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August 6, 1970

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

August 6, 1970

Mr. X is saved

Nearly 30 years ago, during a revival meeting I was conducting, I made a special effort, as many a preacher had before me, to win one particular man to the Lord.

Mr. X, as I shall call him here, was not an outlaw in the usual sense of the word. But he certainly laid no claims to being Christian. He had a fine, Christian wife and a little daughter who made a profession of faith under my ministry.

"We have been praying for Mr. X to be saved for many years," some of the man's friends told me.

Since the man did not attend church even during revival meetings, I asked our song leader to go with me to see him at his home.

We were graciously received. And after brief talk about the weather, or the league standings, or something else of general interest, we got down to the purpose of our visit.

Yes, the man said, he recognized that without Christ he was lost.

Did he believe God could save him, if he would accept Christ? Sure, he said, for he accepted the Bible as God's authority on how to be saved.

Would he like for God to save him? Sure, he said, "sometime before I die."

All our efforts to get him to make the decision to repent of his sin and accept Christ as his Lord and Savior were to no avail. "I am not ready," he said, politely but firmly.

So we left, more optimistic, we were to discover soon, than the condition of the man's heart warranted.

A few days later we called on the man again at his home. This time he was not as courteous as before. Apparently he realized he was going to have to have a show down with us or go on being pestered by us.

"It is true that I want to become a Christian sometime," he said, "but not now."

"Look," he said, "there are things I like to do that I could not go on doing if I became a Christian. I like to gamble and drink," he said, "and I am not willing to give this up."

The other day I had a brief note from one of the women of the church. "You will be glad to know that, in a recent illness, Mr. X accepted

Christ," she wrote. "Now he is one of the happiest, most enthusiastic Christian witnesses in our church."

So it finally worked out the way he had said away back there he wanted it to—he got to follow the pleasures of sin for a lifetime and then "got saved" ahead of death.

It is wonderful that olde X now has his feet set solidly on the road to Heaven and that he has actually turned out to be a soulwinner here in his last days. But think of all the years he brazenly dedicated to sin and the devil!

Erwin L. McDonald

IN THIS ISSUE:

CAN CHRISTIANS reconcile their stewardship obligations and the lack of concern about ecological problems? Read what churchmen have to say about Christians and pollution in an article by the editor of the *Illinois Baptist*. See page 12.

* * *

HOW MUCH do you know about language missions? Why language missions? How? The answers are found in an article on page 16. Language missions is the subject of the cover. See page 17.

* * *

TWO ARKANSAS couples are appointed missionary associates. See page 5 for the story on the Webbs and the McDonnoughs.

Arkansas Baptist newsmagazine

August 6, 1970
Volume 69, No. 31

Editor, ERWIN L. McDONALD, LITT. D.
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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Miss Arkansas' influence

The mother of Miss Arkansas 1970—Mrs. James Connelly, of Hope—has written to express her great appreciation for the fact that we featured her daughter, Donna Jo, on the cover of our July 23 issue. Writes Mrs. Connelly:

"I want to thank you for featuring our daughter on the cover of your magazine. To me this means more than all the other publicity, and I'm sure it does to her also.

"A great deal of credit [for Miss Connelly's selection as Miss Arkansas] goes to our church, because that is where she got most of her musical training, as well as spiritual.

"I believe God will get much glory this year, as she fulfills her role as Miss Arkansas. Please remember her when you pray, that she will represent Christ and Arkansas in a way that will be pleasing to Him."

Some indication of the Christian influence of the new Miss Arkansas is seen in a letter we have just received from a Baptist pastor. Formerly of Arkansas but now of another state, the pastor writes:

"Miss Arkansas' picture caused our 14-year-old daughter to pick up your paper and read it. It was on her own that she did this—a blessing to her mother and me.

"It led us into normal conversation of her future plans for nurse's training, college, and to curb her appetite so she may look more the size of Miss Arkansas."

What a wonderful thing it is for someone, as Miss Connelly, to come into a position of great influence and to use the new place to enhance her Christian witness. May God continue to bless you and make you a great blessing to others, Donna Jo.

Two new Arkansas features

Beginning with this issue, we are inaugurating two brand new Arkansas features—a George Fisher cartoon, "All About Arkansas," and a feature from the Better Business Bureau, "Consumer Education Campaign."

The cartoon, provided through the Arkansas State Parks, Recreation & Travel Commission, will be carried twice a month, featuring Arkansas facts and interest points of particular significance to tourists.

The cartoon series was approved recently by the board of the Arkansas Press Association. Says Lou Oberste, travel director of the Parks, Recreation & Travel Commission: "We believe the series will be of interest to your readers and that it will contribute importantly to our overall tourist promotion program."

The Better Business Bureau column will not only counsel the buying public on how to get the most for the dollars they spend, but also keep before the readers the standing offer to evaluate firms and "deals" offered to the people.

Doing what comes naturally

What would happen if a church decided to be guided all the way, in its services and ministries, by the clear teaching of the Scriptures and the leadership of the Holy Spirit?

That was the question on the hearts of the leaders of one of our Arkansas churches recently. And although "going all the way" and attempting to do "what comes naturally" in the light of the New Testament teachings involved some things personally distasteful for some of the members, the deacons and staff, first, and then the church itself voted to undertake a challenging all-inclusive ministry.

This editor has just been informed of the church action, which was taken a few weeks ago in a regular business meeting, by a vote of 97 to 14, to "go all the way." Now the church is conscientiously trying to minister to the needs of all people.

We are not even revealing the name of the church at this time, waiting for opportunity to experience first hand some of the marvelous things taking place before we try to tell the whole story.

One thrilling development is that the church, through its multi-ministry out on the church field, in the particularly needy areas, has won more than 100 people to Christ in the past three months, which is more than the total of all conversions for the whole year through the "regular" or "traditional" church ministry.

One deacon said, as he saw some people of another race being brought into the regular worship services of the church, "I don't like it—but I believe it is the way the Lord wants it, and so I am for it."

We'll have more on this interesting, new development later.

I must say it!

A pastor and his thoughts

Any person will do well to analyze the thoughts which most frequently enter his mind. Since thoughts lead to actions,



DR. ASHCRAFT

it is good to examine them, appraise them, and screen them carefully lest undesirable actions follow. It is easy for willful, rebellious, and even thoughts of violence to crash upon the peaceful minds of good Christian people. No one could prevent a bird alighting upon one's head but many have agreed that the victim could prevent the bird from building his nest there. We may tolerate such thoughts for a moment but we cannot give them a permanent home.

Melancholy thoughts inevitably produce dark moods. Bright thoughts will produce a radiant atmosphere. We are the master of our minds. We have the mind of Christ. God can help us bring into captivity every thought to the obedience of Christ, II Corinthians 10:5.

If one's mind has been dwelling unduly on morbid depressing or discouraging matters he can find a good list of

Baptist beliefs

Seed of the church

By HERSHEL H. HOBBS

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

"The witnesses laid down their clothes at a young man's feet, whose name was Saul"—Acts. 7:58.

With consummate skill Luke notes a coming change in the story of the spread of the gospel. For this is his first mention of Saul of Tarsus who became Paul, the greatest of all followers of Jesus (cf. Acts 8:1ff., 9:1ff.).

"The witnesses" were the false witnesses against Stephen (Acts 6:13f.). As the accusing witnesses they were to cast the first stones in his execution (Deut. 13:9; 17:7). These false witnesses stoned the true witness to Jesus. In order to throw the stones with accuracy and power they removed their "clothes" or outer cloaks.

The point is that they laid them alongside the feet of Saul. Apparently he was not one of the witnesses. He did not throw the first stones, and perhaps did not throw any. But he was an interested spectator. As a zealous young Pharisee his sympathy lay with those who stoned Stephen. He regarded it as a service to God (cf. Acts 8:1; 1 Cor. 15:9; Gal. 1:13; 1 Tim. 1:13).

But Saul saw and heard as Stephen died. The first Christian martyr even addressed Jesus as Lord as though he were alive. When Saul thought of Jesus as dead, a criminal who had paid his just dues to society. Someone spoke of Christians, saying, "Our people die well." Saul saw Stephen die well, even praying for those who had borne false witness against him and now were pelting his body with lethal stones. Even if Saul did not believe that Jesus was Lord, certainly he saw that Stephen did.

Saul never got away from this scene and his impressions of it. Doubtless these were the "pricks" of which Jesus later spoke to him (Acts 9:5). So this scene sowed the seed in Saul's heart which later bore the abundant harvest in the life of the apostle Paul. Truly, the blood of martyrs is the seed of the church.

things to think about in Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

While one may never be executed for his base thoughts he can commit spiritual suicide: "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). There is a high cost to low living and a painful penalty to low thinking.

God's man, like Christ, is a man subject to all the infirmities of the race, to all the passions of mankind, and to the emotions of all people the world over. He is perhaps the most human among us so as to understand the problems of the lowly. Only by setting his affections on things above and dwelling in the presence of God can his thoughts be brought into captivity to our Lord. "As a man thinketh in his heart, so is he" (Prov. 23:7).

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

The people speak—

The gambling issue

I would like to take this opportunity to discuss with your readers a matter which is, I feel, of concern to all Arkansans. It has been reported that I, as a member of the General Assembly, voted for the 1967 bill to legalize and control casino gambling in Garland County. This is true and I would like to clarify my position on the subject.

As you know, gambling had been operating illegally for some time under the Faubus administration. It had been temporarily shut down but it appeared that gambling was beginning to re-emerge. I felt that gambling should be either controlled under the law or eliminated completely.

When the issue came before the legislature, we had only two options open to us. We could either pass legislation to control gambling or we could defeat the legislation and let the gambling continue uncontrolled. The General Assembly did NOT have the option to enforce existing legislation to eliminate gambling. That was an executive prerogative.

I felt that, of the two choices, the best vote would be one to control gambling under the law. If passed, this would force the governor to do one of two things—either sign the bill and control the gambling, or veto the bill and eliminate gambling through his executive powers. Therefore, I voted for the bill.

Passage of the bill forced Governor Rockefeller to veto it and, through executive power, eliminate gambling. I am glad he selected this alternative.

Further, should the new constitution pass, the legality of gambling will be moot. As you know, I support the new constitution and hope for its passage. —Hayes McClerkin, Candidate for Democratic nomination for governor, PO Box 3815, Little Rock, Ark. 72203

The abuse of sex

If sex seizes and controls the mind, grasps and directs the eye, captures and interns the heart, gains, and employs the imagination, it wins mastery over an individual, brings corruption to those who dishonor the purpose for which it was intended, which purpose is satisfaction in true and legal love.

Sex, as indicated in the foregoing paragraph brings the indulgents to a common level. One is no better than the other. Moreover it grows stronger from practice and becomes a mania. It develops demons. Consequently rape and murder become common news stories.

Among all means that Satan employs to capture, control, and corrupt males and females, the most powerful is free sex. With it he destroys chastity and daily increases the population of Hell, his purpose and his achievement.—W. B. O'Neal, Rt. 3, North Little Rock

More on 'peace symbol'

The July 23 issue of the *Arkansas Baptist* carried on the back page a news item relating to the so-called "Peace Symbol."

May I bring to your attention an article which was printed the same week in *The Bulletin of Harris Avenue Baptist Church of San Angelo, Texas*. It was as follows:

"JUST A MOMENT. . . I have wondered about it, and I know many others have as well. Suppose we think seriously about the following clipped from another source:

"This is the symbol worn by many of today's young people and is known as the 'Peace Symbol.' We wonder how many of them, or you for that matter, know the real meaning of this symbol? 'The 'Peace Symbol' is not something that is the product of today's restless youth. It was well known back in the Middle Ages and was known either as the 'Crow's Foot' or the 'Witch's Foot.' Now are you ready for the real shock? THIS WAS THE SIGN OF THOSE WHO WERE OPPOSED TO CHRISTIANITY! It is a Broken Cross turned upside down. Now do you see why it is a subtle sign of those who are opposed to Christianity? 'It is used today as a central part of the national symbolism of Communist Russia. It appears the Communists are winning their battle for the minds of our youth. They are making special efforts to capture the attention of today's youth in America. Many young people are familiar with the Peace Symbol and wear it as jewelry and even paint it on their cars. They wear it as a 'fad' gadget, not realizing they are supporting the emblem of the Anti-Christ, the Broken Cross."

(From *First Baptist Outreach*, Dimmitt, Texas)

In my opinion, no thinking Christian will want to wear or display the symbol; but many of them are not aware of its origin.—Mrs. James T. Wright, 722 South 22nd, Arkadelphia, Ark. 71923.

Insurance extension

Dallas—The Southern Baptist Annuity Board has extended the enrollment deadline for its Group Insurance Program to Oct. 1, according to R. Alton Reed, the agency's chief executive.

Dr. Reed, executive secretary of the Board, said the new deadline allows prospective members and members currently participating in the old Life Benefit Plan an extra 90 days to join or transfer without proving evidence of good health.



CONCERN
COOPERATIVE
PROGRAM '70



Mr. and Mrs. Webb



Mr. and Mrs. McDonnough

Arkansans are missionaries

Two Arkansas couples were commissioned missionary associates in a chapel ceremony July 30 at SBC Foreign Mission Board headquarters in Richmond, Va. They were among 26 persons assigned.

The Lehman Webbs expect to serve in an English-speaking Baptist church in Singapore. He has been pastor of First Church, Hot Springs, since 1964.

The Webbs are natives of Arkansas. He is from Tuckerman, and she is the former Virginia Bryant of Warren. They met at Ouachita College (now University). During their college years they served one summer as student missionaries. He went on to get the bachelor of divinity and master of theology degrees from Southern Seminary.

Mr. Webb has been pastor in Arkansas churches since 1941, with the exception of a four-year pastorate in Kentucky during his seminary days. He is first vice president of the Arkansas Baptist State Convention and Mrs. Webb heads the state organization of ministers' wives.

The Webbs have a daughter, Mrs. Jerry Blaylock of Little Rock.

Mr. and Mrs. V. Merle McDonnough of Jonesboro will go to the Philippines, where he expects to teach in a Baptist church. He was an instructor in speech at Arkansas State University at Jonesboro during the past year.

The couple are both from Illinois. He is a native of Pinckneyville, and she is the former Helen Hildebrandt of Carlinville. They met while students at Southern Illinois University. Mr. McDonnough was ordained to the min-

istry while a student at SIU. He has served churches in Illinois, Tennessee, and at Trumann and Harrisburg, Ark. He also taught for four years at Harrisburg High.

The McDonnoughs have four children, twins Cynthia and Sylvia, 13, Noel Lee, 12, and Joyce, 7.

Clear Creek News

Huff resigns post

BY PAUL E. WILHELM
Supt. of Missions

Kenneth Huff, pastor of Shady Grove Church, north of Van Buren, has resigned to become pastor of Turner Terrace Mission of First Church, Van Buren. Mr. Huff came to Shady Grove the first of September, 1967. In the nearly three years since then, the church has built a new educational building, installed central heat and had a well drilled. The sanctuary of the church was bricked, and paneling and aluminum windows installed. A public-address system was added. The church budget tripled, from \$2,000 to \$7,000, as did gifts to missions.



MR. HUFF

One volunteered to preach, and a minister and two deacons were ordained. There were 48 additions to the church, 30 by baptism. There were seven additional professions of faith.

Mrs. Huff is the former Miss Mildred Brincefield from California.

Joins church staff

Clayton Spriggs, 42, has been named minister of education and activities at South Side Church, Pine Bluff, Tal Bonham pastor. He comes to Pine Bluff from a similar position with Britton Church, Oklahoma City. Mr. Spriggs finished high school in Houston, Texas and graduated from the University of Houston in 1951. He attended Howard Payne College and Southwestern Seminary.



MR. SPRIGGS

He has served as minister of education at Highland Church, Dallas, Tex.; Country Estates Church, Midwest City, Okla.; Sherwood Church, Odessa, Tex.; and Capitol Hill Church, Oklahoma City.

His wife, the former Olivia Ann Guy, was born in Pine Bluff. They have three children: David, 16; Rebecca, 14; and Mark, 8.

Enters evangelism

After serving as pastor of churches in Arkansas, Missouri, and Texas for 14 years, Gerald Young has entered the



MR. YOUNG

field of full-time evangelism. He is resigning as pastor of Southeast Church, Houston, Tex. While living in Arkansas, Brother Young was pastor of Temple Church, Camden. He also taught school in Perryville and served as chaplain for the Arkansas State Legislature. Mr. Young and his wife, Peggy, have used their musical abilities to add an extra dimension to more than 100 revival campaigns. He has also appeared as a guest and entertainer on a major television program in Little Rock.

Inquiries concerning him can be addressed to Rev. Jesse S. Reed, Director of Evangelism, Baptist Building, Little Rock, or he can be contacted directly by writing to him at P. O. Box 12322, Houston, Texas 77017—Evangelism Department

Lantrip to retire

Dewey S. Lantrip, 61, a member of Pulaski Heights Church, Little Rock, retired July 31 after 35 years with the Agricultural Extension Service of the University of Arkansas, including 25 years as state 4-H Club agent.

Mr. Lantrip and his wife, the former Velah Fern Watkins, plan to continue to live at their home in Little Rock. Mr. Lantrip hopes to join the staff of a college on a part-time basis.



Woman's viewpoint

By IRIS O'NEAL BOWEN

On Confrontations

A five year old acquaintance met me in a doorway where I was leaning, chatting with her mother. I did not move as fast as she thought I should; so she commanded, "Get out of my way!"

"Oh," I reprimanded her, "that's not the way to get people to do what you want them to! You must use the magic words!"

"Yes," her mother added, "you watch Captain Kangaroo. You know the magic words, 'please' and 'thank you.'"

Little Acquaintance thought it over a few seconds as her mother and I waited for right and Captain Kangaroo to prevail. Finally she said, "Magic Words, make her move!"

Her faith in the magic words was so great, and I was so "taken aback," that I laughed, admitted that that would do it, and I have avoided any confrontations with Little Acquaintance ever since!

Actually, I learned my lesson about confrontations some years back when one of my own small ones came to two-year old-dom with the tough hide of a rhinoceros. "This hurts me worse than it does you" was the painful truth and I soon graduated from the flat palm—to hair brush—to hedge switch. Finally I developed a sort of mental bull ring where I practiced evasive action while enticing small one with the red cape of good behavior.

In our Sunday School lesson a few weeks ago, we read how Paul and Barnabas had a confrontation of sorts over whether John Mark should be taken with them on one of their missionary journeys. Paul said, no, he had already proved he was not reliable, since he had turned back and left them on a former journey.

But Barnabas said, "Let's give him another chance!"

The contention was so great, the Bible relates, that Paul went one way and Barnabas and John Mark the other!

Now, my admiration for Old Paul is great, but I was with Barnabas all the way. You see, there have been times when I was thankful for a second chance!

Suggestions and comments are welcomed. Mrs. Bowen may be addressed at 4115 Ridgeroad, North Little Rock, Ark. 72116.

Revivals

St. Charles Church, July 20-26; Fred Gay, pastor, evangelist, Randy Maxwell, music leader; none professions of faith, one for Baptism, two by letter.

Caledonia, El Dorado, July 20-26; M. F. Copeland, evangelist, Wayne Post, song leader; three professions of faith, one by letter, Hugh Nelson is pastor.

Lone Oak, DeQueen, July 5-12; Bill Fleming, evangelist, Leon Connatser, song leader; five professions of faith, one by baptism, four dedications.

Southside Chapel (Mission of Baring Cross, NLR) June 21-28; Vill Elliot, evangelist, Howard Stone, singer; seven professions of faith, 12 rededications.

Nimrod Church, July 20-26; Bill Fleming, evangelist, Clarence Hill, song

leader; eight professions of faith, two for baptism, five rededications. Graham Fowler is pastor.

East Point, Russellville, July 19-26; Raymon Atwood, evangelist; 11 professions of faith, eight additions to church. Cecil Harness is pastor.

Northside Chapel, Eudora, Jesse Reed, evangelist, Charles Ball, song leader; 10 for baptism, nine by letter, one surrender for the ministry. Leslie J. Ready is pastor.

Ridgecrest Church, Benton, Aug. 7, 8, 9, Gordon, (Jack) Mohr, Hot Springs, speaker, at services Friday and Saturday nights at 7:30, and Sunday at 9 and 11 a.m., and at 7:30 p.m. Rudy McClanahan is pastor of the church.

Parkway Church dedicates building

Parkway Church (formerly Rossmere), Lake Village, dedicated its new building Sunday, July 23. J. T. Elliff, State Missions director, gave the dedicatory address. Noel Barlow, superintendent of missions of Delta Association, gave a challenge to the new congregation.

Parkway congregation consists, in the main, of members of a long-time mission of First Church, Lake Village, across Lake Chicot on an old plantation. Over a year ago the mission was constituted a church and plans were made to relocate in a strategic, heavily populated area between Lake Village and the State Park.

The pastor, Z. M. Scarborough, related at the dedication how a group of members agreed in prayer to ask God to enable them to raise \$5,000 and move to a more suitable location. The very active, 70-year-old pastor then told how God had performed a miracle in moving them and putting them in a beautiful and adequate building in less than one year. No member dreamed this could ever happen so quickly!

A great part of the "happening" was due to the dedication and sacrifice of the pastor and people. A great part was also due to the assistance of Arkansas Bap-

tists through the purchase of the new site and a loan of \$6,000 for construction.

The building is evaluated at \$30,000 but was completed and furnished for \$11,000. It is 105 feet x 31 feet, has 11 classrooms, a sanctuary which will seat 140, and a fine baptistry.

The educational facilities are paneled, with tile floors. The building also has central heat and air conditioning. The sanctuary is furnished with pews and pulpit furniture and carpet.—Missions Department

(BELOW, LEFT) The sanctuary of Parkway Church, which was occupied June 14. (RIGHT) The building committee—Irlon Hubbard, Rena Morgan, Paul Nesbitt, Pastor Z. M. Scarbrough, Fred Cunningham, John Burgess.



Progress report of Committee of Twenty-Five

The Committee of Twenty-Five had its first full meeting July 21. Two-fifths of the committee were absent. The fifteen present were able to get started with the heavy assignment. The Sub-Committee Chairmen—R. L. South, Historical; Jimmy Millikin, Doctrinal; and Don Hook, Constitutional—were present, and each had a brief meeting with his respective members.

The committee was briefed by Convention President Tal Bonham as to its assignment. Dr. Bonham read the Miller motion, and emphasized the following line:

"That a study committee of 25 people be appointed by the new president of this convention to clarify, specify, and recommend policies regarding membership to this convention..."

Dr. Bonham further emphasized:

"This committee will receive questions from all who care to be heard on

these matters and consideration given to all views expressed."

R. L. South, chairman of the Historical subcommittee, read excerpts from statements of faith and constitutions from early European, English, early American, and the Southern Baptist Convention. The committee also discussed action—and inaction—of Associations and Convention with respect to four churches: Russellville, University (Little Rock), Malvern, and Lake Village.

Two papers were handed out (and mailed to absent members). The first was written by Don Hook: "Some errors with Reference to the Action of the 1968 Session of the Arkansas Baptist State Convention withdrawing fellowship from Four Churches." The second was written by Vester Wolber: "The Issues of the Ordianances." Some other assignments have been made to committee members.

A charitable attitude was evident in

this first meeting. A survey revealed that very little communication had been exchanged by "interested individuals" and committee members. This privilege will prevail, and we refer our readers to the Arkansas Baptist Newsmagazine, March 12 issue, pages 3 and 4. There you will find listed the entire committee, and their addresses.

Following a plea for prayer, and a pledge to pray about the committee's weighty assignment, the meeting was adjourned with a season of prayer. It is hoped that this plea and this pledge will reach far beyond the committee, even unto the members of all the churches of Arkansas.

Subsequent meetings are scheduled: Sub-Committee Chairmen, Wednesday, Aug. 19, 10:30 a.m. The full Committee, Tuesday, Sept. 15, 10:30 a.m. Both meetings are to be held in the Baptist Building, Little Rock.—Wilson Deese, Pastor, West Helena Baptist Church, Chairman.



Deaths

C. I. Pullig

C. E. Pullig, Stamps, died July 9. He was a member of First Church, Stamps, and was a long-time deacon and Sunday School teacher. He was a former dean of men at Ouachita University.

He is survived by his widow, Mrs. Patsy Pullig; two daughters, Mrs. Rebecca Horne, Germany, and Mrs. Patsy Jane Crumley, Colorado.

W. P. Bacon

W. P. Bacon, 67, Jacksonville, died recently. He was a member of First Church, and had been a deacon since 1947. He had served as Sunday School superintendent and was chairman of the building committee when the present auditorium was built in 1952. His committee drew their own plans and Mr. Bacon spent his vacation pouring concrete.

James C. White

James Claude White, 75, of Gassville (Baxter County), died July 19. He was a retired employee of the Missouri Pacific Railroad and a deacon of First Church, Gassville, for 50 years.

Survivors include his wife, Cora Nell Messick-White; two sons, Carl R. White, Hoxie, and Cleo C. White, Jonesboro; a

Patterson called by Fayetteville 1st

Paige Patterson has resigned as pastor of Bethany Church, New Orleans, to become pastor of First Church, Fayetteville.

Mr. Patterson, 27, has been studying toward a doctor's degree at New Orleans Seminary.

Mr. Patterson is the son of T. A. Patterson, Dallas, executive secretary of the Baptist General Convention of Texas.

He holds the bachelor of arts degree from Hardin-Simmons University, Abilene, and the master of theology degree from New Orleans Seminary.

He is a former pastor of Sardis Church, Rotan, Tex., and Second Church, Abilene. He has conducted more than 100 evangelistic meetings in Texas and other states, and has preached in 11 foreign countries during an overseas crusade.

Mr. Patterson is author of *Living in Hope of Eternal Life, An Exposition of Titus*.

He is married to the former Dorothy Kelley. They have two children, Armour Paige and Carmen Leigh.

daughter, Mrs. Clara Bland, Gassville; a brother, Jarrett W. White, Oklahoma City; seven grandchildren and eight great-grandchildren.

Crystal Hill Church plans anniversary

Crystal Valley Church, Crystal Hill Road, North Little Rock, will celebrate its 25th anniversary Sunday, Aug. 9.

Potluck dinner will be served at noon and E. W. Goodson, pastor of Pleasant Grove Church, will preach at the afternoon service.

The church was organized in August, 1945, as a mission of Pike Avenue Church, with R. D. Harrington as the first pastor.

The 26 charter members built a small frame building as their first church home.

There are now 350 resident members and the church property is valued at \$100,000, which was dedicated in 1967.

The church has ordained four men to preach the gospel.

Ed Walker, pastor, extends a cordial invitation to all former members and pastors to be in these services.

Ridgecrest worker

RIDGECREST, N. C.—Virginia Noelen Andrews, Marianna, Ark., is serving on the staff of Ridgecrest Baptist Assembly for the summer session. She is working with preschool children in the Children's Building at the assembly.

Pastors' Personal Witnessing Retreat

Camp Paron

September 3, noon-September 4, noon

Send \$2.50 for reservation to Evangelism Department,
Baptist Building, 525 W. Capitol, Little Rock, Arkansas
72201.

Total Fee—\$5.65



Dr. Othal Feather



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Dr. B. K. Selph

The entire program is built around witnessing

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Your state convention at work

Migrant workers won to Christ

The Bradley County tomato harvest brought 64 migrants to Arkansas in 1969 to work in the Arkansas harvest.

Don Williams, superintendent of missions of Bartholomew Association, began immediately to provide a ministry to these people which resulted in 18 professions of faith.

This year a smaller number came, but there were 11 professions of faith. Rev. Andrew Foster of the Home Mission Board assisted Brother Williams and the other workers in this ministry.

An unsaved migrant named Ben was given a packet containing a comb, soap, toothbrush, etc. and a Bible in Spanish. He removed the Bible, took off his shoes, and began to read. He read for an hour.

This man had left last year without accepting Christ, but when he returned for the 1970 harvest, he was one of the early ones to receive Christ.

Five of those accepting Christ this year were "wetbacks," i.e., men who had come from Old Mexico. When they return to their native land they will take something more valuable than gold, in their new knowledge of Christ.

Pray for an enlarged ministry with the 60,000 migrants who pass through Arkansas on their way to other states. They spend the night at the rest camp at Hope, coming and going.—J. T. Elliff, Director, Missions Department



Ben and his Bible

"Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.

Student missionary works in hospital in Rhodesia

July 21, 1970

Dear Baptist Students,

Greetings from Rhodesia! I arrived here safely on June 13 and was met by the missionaries in Salisbury, the capitol of Rhodesia. The other three Baptist Student Union Summer Missionaries (a nursing student, pharmacy student, and medical technologist) were on the same plane, so we all had fun getting acquainted. It was a long trip from Salisbury to our mission station and hospital on the Sanyati Reserve—about 150 miles. The last part of the trip is over dusty gravel roads and we were happy to arrive at our destination. We four were pretty tired after our long trip from America. Sanyati is truly in the African bush country. The villages near the hospital are like the pictures of Africa you have seen with six to ten mud huts with thatched roofs. It is the dry, winter season here so everything is brown with a thick layer of dust. Our living quarters are very nice. They are apartments used by Journey-men who stay here. One group just left after their two year tour and more will be coming this fall. I have now finished my first week in the hospital helping the two doctors here (Dr. and Mrs. Giles Fort). We have a large out-patient clinic plus all the hospital patients to care for.



MISS NELSON

I also have many church and hospital religious activities to attend. There is a Bible study, chapel, devotions with the staff, as well as GA's, YWA's, and WMU meetings. I lead in devotions with the nurses four evenings a week, and I have just been appointed summer GA leader for a group of girls in the secondary school here.

One of the memorial experiences so far has been a week-end WMU retreat at Kasirisiri, a Baptist School and Church about ten miles from the hospital. I "camped out" with the African ladies and attended their meetings. They were so enthusiastic at the services, and they frequently stopped during the talks to sing hymns. All the proceedings were in Shona, their language. I have learned about ten words in Shona now and can at least greet the people properly—even though the words are pronounced with a Southern accent.

Being in Rhodesia and close to the missionaries here is truly a blessing.

Sincerely,

Carole Nelson

Carole is a Medical Student at the University of Arkansas Medical School in Little Rock and is one of 32 Arkansas BSU Summer Missionaries, serving in Rhodesia, South Africa. Her expenses are paid by her fellow students.

Carole's address is P.O. Box 735, Gatooma, Rhodesia.

Missionary notes

Rev. and Mrs. James F. Humphries, Southern Baptist missionary associates, are now on furlough in the States (address: 2387 Desmond Dr., Decatur, Ga. 30033). Mr. Humphries was born in Savannah, Ga., and lived on a farm near Anderson, S. C., and in Gaffney, S. C., while growing up. Mrs. Humphries is the former Mary Lookingbill of Springdale, Ark. They were employed by the Foreign Mission Board in 1966.

Rev. and Mrs. Charles A. Tope, Southern Baptist missionaries on leave from Uganda, may now be addressed at 213 Kensington Dr., Biloxi, Miss. 39530. Born in Catron, Mo., Mr. Tope grew up in Parkin, Ark. The former LaVerne Warnecke, a native of Missouri, Mrs. Tope was born in St. Louis and reared in

Sikeston. The Topes were appointed by the Foreign Mission Board in 1959.

Rev. and Mrs. Donald L. Orr, Southern Baptist missionaries on furlough from Colombia, may now be addressed at Rt. 1, Box 147, Midland, Tex. 79701. Orr is a native of Hot Springs, Ark. Mrs. Orr, the former Violet Rogers, was born in Helena, Okla. Daughter of a Baptist minister, she also lived in Hunter, Okla., and Midland and Odessa, Tex., while growing up. The Orrs were appointed by the Foreign Mission Board in 1951.

Rev. and Mrs. Avery T. Willis Jr., Southern Baptist missionaries to Indonesia, have moved from Djember to Semarang (address: Box 205, Semarang, Indonesia). Born in Lepanto, Ark., Mr. Willis lived in Texas, Tennessee and Alabama while growing up. Mrs. Willis is the former Shirley Morris of Nowata, Okla. They were appointed by the Foreign Mission Board in 1964.

'So Little To Go So Far'

By TAL D. BONHAM

An elderly lady who had never been aboard an airplane described her first flight, from Los Angeles to Houston, with these words: "It costs so much for such a short time!"

She had not bothered to step back and look at the whole picture. A momentary glance at a road map might have caused her to reply, "It costs so little to go so far!"

Those who never step back to look at their church's budget are usually the most critical. The ones who attend the business meeting at which their church budget is discussed and hear answers to their questions are usually its strongest supporters.

The same is true of the Cooperative Program. Its critics are usually the most uninformed. Its strongest supporters are those who have taken the time to step back and look at it.

The Cooperative Program finds its meaning in the following principles of Christian stewardship:

Man is accountable to God for all of life.

Liberal giving begins with the tithe.

The church is the primary channel for all gifts.

Stewardship development should be a part of all church life.

Church leaders should be committed stewards.

All members should participate in budget development.

All members should be informed about Baptist work.

Each member should commit himself.

The church budget should challenge the members.

The church budget should reflect missionary concern.

Southern Baptists believe that the Cooperative Program is a method whereby these principles of Christian stewardship can be followed by the individual Christian, his local church, his state convention, and the Southern Baptist Convention.

Based on the principles of Christian stewardship listed here, the Cooperative Program has a ten-fold goal:

It must stimulate church members with proper motives for financial stewardship and giving to missions.

It must focus church members' at-

tention upon the church's functions of worship, proclamation, education, ministry, and application at home and abroad.

It must offer church members an economical way to help bring men to God and minister to their needs in Jesus' name.

It must depict church members' urgent need for sharing biblical insights in justice, mercy, and freedom throughout the world.

It must give church members an efficient channel through which they may help heal the sick, feed the hungry, clothe the naked, visit those in prison, and preach the gospel to the lost.

It must enable church members to achieve many things for Christ that they could not accomplish by working alone.

It must assure church members that their gifts are shared among the mission causes.

It must involve church members in a personal comradeship with missionaries and develop in both groups a sense of responsible partnership.

It must stress church members' responsibility for the whole world mission program more than any of its separate parts.

It must engage church members in a spiritual program which reflects concern for all people.

Yes—it costs so little to go so far!

Suggestions for adult training groups using SOURCE October-December

1. Secure at least three copies of SOURCE FOR LEADERS for your Training Group Leader and Study Leaders.

2. Decide the units or combination of units of study your group will use during the quarter. There are three units which are designed for twenty sessions and there are only thirteen weeks in the quarter. Therefore your group will need to make a choice of units or combination of units.

3. One suggestion is to study "What I Believe" for Oct. 4-Nov. 8. Then use about one-half of the seven session unit on "How Groups Learn" and one-half of the unit on "Children of Poverty" which begins on page 43. You and a few adult leaders can pick out the different sessions you prefer from each unit. In some cases you can discuss two of the studies in one session.

4. Training Group Leader (President) will plan with the Study Leader (formerly, group

captain) the methods to use in presenting each session, avoiding merely the assigning of parts. Much help can be found in SOURCE FOR LEADERS for planning a unit of study. For example, eleven questions can be found for the study of "What I Believe About Sin" on page 24 of SOURCE FOR LEADERS.

5. The purpose of the unit "How Groups Learn" is to help adult training groups to plan meaningful programs and avoid part one, part two, part three. This can be a very helpful unit as we begin the 70's, but some training groups should plan to study the unit for only three or four Sundays.

6. Adult department assembly programs are found in SOURCE FOR LEADERS (pages 62-65). Assembly programs are also found in SKILL FOR LEADERS and NOW FOR LEADERS. Assembly programs for non-department Training Unions are found in Church Training, the magazine for general officers.

Man: earth's deadliest peril

BY ROBERT J. HASTINGS
Editor, The Illinois Baptist

Frank K. Kelly recently wrote, "Man lives on a beautiful colored ball, traveling at high speed through enormous darkness toward the fires of countless suns."

But the "beautiful colored ball" which we call earth is in peril. Grave peril. Like Apollo 13 which limped back to earth with dangerously low levels of oxygen, fuel, and water, so that space-ship Earth is literally running out of room, food, air, and water for its burgeoning population, which is destined to leapfrog from the current 3½ billion souls to 7 billion by the year 2000, less than 30 years away.

Alarmist or realist? You be the judge, based on the following evidence, which can be multiplied endlessly:

One of the Great Lakes—Lake Erie—is already dead, the victim of acidic wastes from surrounding industry. Only sludge worms and a mutant of the carp can exist in its murky waters. This once beautiful lake—now only a septic tank—produced 75 millions pounds of fish in 1955. No one in his right mind would eat a Lake Erie fish today, if one could be found.

Sewage pollution in Raritan Bay, New Jersey, infected the clams, which in turn led to an epidemic of hepatitis, with the result that the clamming industry was closed down.

Not far from Tampa and St. Petersburg, fluorides from phosphate plants affect the bone structure of cattle so severely they cannot support themselves,

but sink to their knees.

The Gulf of Mexico, the dumping ground for two-thirds of the nation's waterborne waste, could become a dead sea, like Lake Erie, unless remedial action is taken. So predicts James M. Sharp, president of Gulf Universities Research Corporation.

Airline pilots report that whisky-brown miasmas, visible from 70 miles on all sides, shroud almost every U. S. city, including remote towns like Missoula in Montana's "big sky" country.

Almost every other day, school children in Los Angeles are forbidden to exercise lest they inhale too deeply.

Reid A. Bryson, a scientist at the University of Wisconsin, says "our grandchildren may never see a blue sky." A thickening shield of man-made dust is enclosing the earth, bouncing back the sun's rays, and dropping temperatures around the globe. The dustiest air, the noted meteorologist says, is billowing out of the deserts of northern India and Pakistan, where generations of intensive farming has de-vegetated the land.

In the early 1980s, air pollution combined with a temperature inversion will kill thousands in some U. S. city. For the first time, the car census in the U. S. passed the 100 million mark in 1969, and these cars pour 90 million tons of pollutants into the air each year, to say nothing of the noxious fumes from jet aircraft. (It is estimated that a four-engine jet at full takeoff throttle pro-

duces the per-minute equivalent pollution of 6,000 automobiles!)

Smog from Los Angeles, swept east by wind, is killing the majestic ponderosa pines in the San Bernardino National Forest, fully 80 miles away, at the rate of 3 per cent a year.

DDT, which is airborne throughout the world regardless of where used, accumulates in the fatty tissues of the human body. The DDT content in the milk of many nursing mothers is already two to six times the amount allowed in milk for commercial sale. A growing menace of DDT is cancer of the liver.

Respiratory ailments are multiplying at alarming rates, such as asthma, bronchitis, and lung cancer, with emphysema leading the way as the fastest growing cause of death in the U. S.

Two major causes

The ecological crisis has two major causes: man's technological skill, and man's desire to reproduce himself.

The industrial revolution has raised the standard of living, bringing untold luxury, convenience, and pleasure. But technology has given birth to effluence as well as affluence. When we upset the balance of nature, we must pay the price. We cannot endlessly blacktop more parking lots, clear more forests, strip more mines, blanket more land with highways, build more pollution-belching factories, and raise the heat level of rivers and streams.



A DUMP at a Central Arkansas town.

"Progress" means that to run our air-conditioners, we will strip-mine a Kentucky hillside, push the rock and slate into a nearby stream, and burn coal in a power plant whose smokestack contributes to a plume of smoke massive enough to cause cloud seeding and premature precipitation in Gulf clouds, which should be irrigating the wheat farms of Kansas.

The second cause is just too many people. Paul R. Ehrlich, population biology specialist at Stanford University, describes a grim future in his book, **The Population Bomb**. His thesis is that "Too many cars, too many factories, too much detergent, too much pesticide, multiplying contrails, inadequate sewage treatment plants, too little water, too much carbon dioxide—all can be traced easily to too many people."

Ehrlich compares runaway population to a cancer. "A cancer is an uncontrolled multiplication of cells; the population explosion is an uncontrolled multiplication of people," he says.

The Stanford University population expert sees only two alternatives: slow the birth rate or increase the death rate. Unless we find methods to control birth rates, Ehrlich says, the "death rate solution" will find us. He sees three of the apocalyptic horsemen as the ultimate "solution"—war, pestilence, and famine—unless we put a brake on runaway births.

On the CBS program, "60 Minutes," Harry Reasoner predicted that at the present rate of growth, every square foot of American will be used as a cemetery in the year 2470!

Public reaction

"The great question of the '70s is: Shall we surrender to our surroundings or shall we make our peace with nature and begin to make reparations for the damage we have done to our air, to our land to our water?" With these words in his January, 1970, State of the Union Message, President Richard M. Nixon set the stage for a massive "Teach-In" on Earth Day, April 22, when on college campuses across the nation, millions debated the question, "Can man survive?" Even the U. S. Congress recessed, since so many of its members were involved.

But for all the evidence that earth is truly a plundered planet, some have shown negative attitudes.

The Daughters of the American Revolution resolved that Earth Day was "subversive" and that reports of an environmental crisis were "distorted and exaggerated."

In a similar spirit, James L. Bentley state comptroller of Georgia and Republican candidate for governor in that state, sent out \$1,600 worth of telegrams at taxpayers' expense, pointing out that Earth Day fell suspiciously on Lenin's

birthday. (Campaign advisors later persuaded him to pick up the tab.)

Several newspapers also took note of the fact that April 22 was Lenin's birthday. The Richmond News-Leader said, "The date was not selected by chance. Here we have a classic example of how the Communists pervert idealism and worthwhile causes to their own purpose."

Several industrialists in Georgia, including Glenn Kimble, an official of the Union Camp paper mills in Savannah, have complained vigorously about "hysteria" over ecology. Kimble's plant is the largest of its kind in the world and one of Georgia's largest single sources of pollution, according to William K. Stevens in the New York Times.

By contrast, Sen. Gaylord A. Nelson (D. Wisc.) claims that "No administration has understood the size of the issue. It is much more important than space, weapons systems, or the money we're wasting in Vietnam."

What churchmen are saying

Where do church leaders stand on the issue of the environment? Do they feel the threat is real, that it is "hysteria," or that it is irrelevant to spiritual matters?

Sherwood Wirt, editor of Billy Graham's *Decision* magazine, says the evangelical churches have largely met the problem with silence. He warns that environmental pollution "is a social issue of the first magnitude. . . yet somehow the evangelical churches have not considered it their problem." Wirt believes that whether the Christian likes it or not, "he is bound in stewardship to take care of this earth until he gets a better one." As evidence, he quotes Numbers 35:34, ". . . defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel."

At the opening rally of his eight-day crusade in Dortmund, West Germany, in April of 1970, evangelist Billy Graham said the world seems to be moving toward suicide. "We are building gigantic armaments, pollution is destroying our water and air. . . Despite all technology, more people than ever are starving. . . Despite modern medicine, various new diseases are sweeping the world. All over the world there is a population explosion and all of these problems are besetting us at the same time."

At their 28th annual convention in Kansas City last April, the National Association of Evangelicals passed a resolution asking for "every legitimate effort to maintain balance in ecology, preservation of our resources, and avoidance of the cluttering of our natural beauty with the waste of society."

Dr. Cynthia Wedel, president of the National Council of Churches, has warned that "the church boldly proclaims that 'the earth is the Lord's and the fulness thereof,' but her actions give little credence to this affirmation."

At least one denomination—the United Church of Christ—has established an office in charge of ecology. Rev. John Moyer of New York City will head the office in the Board of Homeland Ministries. His goal is to make specific proposals on what churches can do nationally and locally to combat pollution.

In its general Conference in St. Louis last April, the United Methodist Church recognized the problem of population control and went on record as favoring legalized abortion, voluntary sterilizations, and the two-children family.

And at the 83rd assembly of the Christian Church (Disciples of Christ) in Ft. Worth last spring, Donald E. Moore of San Antonio labeled pollution as one of the nation's most pressing problems. He said it is not surprising that where "60 per cent of the taxed national wealth is expended on the weapons of death. . . the remaining 40 per cent is inefficient to maintain and improve the quality of life."

And speaking to the American Baptist Convention last May in Cincinnati, U. S. Circuit Court Judge Frank M. Coffin of Portland, Me., called for an "impartial international body" to regulate ecology on a global basis. He said all nations must find an alternate to spoilation in their development of natural resources.

Is the Bible to blame?

Strangely, some are quoting the Bible as a contributor to the spoilation of the environment. This is particularly true of Genesis 1:26, in which God says man is to have "dominion over the earth." Steven Schomberg of the University of Minnesota campus ministries, speaking at a university Earth Week teach-in, accused Judeo-Christian teaching of leading men to see themselves as superior to nature, with the earth created solely for their enjoyment and use.

Old Testament scholar Walter Brueggemann disputes this interpretation of Genesis 1:26. Brueggemann, who teaches at Eden Theological Seminary in Webster Groves, Mo., says that "to have dominion" clearly means "maintenance of order, i. e., control of the forces which injure and threaten." He does not visualize "dominion" as a license for tyranny or exploitation. "To subdue and have dominion is not a charter for abuse, but rather a command to order, maintain, protect and care for," he says.

The seminary professor cites such scriptures as Leviticus 24:43, 46, and 53 which warn the slave owner not to rule or have dominion with harshness. He sees in Ezekiel 34:4 the antithesis of harshness: "Strengthen the weak, heal the sick, bind up the crippled. Bring back the strayed, seek the lost. . ."

The Old Testament has much to say about personal cleanliness, sanitation and hygiene. For example, Leviticus 14:8-9 gives detailed instructions for washing and shaving after illness. Exo-

Man: earth's deadliest peril

(From page 13)

Gen. 29:14 tells how "the flesh of the bullock, and his skin, and his dung, shall thou burn with fire without the camp." Before God gave the Law on Mt. Sinai, he instructed the people to "wash their clothes" (Ex. 19:10). The blood of slain animals and fowl was to be covered "with dust" (Lev. 17:13).

To insure that their camps would be fit for God's presence, the Israelites were instructed to carry a trowel or paddle with them. "When you squat outside" the camp, orders Deut. 23:13 (NEB), "you shall scrape a hole. . . and cover your excrement."

When God finished Creation, he saw that "it was very good" (Gen. 1:31) and placed man in the garden "to dress it and to keep it" (Gen. 2:15). This does not mean that man is to act like a hog. He is to be a good steward of life's resources. And as Proverbs 13:22 predicts, "A good man leaveth an inheritance to his children's children." If man exploits the earth and pollutes the atmosphere, what inheritance will he have for his children, to say nothing of his grandchildren?

Will Job's prediction come true, that "the heavens are not clean in his sight" (Job 15:15)? Dirty skies are hardly a worthy inheritance for succeeding generations.

The land laws of Israel illustrate a basic principle of man's trusteeship of spaceship Earth. In Leviticus 25:1-23, God told the Jewish people to let the land rest every seventh year. (Any farmer knows how the land is depleted if planted over and over, year after year, with the same crop.) In addition, the land was to lie idle the 50th year, which was the Jubilee. In that year, all land was to revert to its original owners, and all slaves were to be freed. The price of land and of slaves was set on the basis of the years remaining until the Jubilee. Land bought the 40th year was much cheaper, e. g., than land bought the 4th year. In a sense, the land was leased for a period not to exceed 49 years.

"For the land is mine" is the way God expressed it in Leviticus 25:23. I do not know how rigidly the Jewish people observed this law in Old Testament times. I am not advocating a return to the Year of Jubilee. But this land is not ours forever. To exploit the soil, foul the air, or pollute the water is contrary to God's will, for this, too, is his.

If God numbers the hairs of every person (Matt. 10:30), this tells us of the exact inventory he keeps of earth's resources. God is not the author of waste, of destruction, of negligence. Jesus expected the fig tree to be productive (Matt. 21:19). He condemned the faithless steward who had no profit to show, but had buried his talent in the ground

(Matt. 25:25). After feeding the 5,000, Jesus asked his disciples to gather the fragments, which filled 12 baskets. Not only was this a lesson in conservation, but an anti-litter demonstration as well!

John may not have had environmental pollution in mind when he wrote his Revelation, but there is an eerie relevancy to 1970 in the words of Rev. 11:18, ". . . and shouldst destroy them which destroy the earth."

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein" (Psalms 24:1). Who can say that God is unconcerned with the care of what he has created? And if he is concerned, his children should also be concerned.

The new earth

The Environmental Teach-In Committee of the city of Milwaukee has prepared what they call "Ten Commandments of the New Earth." They are worth thinking about, but most of all, worth practicing. Here they are:

You shall live in harmony with all the earth and with every living thing.

You shall return to the earth all the organic treasures she freely gives you.

Do not put greed above duty, nor wealth above wonder.

Do not demand useless things or trade for unnecessary things.

Every man shall have his fair share of the earth and no more.

You shall fight to protect the earth; it is your home.

Be masters of technology and not its slaves.

You shall make beautiful and enduring whatever is to be made.

You shall keep faith with future generations and be wise guardians of their inheritance.

When all this is done, come together with all your brothers and sing the joy of earth.

Missionary notes

Miss Miriam Willis, Southern Baptist missionary, recently completed a short furlough and returned for a new assignment in Yemen (address: Box 404, Taiz, Yemen). A native of Little Rock, Ark., she was appointed by the Foreign Mission Board in 1943.



Inflation and the loss of cigarette advertising are combining to make the upcoming television season the shortest ever. The average series will have only 24 original shows, some will have as few as 22, while a few lucky series will run as long as 26 weeks before going into re-runs. This means that the season will run out sometime in March, the exact week depending on whether the networks pad the time by dropping in a special or two. (Louisville Courier-Journal, July 22, 1970)

There are about 1 million of them, counting the children, and their profile is as grim as their pay checks. Migrant farmworkers keep to the back roads, bouncing across county and state lines in tumbledown buses and cars, picking tomatoes and beans and pulling corn. It's hard, back-wrenching labor. The average annual income last year: \$891. It is less than they made four years ago when the U.S. Department of Agriculture reported an average migrant's income was \$1,046. Mexican-Americans, Negroes, Puerto Ricans and whites—they lead chaotic lives, but they keep on working, flitting from one dismal labor camp to another in a subculture of squalor and disease. Many congressional hearings have been held, but little has been accomplished. It is time, says Sen. Walter F. Mondale, D-Minn., to find out who is responsible. "Nothing will change until this rotten system is exposed and held accountable," Mondale says. His senate subcommittee on migratory labor will open hearings aimed, in the chairman's words, at "the powers, the pressures, the politics, and the special interest" that keep it going. Whatever their conduct, some of America's biggest corporations have substantial land holdings on which migrant workers are employed. Among them, according to the Project on Corporate Responsibility, are Coca-Cola (owners of Minute Maid), Penn. Central, Tenneco, the Atlantic Coastline Co., and U. S. Sugar. (Los Angeles Times-Washington Post Service, July 21, 1970)



CONCERN
COOPERATIVE
PROGRAM '70

Church role emphasized for the mentally retarded

GLORIETA, N. M.—Although there are more than 6,000,000 mentally retarded persons in the United States, fewer than 60,000 are being reached with a religious ministry by any denomination.

In a recent conference at Glorieta Baptist Assembly for workers with the mentally retarded, Mrs. Doris Monroe, consultant, Ministry to Exceptional Persons, Church Training department of the Southern Baptist Sunday School Board, said that 3.5 percent of the United States population is mentally retarded. In a church with 500 members, she estimates, there could be 10 to 15 mentally retarded family members to whom the church should minister.

"More than 85 percent of these people can be contributing members to society," said Mrs. Monroe.

The church is well equipped to help

with the social development, education and, sometimes, job training of mentally retarded persons, she said. The curriculum used in working with mentally retarded persons in the church varies with each individual, she said, and must be related to individual abilities, wishes and needs.

Curriculum materials from the Sunday School Board were discussed during the week-long conference. The first half of the materials to be used in work with the mentally retarded was published last October, Mrs. Monroe said, and the second half was to be available through the Baptist Book Stores as of Aug. 1. The materials provide suggestions for Bible study materials, activity, group sessions, day camps and other types of learning situations.

During the conference, workers had the opportunity to receive on-the-job

training with mentally retarded children. Seventeen children from Ranch of the Angels near Santa Fe, N. M., were brought to the assembly three mornings for special sessions. The children attend special classes at First Church, Dallas, while at the Kennedy Living Center and in the summer attend First Church of Santa Fe, while at the ranch.

Speaking of the possibilities for work with the mentally retarded in the church program, Mrs. Monroe said the "church might be the most understanding place" for the children to learn because "it is the best situation in which people can grow."

J. W. Pennell with finance firm

J. W. Pennell, a native Arkansan and a former director of missions for First Church, Fayetteville, was recently named Arkansas state director for Security Church Finance, Inc., of Houston, Tex. In addition to Arkansas, Mr. Pennell's district includes parts of Louisiana, Mississippi, Tennessee, and Oklahoma. The company is a charter member of the National Association of Church and Institutional Finance Organizations and Mr. Pennell is licensed by the Arkansas Securities Exchange Commission.



MR. PENNELL

Mr. Pennell resigned his position with the Fayetteville church in 1960 for a five-year period of service with the Home Mission Board of the Southern Baptist Convention, doing pioneer mission work in Colorado.

Mr. Pennell is a former pastor of Lynn Lane Church, Tulsa, and served for some time as a chaplain at Hillcrest Medical Center, Tulsa. He is a member of the College of Chaplains and the American Association of Pastoral Counselors and has an active affiliation with the Clinical Pastoral Education Association.

He is a graduate of the University of Arkansas, where he received the A.B. degree; from Southwestern Seminary, Ft. Worth, Tex., where he received the B.D. degree; and has done work toward the M.A. degree from the University of Colorado.

Mrs. Pennell, the former Sara Smith of Marshall, had two years of study at Arkansas Tech, Russellville, before transferring to the University of Arkansas, where she received the B.S.E. degree, with major in home economics.

The Pennells have three children, daughters Teresa, 8, and Tammie, 5, and a son, Danny, 3. They live at 21 Southern Oaks Drive, Little Rock.

Mr. Pennell will be available for preaching engagements.

ALL ABOUT ARKANSAS

DESOTO

STOPPED IN HOT SPRINGS TRAVELING THROUGH ARKANSAS IN 1541 HERNANDO DESOTO OBSERVED INDIANS BATHING IN THE THERMAL WATERS

LOST VALLEY

ARKANSAS' OWN "SHANGRI LA" ON THE FLOOR OF COB CAVE IN NEWTON COUNTY, CORN COBS HAVE BEEN FOUND REMAINING FROM INDIAN FEASTS OF CENTURIES AGO! THIS ENTIRE AREA WILL BE PRESERVED IN ITS PRESENT PRIMEVAL STATE.

A HUGE PINE TREE

IN ASHLEY COUNTY BETWEEN CROSSETT AND HAMBURG IS 250 YEARS OLD

FOR MORE INFORMATION ABOUT ARKANSAS, WRITE ARKANSAS STATE PARKS / RECREATION & TRAVEL COMMISSION - STATE CAPITOL, LITTLE ROCK 72201

Questions often asked about language missions

BY IRVIN DAWSON, Assistant Secretary
Language Missions Department, Home Mission Board

The purpose of Language Missions Week (Aug. 24-30) or Language Missions' Day (Aug. 30) on our denominational calendar is to call attention to the millions of language-culture persons in the United States and the responsibility of Southern Baptists to share with them the gospel of Jesus Christ. The following are some of the questions often asked about language missions.

1. What is meant by "language missions"?

Language missions is the witness and ministry of Southern Baptists among people in the United States who are characterized by their connection with a language other than English.

2. Are there very many language persons in the United States?

About one of every five persons in the United States is identified with a language-culture group other than English. In numbers, this is about 40 million people.

3. Since these people are living in the United States, why don't they learn English?

Many of them do. But the message of our Lord is a very personal message that should be communicated in the language that speaks to the heart, and that is usually one's native language. As expressed by Wycliff Translators, "no man has been effectively reached with the gospel until he has been reached in the language of his soul." For second and

third-generation language persons, English is often their native tongue and is the language used in working with them.

4. How are Southern Baptists providing a witness and ministry to language persons?

Some churches include language persons in their regular witness and ministry in a community. An increasing number of churches are doing so. The Home Mission Board, through its Department of Language Missions, has been given the responsibility of providing leadership in all areas of Southern Baptist life in the task of winning language people to Christ. This involves the appointment of missionary personnel to serve among language people. It also involves materials, clinics, conferences and communication relative to language missions. The work is always done in cooperation with state conventions, associations and churches.

5. Why are there so many language-culture persons in the United States?

There are many different reasons. The American Indians were here before Columbus discovered the "new world." The Spaniards explored and settled in the southwest before the Pilgrims landed at Plymouth Rock. Orientals were brought to America by enterprising seamen to work in the mines and on the railroads. Others have come to escape oppression, to seek better educational and job opportunities, to have better living conditions. Some have come

because they had relatives already here.

6. Why have separate language churches? Isn't this a form of segregation?

Every church will have characteristics that will appeal to certain people and not to others. It will use a language, provide programs, follow selected methods, et cetera, that fit the needs of the people it seeks to serve. Some will choose to attend and others will not. It is no more segregation to have a Spanish language-culture church than to have an English language-culture church. Of course, both should be open to all who choose to attend.

7. Are these language churches really Southern Baptist churches?

Absolutely. It is not the language used, nor the ethnic background, nor even the way services are conducted that make a church a "Southern Baptist" church. These language congregations accept the basic doctrines of the denomination and support missions through the Cooperative Program. They are as much Southern Baptist as are English-speaking churches.

8. Suppose a language person doesn't want to attend a language church?

He should be made to feel welcome in an English-speaking church, just like any other newcomer. Some persons of language-culture background have become assimilated into the dominant



ABOVE: Spanish-speaking Sunday School class in New Orleans. RIGHT: Indians at Taos, N. M.



American culture and feel more comfortable in an English-speaking church than they would in a language church. However, it should not be assumed that because a person speaks English he prefers an English-language church. Often cultural factors are more significant than the language.

9. Why don't language people help themselves? Why should we subsidize their churches?

Most financial help provided to language congregations is to assist in the pastor's salary, just as pastoral aid is provided for many congregations in pioneer areas. Every language congregation receiving assistance from the Home Mission Board is required to submit a plan for growth toward self-support and set a target date for becoming completely self-supporting. An annual report on progress toward self-support is required of each congregation. Most language congregations are providing part of their pastor's salary. Some are completely self-supporting.

10. If they pay their pastor's salary, shouldn't they call their own pastor? Why does the Home Mission Board appoint them?

They do call their own pastor. But he must be a person who meets the qualifications of the Home Mission Board and state convention, if he receives financial assistance. To do otherwise would be poor stewardship of Cooperative Program funds. Some language missionaries are appointed to provide leadership in a region rather than serve as pastors.

11. What is the future of language missions? Won't the people be absorbed into the American "melting pot"?

Not if past history is any indication. America has never really been a "melt-

Problems of the Christian life

Divorce and sin

By T. B. MASTON

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

A proper understanding of the Biblical conception of marriage and the home on the one hand, and of sin on the other hand, will convince some that sin is involved in every divorce.

The Bible clearly reveals that God's original purpose and his ultimate ideal for the home was and is the union of one man and one woman as husband and wife for life.

On the other hand, a word for sin in the Old Testament and a comparable one in the New Testament that are both particularly significant for our purpose mean "to miss the mark." Any time an individual or a God-ordained institution misses the mark that God has set, it is sin.

Since God's mark or purpose for the home was and is the lifetime union of husband and wife, divorce on any grounds involves sin. In addition, there are sins of various kinds that may contribute to the sin of divorce.

Pastors and other marriage counselors know when a divorce has occurred or is threatened that, with rare exceptions, both husband and wife must share in the responsibility for the divorce. There is seldom if ever a completely innocent party in a conflict that leads to

ing pot." Ethnic groups have retained their identity, culture, customs and to some extent their language. And the trend today seems to be toward retaining and strengthening these cultural characteristics and doing so with pride.

12. Isn't this likely to create a polarization that could be harmful to the unity of our nation?

The polarization already exists. It will be harmful if one group infringes on the rights of others, or if one group condemns as wrong those who are different from them. But one of the privileges of America is for all persons to be free to be themselves. There can be unity in the midst of diversity, if we are united in our support of the basic principles that make America truly the "land of the free." This is also true in our Christian faith. Sin and lostness are the same for all people. Jesus is the way, the truth and the life for all people. If we are united on the basics of our faith, there is room for diversity in how that faith is expressed. The proclamation of the gospel among language-cultural persons may well be our most significant contribution to a united America—an America unified on the foundation of spiritual truth.

divorce. Most of the responsibility may be on one side or the other, but both have sinned and come short of the purposes of God—they have "missed the mark."

Either husband or wife may sin simply by not being willing to make adjustments, by being unwilling to work as hard as he or she should to make the marriage succeed. In other words, the husband and wife should be reminded that there are sins of omission as well as commission.

Also, one or both partners may sin by refusing to acknowledge his or her responsibility for the failure of their marriage. It is a sin to shift to others the responsibility that properly belongs to us.

Closely akin to the preceding is the fact that repentance and forgiveness are essential in any mutually satisfying human relations. There is no relation where these are more important than in the home. Insofar as a lack of either or both of these has been a factor in the divorce, sin is involved.

It is possible that so much emphasis has been given to adultery as a factor in divorce that some couples may think of it as the only sin that is involved in a divorce. Let us repeat that divorce itself is a sin and that sins of varying degrees of seriousness may be contributing factors to the sin of divorce.

One other word needs to be said about sin and divorce. The sin of divorce and the sins that contribute to divorce are not unpardonable sins. This sin and these sins, like other sins, can be forgiven. God can and wants to forgive every sin, including the sin of divorce. The latter is true regardless of the reason for the divorce.

If men and women who have been divorced are to have the Father's forgiveness they must seek it. One factor in seeking God's forgiveness is genuine repentance for sins that have been factors in the divorce and repentance for the divorce itself. The forgiveness that is available from God if one will genuinely repent must be appropriated.

Entirely too many Christian men and women seemingly do not believe that God has forgiven them when the basic problem is that they have not forgiven themselves. And there is no forgiveness of self without a prior acknowledgment of guilt.

The cover



The divine call of the ministry

WAYNE E. WARD
Professor of Theology
Southern Baptist Seminary

One of the most important characteristics of Baptists, and some others in the Free Church tradition, is their great emphasis upon the necessity for a divine call to the ministry. This grows out of the basic doctrine of personal relationship to God, and it is expressed in the recognition of the divine call by the congregation when it ordains a man to the ministry.

Never was this emphasis more needed than it is today. Few things have contributed to the deadening hand of institutionalism in our churches like the "professional" view of the ministry. It is important to train ministers in ways that are fully comparable to the academic and practical training of lawyers and doctors, but it is important to remember that such training can be effective only if God has called and empowered the minister by his Holy Spirit.

In much of Christendom, the ministry is self-perpetuating. It is an office, preserved by a supposedly unbroken historic succession, existing alongside, or even independent of, the congregation. It is popular today to view the ministry as a profession, like law or medicine, in which a man may try his hand for a while to see if he likes it.

One reason that there is a declining response of young men to the calling of the ministry today is that there is less emphasis by the ministers themselves upon their own experience of a divine call. Personal gifts, degrees, or social acceptability are often stressed more than the most important characteristic of all—the deep and abiding conviction that God has called one to serve as a minister of Christ in the church and in the world.

Baptists have always put so much emphasis upon the laymen that there has never been a very exalted official concept of the ministry. All of the functions of the ministry have been and are performed by other members of the congregation: baptism, the Lord's Supper, preaching, or any other. This is a valid New Testament emphasis, and it is encouraging to note that many other Christian groups are beginning to discover the laity.

How can young men and women respond to the calling of God to be pastors, missionaries, church musicians, educators, or any other ministry, if they do not hear divine calling emphasized in our churches? Though God alone can do the calling, we must "call out the called" in obedience to his command and train them for their mission in the world.

However, at the same time, Baptists have always recognized and highly valued the special gifts of the Spirit—pastors, evangelists, teachers, and others. In setting particular persons apart for various ministries in the church, Baptists have insisted upon two things: evidence of a specific experience of divine calling to that ministry by the individual Christian, and confirmation of that gift by the congregation of which the person is a member.

It is important to remember that this calling is related to the congregation. "Lone Ranger-type" preachers are running all over the earth, and some of them are answerable to nobody—not even God.

but the complainant can tell when the computer has made a mistake, whereupon he should immediately notify the firm.

For the discipline and responsibility of the ministry it is important to keep the congregational principle working. The congregation which ordains a man to the ministry should exercise the most responsible concern for him throughout his ministry. It should pray for him, keep in touch with him, and make sure that its witness to his spiritual gift of ministry is current. If moral collapse disqualifies him for the ministry, the congregation should revoke his ordination.

The BBB suggests that individuals take up their complaints with the responsible advertiser in order to give him a reasonable chance to adjust the matter before writing to the Bureau. If, however, the company does not cooperate in settling the matter, the BBB stands ready to assist you with your problems.

We have often criticized congregations for taking new converts, "dipping them and dropping them." They do even worse when they ordain them and drop them—in some cases to work havoc in the churches for a lifetime of completely irresponsible and undisciplined charlatanism.

And always remember to check first with the BBB BEFORE doing business with an unknown company. You may save yourself a lot of trouble and delay. The toll-free WATS line, available for your inquiries and complaints, for those outside Little Rock, is 1-800-482-8448. For those in the Little Rock area, the number to call is 374-6391.

A minister's divine call to the ministry does not make him independent of the church which ordained him or the church which he serves. He is the servant of Christ for both—and for all the churches, and the world.



Mail-order companies

Hundreds of thousands or even millions of orders for an infinite variety of merchandise go through the mails. It is small wonder, then, that complaints from people who have ordered merchandise, but have not received it, or who have received defective merchandise, account for a large share of the complaints filed with the Better Business Bureau.

The great majority of mail-order companies are legitimate and honest, although a few are not. An analysis of complaints received by the BBB indicates that the complainants are at fault in many cases. A surprising number indicate that individuals do not put their names on the orders and some do not supply addresses. Some expect more than the advertisements state and they write too soon to complain. At least three to four weeks should be allowed for shipment before an individual complains to the company.

Persons should make their payment by check or money order and not send cash, so that there will be proof that the company was paid. These payments are usually cashed several weeks before mailing out the merchandise in order to minimize loss or theft.

Out-of-stock merchandise resulting in long delays and defective merchandise account for many complaints. Most mail-order firms receive the items pre-packed by the manufacturer and send it along to the customers. Consumers who receive defective items should return the merchandise with a letter of explanation attached to the package. Otherwise, the letter and the package may go to different departments and cause confusion. The letter should include the customer's full name and address; name or brief description of the merchandise; nature of complaint; date of order; amount paid, if any form of payment; receipt, order, invoice or account number. The letter and package should be sent by insured mail, and never by C.O.D.

A fair number of complaints are caused by problems presented by computers, particularly by firms which have only recently adopted this method of doing business. In most cases, no one

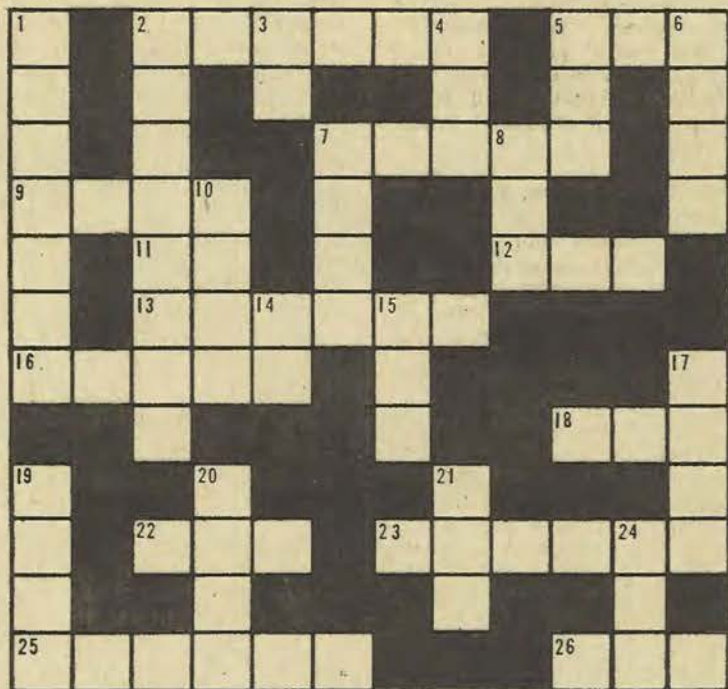
Crossword puzzle

Strange

lizards

By B. W. TAYLOR

By THELMA C. CARTER



Across

2. Timothy was a worker with and a _____ of Paul.
5. _____ is a short name for Thomas.
7. You may call your good friend a _____.
9. A boy sometimes feeds his pony _____.
11. _____ is an exclamation of surprise.
12. The greatest friend we have is _____.
13. Something beautiful that God makes is a _____.
16. Our early years of life through our teens are called _____.
18. The initials for the country in which we live are _____.
22. Paul thought of Timothy as his _____.
23. _____ was cast into the lions' den.
25. Paul was in _____ when he wrote some of his letters.
26. Jesus died that we might be saved from _____.

Down

1. _____, a friend of Paul, was reared by his mother and grandmother.
2. We should be _____ to our church.
3. We ask God to come _____ to our hearts.
4. Another name for your father is _____.
5. A child will play with a _____.
6. _____ was the mother of Jesus.
7. In March the wind is likely to _____.
8. Some say that a boy's best friend is his _____.
10. The Bible says we are the _____ of the earth.
14. When admiring something, you may _____ and ah.
15. At the Last Supper Jesus said, "Take this bread and _____."
17. _____ was Timothy's friend and teacher.
19. Timothy went on at least one _____ with Paul.
20. _____ was Timothy's grandmother.
21. A short name for Samuel is _____.
24. A chief priest of the Old Testament was _____.

ANSWERS: Across: 2. friend, 5. Tom, 7. buddy, 9. oats, 11. ha, 12. God, 13. flower, 16. youth, 18. U.S.A., 22. son, 23. Daniel, 25. prison, 26. sin. Down: 1. Timothy, 2. faithful, 3. in, 4. dad, 5. toy, 6. Mary, 7. blow, 8. dog, 10. salt, 14. oh, 15. eat, 17. Paul, 19. trip, 20. Lois, 21. Sam, 24. Eli

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Have you ever seen a tiny lizard dart under a rock or a sand lizard burrow into the sand? Perhaps you have seen a chameleon lizard that has the ability to change its color? If you have watched any of these, you know how quickly they move and what strange-looking creatures they are.

Imagine a lizard ten feet in length. Usually we associate one of that size with fairy tales. Yet some living on the Pacific islands of Komodo and Flores grow ten feet and more in length. These so-called dragon lizards of the East Indies have big bulky bodies. They are able to fight any animal that attacks them.

The colorful frilled lizards of Australia have a greenish-brown frilled collar of skin about their shoulders. They are big creatures with powerful, whiplike tails. When running, these lizards raise themselves on their back legs and move forward with unbelievable speed. They can be likened to submarines moving on the ground.

The huge lizard known as the Nile monitor is a fierce creature. It hides in burrows on the banks of streams near the Nile River in Egypt. Although lizards live near rivers and streams, they are not thoroughly water animals.

Among the strangest members of this family are flying lizards. They are beautifully colored and in flight resemble gaily colored butterflies. Like flying squirrels, they have folds of skin along the sides of the body which function as wings.

Lizards are among the most fascinating of the wild creatures in our natural world. They belong to the reptile family. Yet they differ from others in this classification. Unlike turtles and tortoises, they do not have a bony, arching shield covering their bodies. Most lizards differ from snakes in that they have legs. Some, however, have no limbs and look much like snakes.

There are about 2,500 different species. They are found in almost every region in the world except near the North and South Poles, where the subsoil is frozen throughout the year. The greatest number and different kinds are found in the warm tropics near the equator.

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The bookshelf

Two new books for Ages 10 and up (Grade 5 and up) have recently been issued by Prentice Hall (1969) in the company's "Hall of Fame Books" series: **John Adams, Reluctant Patriot of the Revolution**, By Leonard Falkner, and **James Monroe, Hero of American Diplomacy**, by Noel B. Gerson. The books sell for \$4.50 each.

John Adams stood for what he regarded as right, even when such a stand was unpopular. He almost won himself a traitor's label by volunteering to defend British soldiers accused of causing the Boston Massacre of 1770. This signer of the Declaration of Independence felt that justice was the right of every man—even including one's enemies.

A protege and friend of Thomas Jefferson, James Monroe grew up in pre-Revolutionary Virginia, believing it to be the "best of all possible worlds." As a teenager, he left the study of law at William and Mary College to fight with distinction for the American colonies in the Revolution. Elected President of the United States in 1816 and re-elected in 1820, one of his lasting accomplishments was the enunciation of the Monroe Doctrine, still the basis of the foreign policy of the United States.

At Your Age, Miss Russell?, by Lydia Heermann, Zondervan, 1970, \$3.50

This is the story of Paula Russell and how her Christian experience stood her in good stead when the man she loved married somebody else.

Our Children Are Our Best Friends, by Mark W. Lee, Zondervan, 1970, \$4.95

Searching the Scriptures for couples to illustrate both the best and the worst in the marriage relationship, the author presents the ideal in Christian marriage, in contrast with the deterioration of marriage in contemporary life.

Heartbeats Emerging from Encounters in Prayer, by John M. Drescher, Zondervan, 1970, \$3.50

This book of prayer-poems is "meant to be primarily personal," writes the author. The poems are introspective, dealing with attitudes and the inner life. They should be of special value for devotional meditation.

The Gospel According to John XIII-XXI, translated and with introduction and notes by Raymond E. Brown, professor of New Testament at St. Mary's

Seminary, Baltimore, Md., Doubleday, 1970, \$8

This is Volume 29A in the **Anchor Bible**, a new translation in fifty volumes, each with an introduction and notes. In this volume Dr. Brown continues and concludes his study of the Gospel begun in Volume 29 (John I-XII). He investigates both the composition of the Gospel text and its meaning.

Missionary notes

Rev. and Mrs. J. Wayne Fuller, Southern Baptist missionaries, have left Jordan because of troubled conditions and gone to Lebanon (address: Box 2026, Beirut, Lebanon). Fuller, a native of Minnesota, was born in Remer; he lived there and in Walker while growing up. Mrs. Fuller is the former Frances Anderson of Wynne, Ark. They were appointed by the Foreign Mission Board in 1963.



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Judgment and promise

BY VESTER WOLBER, TH.D.
Religion Department, Ouachita University

International
Aug. 9, 1970
Genesis 6:5-14; 7:15
9:8-13
2 Peter 2:4-10

The lesson plans for this week call for a quick study of the blood as an expression of God's displeasure with an ancient society and a careful study of God's covenant with Noah as an indication of his merciful attitude toward weak and sinful humanity.

Sin and judgment (Gen. 6:5-7)

The Bible portrays man as the victim of an evil agent known as sin, which has invaded him and degraded his personality. This passage sees the ancient man as one possessed by his wickedness, so that his thoughts are always evil. The explanation of his wicked deeds is to be found in his evil thoughts, and the source of his evil thoughts was his evil heart.

The heart in the Old Testament was considered the control center of a man's being. It included what we call the mind—the center and source of intelligence—and the seat of the will. When a person's thoughts and deeds are corrupt it is because his heart is corrupt; and in Noah's day the corrupt hearts of man generated evil thoughts and wicked deeds continually.

God grieved over the sorry plight of his creative masterpiece. The expression of his sorrow and grief convey the idea of divine suffering similar to the suffering of parents when their children misuse their abilities. As an act of judgment upon that perverted generation God sent the flood to destroy them.

The ark and the flood (6:13, 14; 7:1-5; 2 Peter 2:4-9)

"But Noah found favor in the eyes of the Lord." Therefore, God made special provision for the preservation of him and his family: he instructed him to build an ark in which they might ride out the storm.

Although the language indicates that the flood covered the entire earth, some reliable scholars have found good reasons for understanding the expressions as phenomenal, everyday language such as people use today, and have concluded that the flood was confined to the Tigris-Euphrates valley where the original human families were concentrated.

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The important matter, however, is not whether the flood was universal or local. Two facts stand out: (1) God sent the flood as a sovereign act of judgment upon wayward humanity, and (2) God prepared the ark as a gracious act of mercy toward Noah and his descendants. Even the flood might be viewed as a merciful act in arresting the flood of evil to prevent it from passing on to future generations.

Noah led his family into the ark where they and the animals floated safely on the rising waters until the rain subsided and the waters receded.

The flood phenomenon is described as the product of natural forces: God sent an earthquake or some volcanic eruption, to break up the "fountains of the deep," and sent rain for 40 days.

Peter (2Peter 2:1-10) warned against false prophets who in greed exploit with false words. "From of old," he says, "their condemnation has not been idle, and their destruction has not been asleep." In a long sentence he declares that since God did not spare angels when they sinned; did not spare the ancient sinful world, but preserved Noah and his family; did not spare Sodom and Gomorrah, but spared Lot; God knows how (1) to rescue the godly and (2) "to keep the unrighteous under punishment until the day of judgment."

The thrust of Peter's statement is as he stated in his next chapter: "The Lord is not slow in keeping his promises but is forbearing, not wishing that any perish but that all might come to repentance." God does not rush into judgment with flailing arms; but he does judge; and when a society becomes morally obstinate, his judgment is sometimes most severe.

A new covenant (Gen. 9:1-13)

In the original covenant with Adam there were no moral prohibitions other than the directive which forbade him to eat of a specified tree. In the second covenant, the one with Noah, (1) he is

forbidden to eat the blood of animals, and (2) he is forbidden to take the life of other men. The former prohibition later appeared in the cultic laws of Israel and the second one later appeared in the moral laws of God—the Decalogue.

For God's part of the covenant he promised, "I will never again curse the ground because of man. . . neither will ever again destroy every living creature as I have done" (8:21). He said, "Never again shall all flesh be cut off by the waters of a flood."

As a token of his promise he sent the rainbow in the cloud as a perpetual reminder that he has made such a covenant with the human race. This was God's first giant step in the direction of restrained judgment in dealing with moral evil. When he called Abram, the Lord sent him and his descendants back into an evil society as a positive force for righteousness. He made Israel an issue in the world and thereafter judged their enemies and blessed their friends (12:1-4). In the new covenant as foretold by Jeremiah and Ezekiel the individual and not the nation was made the basic unit in God's ultimate dealings with the human race (Jer. 31; Ezi. 33).

But whether he is dealing with a nation, a city, or a racial group, God gives a large measure of freedom, freedom plus responsibility—the two prerequisites for human development.

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Israel's failure

BY L. H. COLEMAN, TH.D., PASTOR
IMMANUEL CHURCH, PINE BLUFF

Life and Work
Aug. 9, 1970
Isaiah 1:1-9; 5:1-7

This lesson concludes the study in Unit One for the quarter dealing with "Israel, Chosen for Mission." Today's lesson emphasizes the sad truth that Israel as a nation failed to become what God expected. Israel failed as a light to all the nations.

Israel's greatest contribution was the giving to the world the Messiah, Jesus. Jesus practiced the Jewish beliefs as a lad and declared in his adulthood that he did not come to destroy the Jewish law but to fulfill it (Matt. 5:17). He built upon Old Testament theology, yet transcended it and provided new depth and meaning to familiar truths.

As we examine Israel's failure we should take a good look into the mirror of self-examination today. Have we failed in our mission and purpose as Christians? To a great extent we have.

As a nation have we failed? Definitely so. When we sing "God, Bless America" are we almost blasphemous? Are we asking God to bless drunken America? Gambling America? Dope-ridden America? Lawless America? Sinful America? Which America are we asking God to bless? We need national repentance. Let it begin with each of us.

The point of the passage

Notice the central truth of the passages: the nation of Israel failed to perform the mission and purpose given to it by God. In chapter 1, Israel lamented the fact that Israel did not know God and had despised the Holy One. Isaiah then described the pitiful condition of a nation almost totally corrupt—but with a few survivors (remnant). In Chapter 5 the great prophet then used the parable of the vineyard to illustrate Israel's failure to perform its assigned mission. Finally, he described the fate to befall the house of Israel.

Has the church today failed in its mission? Perhaps we would do well in our classes Sunday to discuss the mission of the church in today's world.

The fact and fate of Israel's failure (Isa. 1:1-9)

Isaiah stated clearly his case in the first chapter: Israel had failed in its mission. Please reread the indictment in verses 2-4. How lovingly, yet how stern-

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

ly, God spoke through his prophet. His lament included the fact that the people of Israel "despised the Holy One of Israel" (v. 4, ASV). The ox and the ass were mentioned to denote that even they knew their owner's and providers. In contrast, Israel did not seem to know and they understood not.

Please keep in mind that because of Israel's sins and shortcomings God had no other alternative other than to pronounce judgment. God was greatly grieved and vexed because Israel was to have been a holy nation, set apart and dedicated to God.

Israel had failed her God. The people walked in the direction of wrong and had gone the route of apostasy. They had sinned deliberately.

God was holy and demanded that his people be like him. Instead, the people had mocked God. How unthinkable!

Verses 5 and 6 picture the moral corruption of the nation. "No spot is well" was the prophet's diagnosis. The nation stood with spiritually bruised wounds—a picture of pathetic putrefaction. What a dreadful sight! Israel had mocked God; therefore, she must pay for her sins. See Galatians 6:7, 8.

The prophet gave a description of the forlorn City of Jerusalem. Once beautiful and beckoning she would become besieged, battered and desolate.

What an expensive price to pay for national sin and rebellion toward God!

The parable of the vineyard (Isa. 5:1-7)

This unique passage is divided into two parts: Verses 1-4 and 5-7. Part one describes the favorable conditions of the planting of the vineyard and the disappointing results. The prophet challenged his hearers to assess the situation and then see where the failing was. Part two pictures the vineyard's destruction and the parable's interpretation. The vineyard mentioned in the parable referred to Israel and the plants were the people of Israel. Bad fruits came. God expected good and productive fruit. Hence, God destroyed the vineyard.

God had high hopes for the nation of Israel. God was like a person who carefully had planted a vineyard. Israel had been the benefactor of God. God expected the people to return this love. Israel had been uniquely blessed of God. Yet the nation had failed this wonderful trust. The people had done evil in the sight of the Lord. Therefore, they would be cast out and likened unto a vineyard which had been torn asunder by animals. The place would become an unsightly waste.

Thus, the expected tasty grapes of the vineyard had turned into wild grapes, totally different from what God expected. The nation stood under condemnation, having gone the route of reaping what they had sown. The nation had rebelled against so great love.

Conclusion

Christians today stand before God in the same manner as did the children of Israel in Isaiah's time. Our mission as Christians today is to bear the glorious good news of God's great salvation to all men everywhere. We are to bear and share God's saving grace.

*More love to Thee, O Christ,
More love to thee!
Hear thou the prayer I make
On bended knee;
This is my earnest plea:
More love, O Christ, to Thee!
More love to Thee!
More love to Thee!*

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A Smile or Two



"Must you bring your work home from the office every night, Hubert?"

Attendance Report

July 26, 1970

Church	Sunday School	Training Union	Ch. Adds.
Alicia	56	39	
Arkadelphia, Shiloh	21	18	
Banner, Mt. Zion	35		
Berryville			
First	147	65	
Freeman Heights	113	27	
Rock Springs	66	48	
Bonneville, First	259	226	2
Camden, First	379	157	
Cherokee Village	68	22	
Crossett			
First	483	146	1
Mt. Olive	210	115	
Dumas, First	208	51	
El Dorado			
Caledonia	52	42	3
Philadelphia	30	26	
Ft. Smith			
Haven Heights	270	137	2
First	1,110	299	2
Gentry, First	157	51	
Greenwood, First	271	79	
Hampton, First	131	47	
Harrison, Eagle Heights	202	47	
Helena, First	209	71	2
Hope, First	428	132	
Hot Springs, Piney	158	45	
Jacksonville			
Bayou Meto	104	69	2
First	344	81	4
Marshall Road	286	132	16
Jonesboro			
Central	448	126	7
Nettleton	288	79	
Lake Hamilton	113	44	1
Little Rock			
Geyer Springs	539	219	
Life Line	491	168	
Rosedale	182	72	1
Magnolia, Central	557	215	1
Marked Tree, First	135	48	1
Monroe	52	12	
Monticello, Second	196	94	2
North Little Rock			
Baring Cross	539	167	2
Southside Chapel	27	26	
Calvary	325	125	2
Central	217	77	
Forty-Seventh St.	158	54	
Highway	143	55	
Levy	394	72	
Park Hill	645	124	2
Sixteenth St.	48	38	
Paragould, East Side	302	132	5
Paris, First	340	94	
Pine Bluff			
Pine Bluff			
Centennial	163	94	
East Side	157	121	10
First	615	118	2
Green Meadows	61	21	
South Side	582	149	
Tucker Mission	14	7	
Oppelo Mission	36	24	
Springdale			
Berry St.	86	39	1
First	438	6	6
St. Charles	75	42	12
Van Buren			
First	390	150	
Jesse Turner Mission	30		
Vandervoort, First	52	20	
Walnut Ridge, First	236	73	
Chapel	35		
Warren			
Immanuel	201	71	
Westside	69	26	

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A dream of America

I dreamed I was in America,
 Land of beautiful plains, forests and hills;
 Rivers of sparkling waters
 Gathered from spring-fed rills.
 I heard the sound of a woodsman's axe,
 The crash as a tree came down;
 I saw a pioneer's cabin,
 Smelled the fresh-turned ground.
 I listened to the clacking of the wagon wheels
 As they crossed the western plain
 To later feed a hungry world
 From fields of golden grain.
 There: A great people with a will to do—
 Eager, ambitious, in accord—
 They had no fear of the devil,
 Trusted only in their Lord.

I slumbered in peace for a while,
 Pleased with the things I saw:
 A growing nation born of faith,
 Nurtured by respect of God's law.

I awoke with a start, to a resonant sound,
 No harmony filled the air;
 Affluence was the lyric of song,
 The meter was one of despair.
 I winced as the wheels of progress
 Gained momentum year by year,
 While the skys above grew opaque
 And the stars no longer showed clear.
 I rolled and tossed, I couldn't sleep,
 My dream revived a yearning;
 But with God and Nature as They are,
 Time would never be returning.
 Man, by nature, must always change,
 Only the strong have stood the test:
 By virtue in God's Holiness
 Will America be always blessed.

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In the world of religion

Leadership needed in drive on drugs

FLORHAM PARK, N. J. (EP)—“Compelling” and “charismatic” national leadership is the missing factor in current efforts to lure young people away from the drug scene, according to Donald B. Louria.

The chairman of the department of public health and preventive medicine, New Jersey College of Medicine and Dentistry, cited Earth Day as an example of the lack of leadership.

Calling Earth Day “the most encouraging thing” that has happened on the drug scene, Dr. Lourie observed that it “came and went without a single national leader speaking out.”

“I’m not knocking the President,” he added, “but certain past Presidents would have taken to television to say, ‘This is great. Keep it up.’”

Dr. Louria estimated that between 25 and 35 percent of New Jersey’s high school students are using drugs. He said that they turn to them because they think drugs will help them avoid anxiety and boredom and cope with unhappy family situations.

Prays God’s help on tax bill

SACRAMENTO, Calif. (EP)—Someone in the state houses of this California capital is looking out for beleaguered taxpayers.

He is the Rev. Robert Romeis, Senate chaplain. As the upper house neared debate on Gov. Reagan’s tax revision bill, the chaplain prayed: “Almighty God, we have been told that two things are certain—death and taxes. It doesn’t seem that the Senate of California can do much about the former, but we do ask that Thou wouldst give the senators guidance as they determine how heavy should be the burden of taxation upon the people of our fair state.”

Assemblies of God in S.S. extension

SPRINGFIELD, Mo. (EP)—Some 31,000 people, unable for one reason or another to attend Sunday School, are enrolled in extension departments of Assemblies of God Sunday Schools, according to denominational headquarters here.

Aug. 2 was observed as Extension Sunday, when a special effort was made to have as many of the extension members actually present in the Sunday Schools as possible.

The affair is an annual event among the more than 9,000 Assemblies of God Sunday Schools.

Sees drug addiction as threat to civilization

CONVENT STATION, N. J. (EP)—A federal drug expert warned here that unless the staggering rate of drug abuse in America is checked, “Western civilization as we know it will cease in three decades.”

Michael J. Costello, a special agent in the Bureau of Narcotics and Dangerous Drugs, Department of Justice, addressed the Institute on Drug Dependence and Abuse, sponsored by the College of Saint Elizabeth.

“We have a brain drain in this country, but it is not alcoholism, sex, communism or other exploitation—it is primarily drug abuse,” Mr. Costello told 250 parents and educators.

He noted that drug abuse is making such severe inroads in modern society that President Nixon recently placed

the problem second only to the Southeast Asian war in his concern.

“What will happen to this country when drug addicted youths assume the jobs of teachers, lawyers, clergymen, doctors and others?” Mr. Costello asked. He said it is “impossible to count the numbers of addicts—they are like the fish in the sea.”

The federal agent warned that “this country is drowning in amphetamines and barbiturates.” The family medicine cabinet has become a source of supply of the latter for young drug abusers, he said.

Efforts to enact laws to control the production and “loose prescription” of amphetamines and barbiturates, as well as the sale of codeine cough syrups have met with heavy resistance from the drug industry, Mr. Costello said.

‘Hello Daily’ project new aid for the poor

DETROIT (EP)—“Hello Daily” is a new service for elderly people in Detroit who are alone.

This is being done in Detroit’s inner city at St. Cyprian’s Episcopal church, an almost totally black congregation.

“Hello Daily” works this way: An elderly person living alone who wants someone to check with him daily leaves his name, phone number and address with St. Cyprian’s Church.

A volunteer from the church arranges with the person on the times he will call each day. When there is no answer, the volunteer tries again in 30 minutes. If there’s still no answer, someone drives out to check in person.

It is a free program, available to anyone in the Detroit community, says Canon Malcolm G. Dade, rector of St. Cyprian’s.

“We’ll call people, and say ‘Hello, and what can we do for you?’” said Dade.

Says Vatican wealth ‘too great to hide’

WASHINGTON, D. C. (EP)—An official Vatican newspaper’s disclaimer of great Vatican wealth has been termed interesting but inaccurate, by C. Stanley Lowell, associate director of Americans United for Separation of Church and State.

“The statement of Pope Paul VI that the Vatican has assets of a mere \$128 million and that the church is really quite poor, are interesting in view of the Pope’s recent statement that the church must ‘have the appearance of poverty,’” Lowell said.

Lowell charged that the denial of wealth is accompanied by no financial report. He said the Roman Catholic Church in the U. S., like its Vatican counterpart, has never published an audit of its income and resources.

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