have brought thee out of the land of Egypt." The third point that God makes is that redemption is found only in him. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

God is the ultimate authority in all of life. The foundation of the law rests upon a divine act of deliverance. He is God! He has power to act! Yet his grace and love preceeds the claim of reverence and obedience. Only after he has won the people for himself by redeeming them from their bondage does he call on them for obedience. So the Ten Commandments are founded in the very character and personality of God himself.

There were many gods worshipped in Moses' day. Only the everacting God is the true God. After redemption he calls from his people a dedication to a task from which they could not escape or ever be released. It was a dedication to be an everlasting blessing to the world expressing the personality of the living God.

Necessity for law

At Mt. Sinai God has the unenviable task of molding a nation out of a mob of people. To the student of human nature this is at best a difficult task. To the student of recorded history this is a seldom realized event. To God it is

the ultimate hope for blessing his creation.

Law brings a recognition of standards. Paul declared ". . . where no law is, there is no transgression." (Romans 4:15). The law was given in order to show what God's standards are and what wrongdoing is. Without a standard we can have no reliable measure either in morals or materials.

In the law responsibilities are identified. In God there are things we must do. As his redeemed people we will worship him. As his delivered children we will serve him. The responsibility is to love him with all our being and serve him with our very best.

The law was necessary in order for God's nation to be perfectly molded. Standards to which they must measure up would draw from the people a likeness of the Creator. Priorities established would develop in the chosen nation a singular devotion. Responsibilities well identified would challenge a humble slave-nation to develop a culture and a life that would eventually bless the entire world. In truth, it would be a great nation. In reality, it would be God working through his people to bring his creation to himself.

Keeping the law

The psalmist declared "Oh how I love thy law! It is my meditation all the day. . ." (Psalm 119:97). Phrasing it in a prayer is one thing, but to perform the law as a daily practice is quite another thing. God's laws are narrow. The choices we make are clear and distinct. And a casual concept of life or of God's law will not permit you to keep it as you should.

Keeping the law is rewarding. Understanding it and making it a part of life has proven to be an enriching experience.

The keeping of the law does not come in saying the words but in living the righteous life. The righteous life is lived only when the likeness of God is an experienced reality in our human personality. The psalmist could pray it because he had experienced it. The psalmist could sing a testimony to it because he had allowed God the privilege of

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International

June 3, 1973
Exodus 20:1-2;
Psalms 119:97-104;
Matthew 5:17

expressing himself through human life.

Indeed, the words of God are sweet! The love of God's law should be the meditation of every life every day.

The law completed

Jesus said "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17).

The giving of the law made clear what sin was by specifying what transgression was. Then the question asked by Paul to the Galatians is important for us today. "Why then the law?" (Gal. 3:19a). To the Galatians Paul suggests that there are two reasons for the law. The first was to effect a standard and define limits. It was the giving of the law that provided this standard and secured the limits. It made clear what sin was by specifying transgressions. The second purpose for the law is introduced, namely, to prepare men for the coming of Christ. It is in Jesus Christ that men come into this maturity and this completeness. Jesus loved the law!

Jesus made the law complete.

Conclusion

Helmut Thielicke once wrote, "What you believe exerts an elemental influence upon what you do." What we believe ultimately determines how we take hold of and shape our whole life. According to the consistent teaching of the scripture, man only understands the possibility of his being as he becomes acquainted with the law of God; and only realizes his possibility as he lives by the words proceeding from the mouth of God.

Many people are crying out to be rescued from the deadly terrors of the world we have made. God, for many, is a life preserver flung to a drowning man. And as Joy Davidman so stated, "And so he is, if you happen to be drowning. But you can't drown all the time. Sooner or later you have to start living again; you reach the shore, sputter the water out of your lungs — and then what? Throw away the life preserver?"

The Ten Commandments make us uncomfortable. The trouble is that so many live as though the whole purpose of life were realized in the little day on earth. But God's Kingdom is greater than that. God asked for a greater commitment. If we ever come to our senses we will learn to light our moral torch at the flame of Sinai.

Man's need of God

By John B. Wright, Pastor
First Church, Little Rock



Wright

This lesson introduces us to a new unit of study which leads us into a study of the Biblical teachings of man. A careful study of these passages will impress the non-Christian of his need of Christ as well as contribute to the further growth and development of the believer.

Augustine said, "There's a God-shaped vacuum in the heart of every man, and man is restless till he finds rest in him." The purpose of this lesson is to introduce to the lost the Savior who came to fill that vacuum and to inspire the saved to give Christ his rightful place in their heart. From these passages we can learn four things about man.

The description of man (Gen. 1:26-28)

The question of the Psalmist must not go unanswered (Ps. 8:4.) The description of man is given in Gen. 1:26, "Let us make man in our own image after our likeness." This, of course, does not refer to the physical likeness of God for he is a spirit. Therefore, we must conclude that man is a spiritual being.

One reason for the lamentable display of the average Christian today is that we have gotten away from the Biblical teaching of the constitution of man and how man functions as a human being. How is man constituted? There are many sincere people who prefer to think of man as consisting of two parts, a tangible part, the body, and the intangible part, the soul and spirit lumped together as an indivisible entity. This is called a "dichotomy." However, a close study of the scripture will reveal that man is a "trinity" — "spirit, and soul, and body" — and this is called a "trichotomy." This description of man is given in Gen. 2:7, "And the Lord formed man out of the dust of the ground (body), and breathed into his nostrils the breath of life (spirit), and man became a living soul (soul)." The breath of God's Spirit upon the body produced the soul. I Thessalonians 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." If man was not a trinity, and if there was no difference in the functions of the spirit and soul, Paul

would not have separated them in his writing. Hebrews 4:12, "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow."

Each of these parts of man has a distinctively different function. Notice Paul gives them in the order of their importance, spirit, soul and body. Through the spirit man is God-conscious. Through the soul (mind, will and emotions) he is self-conscious. And through the body he is world-conscious. The importance of understanding this make-up of man can be given in a brief statement: the soul which is self is controlled either by the world, represented by the body, or by God, represented by the Spirit. The soul of man responds either to the flesh or to the spirit. If we are not under the control of the spirit, then the service we render is soulish, and is shorn of spirituality. We can build a great organization and make a good showing by using the methods of the world, but only by yielding to the Spirit of God within can we perform a ministry that is spiritual. Any apparent good accomplished in the flesh is hay, wood and stubble.

The dilemma of man (Ps. 69:1-2)

Although man was made in the image of God, he found a dilemma following his fall and expulsion from the Garden of Eden. Man was made for God and experienced only agony when estranged from him. The fact is poignantly expressed in Psalms 69:1-2. Listen to the lamentable cry, "Save me, O God, for the waters are come in unto my soul. I sink in deep mire where there is no standing. I am come into deep waters where the floods overflow me."

The picture is two-fold. He is as a man caught in a flood, and to increase his danger, he is standing in a bottomless mire of quicksand. As he sinks he cries out to God. Man's extremity is God's opportunity. Just as water will not flow uphill, God will not come into a proud heart, but waits until that heart is broken and empty, then flows in rich abundance upon him and in him. If through a dilemma we find our way to God, then we should praise the Lord

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Life and Work

June 3, 1973

Gen. 1:26-28; Ps. 69:1-2;

Eccl. 2:20-23; Acts 17:26-27

for it. Often men must experience the sinking of the quicksand before they demonstrate faith in the rock.

The despair of man (Eccl. 2:20-23)

The man who seeks fulfillment in the accumulation of things will ultimately end in despair. Here we see a man taking inventory of his wealth and despairing of it when he realizes that he's going to leave it behind. He must leave it to someone to enjoy who did not labor for it. He concluded that the pursuit of fulfillment in the accumulation of things is a wasted life. He finds no joy in his possessions. To the contrary, they are a painful experience while he lives. A wealthy person can be happy only when he uses his wealth for serving men and glorifying God. The truth of this passage is that the accumulation of worldly goods is no substitute for God.

The other day a fisherman discovered in the Arkansas River a sack of bills totaling \$250,000. For a few days he thought the good Lord had smiled upon him, only to discover that it was counterfeit. The world pays off in counterfeit money. There is no substitute for a personal relationship with God.

The desire of man (Acts 17:26-27)

The desire of man is seen in the attempt of the pagan philosophers to find fulfillment in ways other than the worship of the true God. These pagans were "very religious." Yet they did not know the true God. The Christian life is not a religion, but a relationship, a relationship with the most alive person in the world today. Of these Athenians Paul said "that they should seek the Lord if haply they might feel after him and find him, though he be not far from everyone of us."

The desire of man is to find fulfillment, and that desire will never be realized apart from finding the Lord Jesus. Werner Von Braun, the world's foremost scientist, who designed the engines for our rockets, said "Through science man can harness the powers of nature around him, but through Christianity he can harness the powers of evil nature within him, and only Jesus Christ can do that."

The powerful Christ is sought by desirous men the world over. For those who "feel after" him, he can be found. He will be found not by philosophy, paganism, materialism or humanism, but through a simple faith in God's Son. Paul said, "though he be not far from everyone of us."

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A smile or two

"How are things going at school?" asked Dad.

"Fine. But I like Sunday School best," replied Billy.

"Glad to hear you say that," observed Dad. "Sunday School is mighty important."

"Sure it is," Billy agreed, "and it only comes one day a week instead of five."

* * *

One small boy came up with this defense of his poor report card: "I was the highest of all the kids who failed."

* * *

He's so conceited that on his last birthday he sent a telegram of congratulations to his mother.

* * *

During a snowstorm two high school seniors on the early session were outside their first period classroom. They peeked in the rear door to see if their teacher was present.

One student asked in amazement, "She came in on a day like this?"

The other replied in disgust: "She's worse than the mailman."

* * *

A playwright on a recent television show was discussing the high cost of retaining lawyers.

"For example," he said, "I just received a bill from my attorney the other day. All it said was: 'For crossing the street to speak to you and discovering it was not you. . . \$25.00'."

* * *

Young Tommy was beginning the study of history at school. His mother asked him how he liked his new, thick history book. "Not much," he replied. "Nobody lives more than two pages."

* * *

The college fund raiser reported to the finance chairman: "I have good news and bad news. The good news is that Mr. Smith gave us a bundle."

"Great. What is the bad news?"

"He's a laundryman."

* * *

A speaker had been tiring his audience for an hour about the terrible condition of the world and how he expected judgment soon to come. Finally he howled, "What would you say, dear friends, if all the rivers in our great land dried up?"

A tired voice grumbled out loud, "I'd say, 'Go thou and do likewise'."

Attendance report

May 20, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	59	33	1
Alma, First	331		
Alpena	73	21	2
Banner, Mt. Zion	32	13	
Bentonville, First	239		
Belrue, First	56	24	
Berryville			
First	162		
Rock Springs	107		1
Blytheville, Gosnell	202	103	2
Booneville, First	77	41	
Camden, First	443	60	1
Cherokee Village Mission	107	35	
Conway, Second	302	87	
Crossett			
First	479		4
Magnolia	172	96	
Mt. Olive	326		4
Des Arc, First	196	73	
El Dorado, Caledonia	39		
Forrest City			
First	758	184	10
Second	175	65	1
Ft. Smith			
First	1048	243	4
Haven Heights	210	99	3
Temple	132	51	
Trinity	187	57	1
Gentry, First	170	66	5
Grandview	84		
Greenwood, First	256		
Greers Ferry, Westside	101	46	
Hampton, First	141	54	1
Harrison			
Eagle Heights	259	114	1
Woodland Heights	76	53	
Helena, First	280	57	
Hope			
Calvary	195	110	1
First	490	138	2
Hot Springs			
Grand Avenue	235	131	
Leonard Street	57	50	1
Park Place	406	138	2
Piney	218	77	3
Vista Heights	103	53	1
Hughes, First	201	58	1
Jacksonville			
First	352	67	1
Marshall Road	285	135	3
Jonesboro			
Central	502	129	4
Nettleton	266	88	1
Lake Village, Parkway	76	46	
Lavaca, First	261	111	2
Little Rock			
Crystal Hill	149	75	
Geyer Springs	700	196	1
Life Line	626	102	1
Martindale	99	50	1
Woodlawn	85	39	
Magnolia, Central	566	212	
Melbourne, Belview	149	88	
Monticello, Second	220	95	3
North Little Rock			
Baring Cross	537	138	3
Calvary	394	115	6
Grace	81	43	3
Levy	349	77	4
Park Hill	709	166	4
Paragould			
Center Hill	151	86	
East Side	212	92	
First	470	133	1
Paris, First	317	61	
Pine Bluff			
Centennial	173	71	2
First	622	163	3
Green Meadows	45	25	
Second	167	64	
South Side	728	157	1
Prairie Grove, First	176	64	
Rogers, First	563	96	2
Roland, Natural Steps	86	67	
Russellville			
First	475		2
Second	196	81	2
Springdale			
Berry Street	118	32	1
Caudle Avenue	126	49	1
Elmdale	256	78	1
First	856		5
Oak Grove	76	26	
Van Buren, First	512		2
Mission	33		
Vandervoort, First	38	17	
Vimy Ridge, Immanuel	74	38	
Warren			
Immanuel	282	75	
West Side	62	42	
West Helena, Second	217	82	
W. Memphis, Vanderbilt Ave.	116	55	
Wooster, First	111	77	

Southern Baptist datelines

Missionaries write letter to Israeli prime minister

HAIFA, Israel (BP) — The Baptist Convention in Israel (organization of Southern Baptist missionaries) has responded to calls for antimissionary legislation in Israel with an open letter to the country's prime minister, Golda Meir.

The letter reinforces a joint statement made by Christian leaders in Israel in 1963 following similar disturbances regarding religion. It also responds to groups who have called for another such statement from the Christian community.

The 1963 joint statement opposes the use of unethical proselytizing practices such as exploiting "the economic situation of an Israeli citizen — his poverty, unemployment, inadequate housing or desire to emigrate — in order to induce conversion."

The latest letter to Mrs. Meir states that Southern Baptist missionaries are opposed to antimissionary legislation because "it would work neither to the best interests of the State of Israel, nor to the Christian minorities.

"Such legislation, however mild," it

continues, "would provide those unsympathetic to the state with grist for their mills to grind out anti-semitic propaganda by their distorted use of such legislation."

The missionaries say that antimissionary legislation could be construed as a negation of the United Nations declaration of human rights which guarantees religious freedom to all faiths. Israel signed that document and also affirmed the freedom in its declaration of Independence.

The letter states further that the missionaries endorse the long-term commitment of Christians living in Israel who share their faith in day-by-day ministries among the Jewish people.

However, the missionaries say they are opposed to the practices of some who come to Israel for a short time and "in an offensive manner — oftentimes both degrading and insulting to the Jewish faith — attempt to press their religion in an argumentative manner on Jewish individuals."

Some observers have blamed such groups as "Jews for Jesus" for stirring

this kind of sensitivity and spawning prevailing religious tensions.

In response to the activities of these groups, other radicals have perpetrated violence against Christian individuals and institutions.

None of the targets thus far have been Southern Baptist related. One missionary surmised that it draws bigger headlines to attack well-known institutions and individuals than to attempt to strike back at the smaller, less organized ones.

Southern Baptist missionaries in Israel, concludes the letter to Mrs. Meir, appreciate the right to express their faith freely and to maintain churches, schools, hospitals, bookshops, theological training centers and other Christian institutions and ministries without interference.

The missionaries adopted the letter as a group during their annual business meeting near here:

Restructure Committee slates open hearing at SBC, Portland

PORTLAND (BP) — The Committee of Fifteen, a special study committee assigned to study the structure and organization of the entire Southern Baptist Convention, will hold an open hearing at the June 12-14 session of the convention to allow any convention messenger an opportunity to make suggestions to the committee.

The hearing will be scheduled at the Hilton Hotel, Director's Suite, on Wednesday afternoon, June 13, from 4:00 to 6:00 p.m., according to committee chairman E. W. Price Jr., pastor of Green Street Baptist Church in High Point, N.C.



Historical Commission tour WMU

Members of the Southern Baptist Historical Commission and society from Arkansas recently toured the Woman's Missionary Union building in Birmingham, Alabama at the annual meetings of the groups which were held at Samford University in Birmingham. This is the first year the commission did not hold its annual meeting in Nashville, Tenn. Left to right are W. D. Edwards, Jonesboro; B. K. Selph, Benton; Dr. Lynn May, executive secretary of the Southern Baptist Historical Commission; Alma Hunt, executive secretary of WMU; and Bill Bruster, Siloam Springs.

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