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Arkansas Baptist Newsmagazine

7-2-1970

July 2, 1970

Arkansas Baptist State Convention

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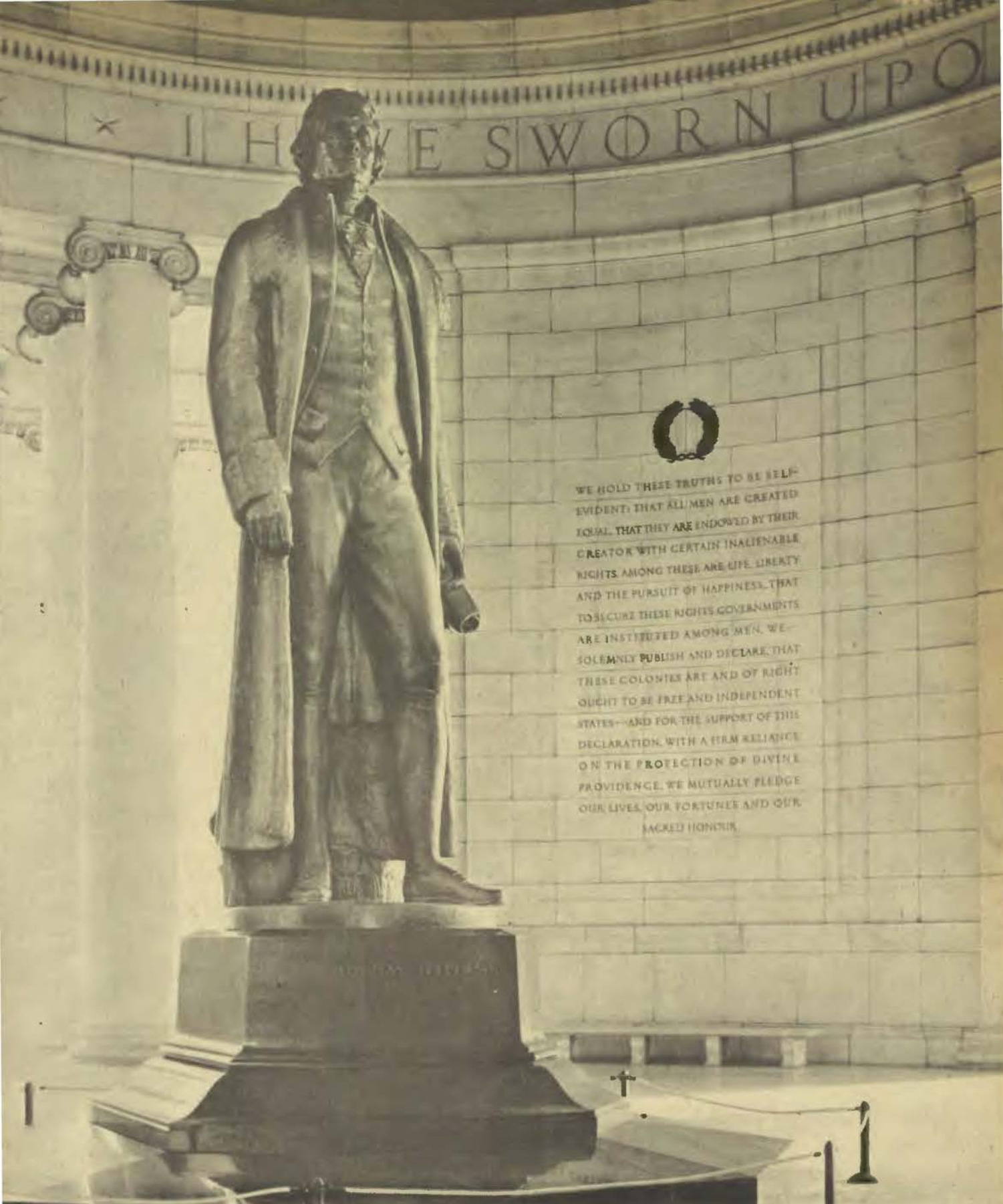
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I HAVE SWORN UPON

O

WE HOLD THESE TRUTHS TO BE SELF-EVIDENT; THAT ALL MEN ARE CREATED EQUAL, THAT THEY ARE ENDOWED BY THEIR CREATOR WITH CERTAIN INALIENABLE RIGHTS, AMONG THESE ARE LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS, THAT TO SECURE THESE RIGHTS GOVERNMENTS ARE INSTITUTED AMONG MEN, WE SOLEMNLY PUBLISH AND DECLARE, THAT THESE COLONIES ARE AND OF RIGHT OUGHT TO BE FREE AND INDEPENDENT STATES—AND FOR THE SUPPORT OF THIS DECLARATION, WITH A FIRM RELIANCE ON THE PROTECTION OF DIVINE PROVIDENCE, WE MUTUALLY PLEDGE OUR LIVES, OUR FORTUNES AND OUR SACRED HONOUR.

Arkansas Baptist

newsmagazine

July 2, 1970

'Is this for the best?'

Soon after the dam had been completed across the Arkansas River at Dardanelle, Deacon Ezra Petray of London and I stood looking out upon the waters of newly formed Lake Dardanelle.

It was a beautiful day and a gentle breeze rippled the clear, blue waters that now stretched for miles, to the very foot of even bluer Mt. Nebo.

"Do you think this is really for the best?" asked Ez.

"Huh?" I replied, wondering if I had really heard what I had heard.

"Do you think all of this river development is for the best?" he repeated.

I burst out laughing. With that \$82 million dam finally completed and water all over everything, it was a fine time to be asking such a question:

"Sure, sure!" I replied. "Think of what this development will mean for recreation. Think of the great attraction for tourists. And what a boon this will be for our economy!"

Ezra did not reply. But his countenance continued cloudy. I thought he might be grieving for the fertile acres of the London bottoms which he and I had helped to cultivate in years past. For now the water was 40 feet deep where we had grown bumper crops of cotton, corn, alfalfa, etc. And the most of the tillable land that remained in our old home community was fast being divided up for building lots. Fewer and fewer people still had room for a garden.

"Is all of this for the best?" is a question that can be asked about anything at all, any time at all. In this time of great material prosperity—even when we are having inflation and deflation all at the same time—it is a timely question to ask with spiritual overtones.

"Is this event—this thing—this experience for the best, spiritually? Will it make for greater Christians?"

Really, this is another way of asking, "Can we stand prosperity? Adversity? Heartbreak?"

It all depends on what our assets are—our spiritual assets. Fortunate, indeed, are those who have as their Banker that One who "is able to do exceeding abundantly above all that we ask or think. . . ." (Eph. 3:20).

Erwin L. McDonald

A CRUSADE in Pine Bluff records 270 conversions. Story and pictures on the James Robison Crusade are found on page 5.

* * *

'FIRST GREAT democrat' Thomas Jefferson is portrayed in the cover this week. The cover story, found on page 9, tells about the philosophy that made Jefferson well-known.

* * *

SBC PRESIDENT Carl Bates has asked President Nixon to call for spiritual awakening in America. See page 14.

* * *

A CHURCH in South Carolina has voted to receive non-immersed transfers. The facts are found on page 15.

* * *

THE LATEST Viewpoll has been released. The results on the question of schools' giving "the pill" are found on page 16.

* * *

THE EDITORIAL SECRETARY of the Sunday School board has called for a careful look at materials by all editorial workers in an effort to avoid alienating displeased Baptists. See page 24.

Arkansas Baptist newsmagazine

July 2, 1970
Volume 69, No. 27

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

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

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

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

July 4—Independence for what?

We call July 4 "Independence Day." We might ask, Independence from what, to what? If we are still thinking mostly about the Red Coats, they have not constituted a threat for us for a long time. The real breach of our domestic tranquility is from within. The widespread division and strife among us points up the need for making this red-letter day's celebration more relevant to our time.

Historically, Independence Day has been tied in with our existence as a nation, and with our basic patriotism. If we are going to continue to observe it as a national holiday, maybe we should try to make it more a vehicle for our enrichment as a nation and a people. Surely July 4 deserves to be more than just another day for relaxation and entertainment.

"Independence" in the best sense of the word does not mean freedom from all restraint, with every Tom, Dick, and Harry going his own way and "doing his own thing." In its real significance for us as a nation, independence has meant, historically and traditionally, being out from under the dominance of outside, enemy forces. It has meant and continues to mean the right of us as a nation to govern ourselves and to provide for the "common defense" and "general welfare" of us all. Whenever individuals or groups insist on special rights and privileges for themselves at the expense of others, they cease to be true patriots.

Whatever else patriotism is, it is, or involves, love of country. Patriotism, then, cannot be determined by whether one is a "dove" or a "hawk," by the political party to which one belongs, by one's religious affiliation or lack of such. Nor can it be determined by whether one wears a hard hat, a soft hat, or no hat at all. Neither is one's patriotism guaranteed by waving flags and loudly proclaiming one's own loyalty and love for one's country and branding others as "false," "dupes," or "anti-patriots."

What does it mean, really, to love one's country?

In one of the world's greatest treatises on love, the Apostle Paul (I Cor. 13) emphasizes that one may be the most gifted of speakers, the most knowledgeable of persons, and have the greatest faith and yet not have love.

One may make the greatest of personal sacrifices, Paul states, giving all of his possessions

for such a worthy cause as feeding the poor—yes, and even giving his body to be burned—and still not have love.

As patriots this July 4, 1970, we need the same qualities of love for our country that Paul sets out for love in general. These qualities, as listed in *The New English Bible*, are: patience; kindness; lack of envy; lack of boastfulness, conceitedness, and rudeness; freedom from selfishness; slowness to take offense. Love, says Paul, "keeps no scores of wrong," nor does it "gloat over other men's sins." Rather, it "delights in the truth." And love endures—it "will never come to an end."

Pot-shots

If patriotism is "the last refuge of a scoundrel," it is not merely because evil deeds may be performed in the *name* of patriotism, . . . but because patriotic fervor can obliterate moral distinctions altogether.—Ralph Barton Perry

He was the bravest citizen of Rome that did most love and best serve his country; and he the saint among the Jews who most loved Zion.—Baxter

Our country's welfare is our first concern, and who promotes that best, best proves his duty.—Havard

After what I owe to God, nothing should be more dear or more sacred than the love and respect I owe to my country.—DeThou

When was public virtue to be found where private was not? Can he love the whole who loves no part? He be a nation's friend, who is, in truth, the friend of no man there?—Cowper

Big deal!

A significant need of the citizenry: training so as to be able rationally to discuss emotionally-loaded political, social, and religious problems.—Education Commission

A pastor and his devotional life

Dry springs must be replenished, dead batteries must be charged, and tired testimonies must be made radiant. The pastor is the flowing spring from which comes healing, health and blessing. He must ever be full and overflowing if others may drink of the spiritual strength of his life. This is as it should be for he is the spiritual leader of his people. The pastor must have



DR. ASHCRAFT

books, many books, from which to continually draw rich information. His intake of knowledge must always exceed the outflow. Books cost money and there must be time to read,

study, meditate and pray. Most church people concur here because they know their need of fresh sermons and the overflow of relevant facts from a well-informed, warmhearted pastor.

Beyond this a pastor needs hours and hours with his Bible. God speaks here in a most unique way and no one other than a pastor knows how hard it is to find enough time to have with his Bible. This time must be relaxed time and must be of a purely devotional and worship nature. He must not just be looking for a sermon for others but a message from God for himself. When this is achieved, of course, he has a message for his people.

More of us fail at this point than at any other because our people cannot get a drink from a dry spring nor can they

be filled from emptiness. Perhaps a designated time each day would be desirable. At this time the pastor could closet himself away from the world so God could give him a message for the world.

Many church people would readily wait for the pastor to return their call if they were aware he was in the Holy of Holies, awaiting the anointing of God, and would emerge fresh and radiant to do his spiritual ministries. Every man of God needs to be alone with God at some time each day. With an open Bible, an open heart, and an understanding, flock things are bound to run better all day long. Only when we are really close to God can our lives and service truly be radiant.

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

The people speak— Cites Baptist 'roots' of college, seminary teachers

In recent years many comments in annual sessions of the Southern Baptist Convention have thrown suspicion on teachers—as if they are not really Southern Baptists. Some critics of teachers have made the points on the convention floor that they used to belong to some other religious group but are now Southern Baptists and that they want to uphold our historic position.

Most teachers in Southern Baptist seminaries—and colleges—are products of Southern Baptist churches, colleges, and seminaries. Few come from outside the convention.

It is somewhat disheartening to teachers to hear themselves criticized en masse in such way as to raise questions about their faith in Christ, their orthodoxy, their commitment to evangelism, their loyalty to Southern Baptist work, and their contact with churches and "grass-roots" Baptists—as if they live in ivory towers out of touch with Southern Baptists' mainstream.

My experience will illustrate how close to Southern Baptist life most seminary professors are.

Born in a sharecropper's home, I attended a quarter-time rural church, came under evangelistic preaching in brush arbor revivals, and moved to a small town where I was instructed, converted, baptized, called to the ministry, and ordained in the local church.

As a youth I regularly scored 100% on the Sunday School's six-point record and on BYPU's (now TU's) eight-point record. I began tithing as a teenager and

became a Sunday School teacher at age 19.

After almost four years in the Marine Corps, I attended a Baptist university, took an active part in the Baptist Student Union, and spoke in youth revivals. I then attended a Southern Baptist seminary and learned, I trust, from eminent teachers, some of whose careers went back beyond World War I.

As a teacher in two Southern Baptist seminaries, I have signed two historic Baptist statements of faith—a statement prepared for and signed by every professor who has served on the faculty of Southern Baptist Theological Seminary since 1859, and the Southern Baptist statement of 1925.

As student and interim pastor, I have served in rural churches, small town churches, college churches, suburban churches, urban churches, blue collar churches, white collar churches, and, more recently, multi-colored collar churches—representing Southern Baptists' wide diversity.

Most seminary professors have a similar background—but, of course, not an identical one. They are products of Southern Baptist life.—Hugh Wamble, Professor of Church History, Midwestern Baptist Theological Seminary, Kansas City, Mo.

'Music and worship'

I have read both the letters from Mr. Watts which were printed in recent issues of the *Arkansas Baptist*.

One type of music is no better, in a

moral sense, than any other, but the matter is one of adequacy and appropriateness. The music in Southern Baptist churches across the nation varies from down-home country-gospel like the Stamps-Baxter song books to the music of the Baptist Hymnal and other fine hymnals to the anthems of the choir, by Bach and by 20th century composers.

The music of one church may not be appropriate for another church. What is most appealing and conveys the gospel and is conducive to worship for the city church might not mean much or be appreciated by the country church used to country music with a guitar. This doesn't mean either type of music is wrong.

By the same token, I don't see why the young people of today should have to sing the same songs their parents, or the people in Bach's or Luther's day, did before they can be said to worship God.

We cannot let our musical tastes become moral judgments. We must allow that even in early Baptist churches, notably the Calvinist churches of England such as Spurgeon's London Temple, it was believed wrong to use any instrument in worship. Our personal tastes are not to be judgments as to what is right or wrong in worship to God.

The melody that is mentioned in the New Testament scriptures is that which is made in the heart, not on a particular instrument. I am able to worship in almost any musical atmosphere if the Spirit of God is real to me and those around me.

I am an ordained Baptist minister and I conduct a radio broadcast on

(See letters on page 11)

New staff member at Beech Street

Jack Nabors has been called by Beech Street Church, Texarkana, to serve as minister of music and youth.

Mr. Nabors is a native of Ada, Okla. He attended East Central State College, Ada, Okla., and Southwestern Seminary, Ft. Worth, Tex. He has been on the staff of churches in Texas, Colorado, and Florida and comes to Beech Street from Mayfair Church, Oklahoma City.

Mr. and Mrs. Nabors have two children: Debbie, who will be a freshman in college in September, and Danny, who is with the U. S. Navy in Spain.

Beebe calls Nettles

Larry Nettles, son of Mr. and Mrs. Denver Nettles of Beebe, has been called as music-youth director for First Church, Beebe. Mr. Nettles has led church music for the past seven years. He is a graduate of Searcy High School and will be a senior at Arkansas Tech, Russellville, this fall. He has been granted a senior fellowship in music. He majors in music education. Mr. Nettles will direct the Church choir, the youth choir and other youth activities as well as lead in organization of additional graded choirs.



MR. NETTLES

W. W. Dishongh is pastor of the Beebe church.

Missionary notes

Rev. and Mrs. Sidney G. Carswell, Southern Baptist missionaries to Brazil are home on furlough (address: 301 N. Fourth St., Heber Springs, Ark. 72543). A Georgian, Mr. Carswell was born in Augusta and also lived in Blythe and Albany while growing up. The former Ruth Holland of Arkansas, Mrs. Carswell was born in Fox and reared in Heber Springs. They were appointed by the Foreign Mission Board in 1953.

Rev. and Mrs. Donald L. Orr, Southern Baptist missionaries to Columbia, are back in the states on furlough. Their address is 647 Fifth St., Hot Springs, Ark. 71901 until the end of August, when they expect to move to Ft. Worth, Tex. Orr is a native of Hot Springs. 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.



IN HESTAND STADIUM: Evangelist Robison, Crusade Chairman Bonham, Bettye McKeller, and James Dean Walker.

Conversions total 270 in Robison Crusade week

The combined attendance for the James Robison Crusade at Hestand Stadium, Pine Bluff, June 12-19, was over 25,000, Tal Bonham, pastor of South Side Church, and crusade chairman, reports.

Robison, evangelist from Hurst, Tex., was the preacher for the crusade, which was sponsored by Southern Baptist churches in the Pine Bluff area.

John McKay, the James Robison Evangelistic Association music director, directed the music.

A total of 270 persons made "first-time commitments to Christ" and 170 others "rededicated their lives to Christ," Dr. Bonham reports.

"This is the greatest religious crusade of its kind to take place in Pine Bluff in many years," Bonham said. He said that attendance far exceeded any held in the city in the last decade.

L. H. Coleman, co-chairman of the crusade and pastor of Immanuel Church, said, "I am sold on James Robison and his type of evangelism; the crusade was a great experience."

Robison had an unusual appeal to the youth of the city. Several of the decisions made each evening included teenagers and young adults. Robison said that, in his crusades since January, over 7,000 people "have been saved."

"Young people," Robison observed, "are restless and they are in the process of doing something, taking the lead boldly in doing either what is wrong or what is right. It depends on how they are pointed. I think a spiritual awakening will begin among young people and lead America back to God."

One evening during the crusade, the evangelist challenged the almost all-white congregation to "share the gospel of Jesus Christ with your black friends." That evening a Negro man responded to the invitation to accept Christ. Throughout the crusade each night thereafter several Negroes attended and some responded to the invitation each evening, Bonham reports.

The following persons gave their personal testimonies during the week: Ann Landis, Arkansas Junior Miss for 1969; Pat Hill, All-American basketball player from Ouachita University; James Dean Walker, an inmate at Tucker Prison.

Serving as committee chairmen for the crusade were: Harold White, Arrangements; Mike Norfleet, Attendance; D. B. Bledsoe, Counselors; J. M. Shults, Finance; Richard Smith, Music; Harold Stephens, Parking; John McClanahan, Personal Evangelism; L. H. Coleman, Publicity; Jay D. Tolleson, Spiritual Preparation; Bennie Price, Transportation; Walter Hill, Ushers; Don Nall, Youth Activities. Clarence Perkins served as treasurer.

The use of districts in Baptist life in Arkansas

By GEORGE T. BLACKMON

(Editor's Note: The following paper was prepared by Dr. Blackmon at the request of the committee on re-districting.)

Representation in the Arkansas Baptist State Convention has never been on a geographic basis above the association which was allowed five messengers from 1848 to 1861 when it was allowed one additional messenger for each \$10 annual contribution to objects of the convention. After the Civil War, the convention had no constitution for some years.

In 1879 members of the Executive Board were made Ex-officio "members" of the convention which right was dropped by 1887 when the Board was allowed two and the Woman's Central Committee three "delegates." Since 1902, representation in the convention has been by local churches only.

The use of larger geographic units in Baptist life, beginning with county leaders in 1850 to collect missions contributions until 1916 was promotional. In 1901 the missions department formed two "districts" for its work. In 1906, the department had eight. In 1908 it reduced them to six, then to four in 1915. In 1913 six "sections" were formed to raise endowment for Ouachita. Nine districts were recommended in 1918 for promotion of denominational work.

Workers in other phases of Baptist life have used for promotion a varying number of districts intermittently from 1917 onward—Sunday School (1917), Training Union (1918), Evangelism (1924), Vacation Bible School (1937), Committee on Constitution Re-Study (1944), Music Men (1959), Race Relations (1961), Brotherhood (1962), and Arkansas Baptist Newsmagazine (1963).

The first organic use made of districts in Baptist life in Arkansas was in 1916 when the convention accepted the Woman's Missionary Union report which set up six districts in its organization. In its 1938 report, eight districts were set up and that number—the usual number in all phases of Baptist life—has remained the number of districts in its work.

In 1960, the History Commission was by resolution set up on the eight-district basis. In 1968, the Baptist Student Advisory Board formed on the eight-district basis was listed, but no mention of the action authorizing it. The same year by adoption of an amendment to By-law 5, "Nominations for all boards . . . must be as equitably divided as possible between the eight existing districts of our state convention."

In 1969, the following amendment to Article VI of the constitution was adopted in reference to membership on the Executive Board of the Convention:

"In addition, the convention shall elect one lady from the bounds of each of the eight districts in the state to serve on the Executive Board."

No constitutional provision has been made to set up districts; therefore, there are no organically established eight districts in our convention, notwithstanding our repeated use of them, chiefly for promotional purposes. Shall we set up districts, constitutionally, as an organic level in Baptist life? If so, based upon what criterion or combination of criteria?

Proposed amendment to Constitution Article XII

The Convention shall establish such geographic districts as it may deem wise to facilitate its promotion, administration, and organization of its objectives, provided, it will never violate in any way the boundaries of any association affiliated with it. The boundaries of such districts shall be drawn so as to provide equitable geographical and numerical voice and representation on all convention committees, commissions, boards except the Executive Board, and trusteeships. Each tenth year hereafter, the whole matter of districts shall be readjusted to take in consideration the flow of membership in our Baptist churches.

Minister ordained

Alfred Young Jr. was ordained to the gospel ministry May 31 by Rosie Church.

Jim Abel, pastor of the church, served as moderator of the ordaining council and presented the candidate with a new Bible.

Fred Westmoreland, pastor of Rudell Hill Church, Batesville, and former pastor of Rosie Church, led the interrogation.

G. M. Roberts, member of Rosie Church and pastor of Mt. Pleasant and Sidney churches, preached the ordination sermon.

Ralph Wyatt, deacon of First Church, Batesville, served as clerk of the council.

Mr. Young is pastor of Dolph Church, in Rocky Bayou Association.

From the churches— Churches recognize G.A. achievers

Girls Auxiliary members have been recognized for Forward Steps achievement by three Arkansas churches recently.

Portland Church

Eleven junior G.A.s were recognized by Portland Church. All had completed the Maiden step. Those honored were Sandra Stueart, Julia Bozeman, Kathy Knight, Martha Ann Pugh, Becky Pugh, Pam Grantham, Penny Batterton, Gina Grimes, Shauna Streeter, Jackie White, and Pam Knight.

First Church, Bearden

First Church, Bearden, recognized 15 Auxiliary members, including the entire class of intermediate G.A.s. All of the intermediates were crowned queens. Others participating in the ceremonies were Princesses, Cissy Abbott and Denise Harper; Lady-in-waiting, Teresa Stone; and Maidens, Tina Cochran, Cathy Shelby, Cathy Elder, Jamie Hopkins, and Debbie Ray.

Queens were Janice Stone, Becky Crouse, Shelia Abbott, Karen Roark, Karen Alexander, Rosemary Crawford, and Susie Vaughan.

Immanuel, El Dorado

Those recognized for G.A. work at Immanuel, El Dorado, were Maidens, Elaine Bowen, Kerry Duke, Carla Holmes, Suzette Oliver, Krista Patterson, Elizabeth Segars, Leela Sellman; Ladies-in-waiting, Becky Cox, Genell Funderburg, Lisa Hunt, Lisa McDonald, LaNese Nelson, Nancy Porter, Terri Russell, Shelia Stubbs, Tina Stubbs, Lisa Ware; Queens, Pam Moudy and Linda Puckett.





Woman's viewpoint

BY IRIS O'NEAL BOWEN

The cause that refreshes

Not so long back but what the Now Generation can remember, one of the most often heard commercials on radio or television extolled a certain beverage as "the pause that refreshes." Since that time the sponsors have crashed (without pause, too) through several musical entreaties to purchase, pause and partake. In the process, the above-mentioned beverage has acquired a nick-name so popular that the bottlers feel compelled to let the public know about 40 times a day that that drink is that drink. Even more important, it is "the real thing!"

So, for about one page, typewritten, double spaced, making a small play on words, I plan to say a little about the real thing in the Christian's life—the cause that refreshes!

Isn't it true that a Christian has a special stamina and strength that is unavailable to those who do not know Christ? After all, the Christian can go to God in prayer in all situations. He has the Bible for his strength and shield. He grows in depth through a close walk with God.

But there are times when he may allow his own interests to come between him and God, and he may begin to wonder if God is around close, any more, or if riots, war and demonstrations have called him away, possibly to Washington, on business.

This is the time when the Christian needs to pause and realize that God wants to be near all of us. By coming back close to him we can have a renewing, or refreshing, of our spirits. We will be strengthened in our resolve to do better and in the power to follow Christ in victorious living for him.

Isaiah 40:31 says, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

When our spirits are renewed, then we are able and eager to work for that greatest of all causes—the cause of Christ. This is the cause that should fill us to the brim with a God-inspired energy. This is our main Christian endeavor.

This is the real thing!

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

Parkin church honors perfect attender

First Church, Parkin, gave special recognition June 7 to Mrs. Larry McDermott, the former Miss Linda Lancaster, for having completed 16 years perfect attendance in Sunday School. The attendance pin was presented by Gilmore Wood, Sunday School superintendent. Mrs. McDermott is the daughter of Mr. and Mrs. Dalton Lancaster, Parkin.

Parkin G.A. awards

Sunday evening, June 7, the Woman's Missionary Union of First Church, Parkin, presented awards to the members of the Girl's Auxilliary who have advanced in Forward Steps. The service was directed by Mrs. Lyle Kirby and Mrs. Roy Nowell, G. A. Counselors. The awards were presented by Mrs. Allen Carden, president of the W. M. U.

Beverly Spurgin was given the insignia for Queen-in-Service. Receiving

Princess emblems were Dianne Henderson, Lynn Sitz, and Peggy West. Recognized as Ladies-in-Waiting were Joan Sitz, Cristi Spurgin, and Deborah Lindley, and as Maidens, Mary Jane McCorkle, LeAnn Whitlock, and Clara Jo Hickman.

Gets masters degree

Donald B. Harris received the master of theology degree in commencement exercises at New Orleans Seminary.



MR. HARRIS

parents of a daughter.

Harris, pastor of First Church, Pine Prairie, La., is the son of Floyd Harris, Cotter, Ark. He is a graduate of Byrd High Schol, Shreveport, La., and holds the B.A. degree from Baylor University, Waco, Tex. He and his wife, the former Betty Manuel of Eunice, La., are the

Pine Bluff 1st has youth director

Rebecca Casteel is serving First Church, Pine Bluff, as summer youth director.

She is a graduate of Henderson State College, where she received the B.S.E. degree in speech and drama. She has been a graduate instructor at the University of Arkansas for the past two years, while she works toward her master's degree.

Miss Casteel was a member of the MIL Singers for two years. The group presented sermons through folk and popular music and dramatic interpretation.



MISS CASTEEL



MISS LONG

Pulaski Heights Youth Director

Miss Bettye Ann Long, daughter of Mr. and Mrs. W. Harvey Long, Mena, has been named youth director at Pulaski Heights Church, Little Rock. She is a 1970 graduate of the University of Arkansas in Fayetteville, and attended Ouachita University before transferring to U of A. Her degree is a bachelor of arts in social welfare.

Miss Long has been active in Baptist Student Union work in Fayetteville, and in the New Creations singing group at University Church, Fayetteville. She has also gained church and youth work experience in her home church, University Church, Fayetteville; Springdale Youth Center; and as a Home Mission Board summer missionary in Santa Fe Association, New Mexico, 1968.

5 Arkansas Youth serve at assembly

RIDGECREST, N.C.—Five Arkansas young people are serving on the staff at Ridgecrest Assembly here.

The staffers from Arkansas are: Gary Rothwell, Fordyce; Marilyn Dean Drago, Marion; Rosie Triculak, Alma; Mary Gates, Little Rock; and Mary Garton, Augusta.

These young people serve in various capacities and will be working for most of the summer at the assembly.

Dr. James Seth Compere

By BERNES K. SELPH, TH. D.
Pastor, First Church, Benton

A brief biography of James Seth Compere will climax the survey of the Compere family in Arkansas.

James S. was born in Charleston, Ark., in 1873. He attended Mercer University but graduated from Ouachita College in 1901, and from Southern Seminary, Louisville, in 1905.

He served his Lord and denomination well. He and Mrs. Compere went to Africa under appointment of the Southern Baptist Foreign Mission Board in 1906 and stayed until ill health forced them home.

After returning to Arkansas, he was head of the Bible department, Ouachita College, 1912-14; assistant general secretary of Arkansas Baptists, 1917-19; editor, Baptist Advance, 1919-29. He retired in 1941, due to heart failure.

He married Pen Lile, 1896. According to Dr. J. S. Rogers, in his *History of Arkansas Baptists*, she was the first American woman to have African Black Water fever and live.

Seven children were born to this union. Two daughters married preachers. A son, James Seth Jr., became a preacher. He is now the pastor of the Baptist church at Tichnor.

Dr. Compere held numerous pastorates in the state during student days and after serving in denominational offices. He was pastor in Corning when this scribe was a student in Ouachita College, 1933-37.

His daughter, Pen Lile, was a classmate of mine. He was lecturing to a small group on one occasion and I commented afterward to Pen about his using his Greek New Testament, though he made no show of this. She said, "Yes, one of my earliest recollections as a little girl was seeing him sitting in his study in the early morning reading his Greek New Testament."

Amy Compere Hickerson, *The Westward Way* (Home Mission Board, Atlanta, Georgia, 1945) p. 119
J. S. Rogers, *History of Arkansas Baptists* (Arkansas Baptist State Convention, 1948) p. 272



Mr. and Mrs. Milner

Golden anniversary set at Stuttgart

Mr. and Mrs. Edward C. Milner, 1121 S. College, Stuttgart, will observe their golden wedding anniversary Sunday, June 28, with an open house from 2 to 4 p.m. in Southside Church, Stuttgart.

Hosts and hostesses will be the couple's six daughters, Mrs. Jerrell (Faye) Parker, Mrs. J. T. (Betty) Logan, and Mrs. Jim (Maurine) Orlicek, all of Stuttgart; Mrs. J. T. (Gladys) Corpiet, Biscoe, Mrs. Carl J. (Nell) Wilson, and Miss Marlis Milner, both of Memphis, and two sons, Leroy and Vernon Milner, Memphis.

The Milners also have 17 grandchildren and five great-grandchildren.

Mr. and Mrs. Milner were married June 23, 1920, at Hickory Plains. Mr. Milner, 78, was born in Judsonia in 1892. Mrs. Milner, the former Miss Hazel Dean Dearing, 68, was born in Danuba, Calif., in 1902.

Mr. Milner is employed with Morgan Builders, and Mrs. Milner with Knoll Laundry.

Mr. Milner has been a member of Southside Church since February, 1962, when the church was organized from a mission. He is a member of the adult choir, and is active in Brotherhood. He has had almost perfect attendance in Sunday School and Training Union.

Reed to supply

Jesse S. Reed, secretary of evangelism, Arkansas Baptist State Convention, will supply the pulpit of First Church, Marshall, Sunday. Dorsey L. Crow, pastor of the church, is on vacation.

Services available

Jim Abram has returned to Arkansas after serving as pastor of Sunnyside Church, Tucson, Ariz., and is available for supply preaching. He may be reached at Rt. 4, Box 408, Hot Springs, Ark., where he is a member of Piney Church, J. R. Wiles, pastor.

Summer youth director

Allen Hampton has assumed his duties as director of youth activities for the summer at First Church, Camden.

Mr. Hampton graduated this spring from Ouachita University. While at Ouachita he served as B.S.U. president.

This is his second summer with the church.

Mr. Hampton will attend Southern Seminary this fall.

Calls youth worker

Immanuel Church, Pine Bluff, has called Bill Viser as summer youth worker

A recent graduate of Ouachita University, Mr. Viser plans to enter Southwestern Seminary in the fall. He served last summer as youth director at his home church, McLean, Memphis.



Jim Anderson and Harry

Pastor scheduled for TV show

Jim Anderson and his ventriloquist dummy, Harry Kinder, will appear on the Ted Mack Original Amateur Hour telecast on July 5.

Anderson is pastor of South Fort Worth Church, Ft. Worth, Tex., and a student at Southwestern Seminary, where he is working on the Th.D. degree.

He uses ventriloquism as a means of communicating the gospel to people of all age groups.





'First great democrat'

The Thomas Jefferson Memorial, Washington, D. C., featured in this week's cover photograph, was dedicated in 1943.

It reflects, if somewhat belatedly, the high regard of his fellow countrymen for Mr. Jefferson's unique contribution in the establishment of the nation.

The chief author of the Declaration of Independence, Jefferson was all his life a leading contender for democracy as over against aristocracy. He is generally regarded by historians as his nation's "first great democrat."

His greatness as a philosopher, statesman and writer notwithstanding, he was never effective as a public speaker.

His educational program called for a public school system, a public library, and a more liberal university. He considered one of his main achievements the founding of the University of Virginia.

Jefferson served as governor of Virginia, being the immediate successor of Patrick Henry in this position. He succeeded Benjamin Franklin as minister to France and served with distinction during the French Revolution.

As a member of the Continental Congress, Jefferson drafted the decimal system of coinage based on the dollar.

Jefferson was elected vice president of the United States in 1796, when that office was still filled by the person finishing second in the presidential race. He served two terms as President (1801-09). He had the distinction of being the

Stephen and Jesus

By **HERSHEL H. HOBBS**

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

"And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel"—Acts 6:15.

Stephen was not content merely to serve tables (5:2). In addition to the description found in v. 3 he was "full of faith [grace in best text] and power" (v. 8). So he wrought wonders and miracles. From verses 9-14 it is evident that he had been preaching. Certain zealous Jews debated with him. But they were not able to withstand or stand against his words and power. So they "suborned" or bribed men to bear false witness against him before the Sanhedrin, "council" (v. 15).

The point is to note the parallel between Jesus' trial and beyond and that of the first Christian martyr.

- Both were opposed by Jews for their good and wonderful works (v. 8).
- Both were victorious in debates with their adversaries (v. 10).
- Both were falsely charged by false witnesses before the Sanhedrin (vv. 11-14).
- Both were made to testify against themselves by the high priest (7:1).
- Both answered by pronouncing judgment upon their foes (vv. 2ff., 51ff.).
- Both paid with their lives (v. 57f.).
- Both prayed for those who killed them (v. 60).
- Both commended their spirits to God (v. 59).

Truly, Stephen knew the fellowship of the Lord's suffering, but with one supreme difference. Jesus' death was redemptive. Stephen's was in faithfulness to the Lord and his truth. Jesus rose from the dead on the third day, alive forevermore, and his cause goes on. Stephen died and was buried, looking for the final resurrection. But his death became the seed out of which grew the apostle Paul (v. 58). The workman died, but the work goes on.

But Jesus died, the innocent for the guilty, rose again, and is Lord evermore. He is Stephen's Lord (v. 59) and he should be to all who profess his name.

first president to be inaugurated in Washington, D. C., a city which he had helped to plan.

Most of the time a strict constructionist in his interpretation of the Constitution, Jefferson broke over in purchasing the Louisiana Territory, such action being nowhere expressly authorized.

Jefferson was a strong contender for the addition to the Constitution of the first ten amendments. He was particularly outspoken in support of the first amendment, with its provision for freedom of speech, freedom of religion and freedom of assembly.

Here was a man with complete faith that a people enlightened by education, provided the education was kept free and available to all, could, through democratic institutions, govern themselves better than under any other system. —ELM

Junior Miss chose Ouachita University

Anne Landes, a freshman sociology major from Magnolia, was a well-known person when she entered Ouachita University. She was Arkansas Junior Miss at the time. Since coming to Ouachita, she has made her mark as a member of the Ouachita Singers, AOE social club "Sweetheart" and the AOE homecoming representative.



MISS LANDES

She said Ouachita "gives a person the chance to be accepted for what they are—not for insignificant outward appearance. I have appreciated the chance to really get involved and feel a part of activities on campus and honestly feel that my voice is heard, not ignored." —Advertisement

Wynne Baptists dedicate new building, welcome new pastor

Wynne Church, Joe Hester, pastor, dedicated its new, \$650,000 auditorium-education building Sunday, with Boyd Baker, Booneville, a former pastor of the church, as dedication speaker.

Located on a four-acre tract in the northern part of the city, about three miles from the former location of the church in downtown Wynne, the new plant is of charcoal brick construction. Two two-story education wings extend from the octagonal auditorium to form a "y."

The unusual design of the auditorium, with its seating capacity of 750, is conducive to a "closeness of fellowship," according to Dr. Hester, "with everybody being in the middle."

The site for the new building was acquired in January of 1969 and the building was planned and constructed during the pastorate of R. B. Crofts, who resigned several weeks ago. Serving as architect was Frank Reput Jr., Memphis, who also

designed the new Cross County courthouse recently completed.

Leslie Covington, Wynne dentist, served as chairman of the Building committee. Others in places of leadership during planning and building included J. L. Campbell, chairman of deacons; Harold Harris, chairman of trustees; and Bill Argo, chairman of the Finance committee.

Wynne Baptists had been looking forward to the erection of a new building for years and had accumulated funds to cover approximately half the total cost, borrowing the remainder, Dr. Hester said.

The old church property is now being offered for sale.

Two immediate advantages are seen in the new location of the church. It will be much nearer the population center, in the fastest growing area, and there is adequate parking space, in the newly completed parking lots. A third

advantage will be opportunity for the church to expand its program and its ministry.

Hester on field

Pastor Hester accepted the call of the church and moved on the field the first of the month, following his graduation from Southwestern Seminary, where he received the Th.D. degree.

Of large build, the 36-year-old minister is six feet-four and weighs 235 pounds. He was born and reared at High Point, N. C., and graduated in chemical engineering from North Carolina State University, Raleigh.

After five years in the Air Force, flying jet fighter planes, and a brief round of service as district sales manager for Union Carbide, in Houston, he felt God calling him to preach. He dedicated himself to the ministry on what he still regards as the great turning point in his life—July 20, 1963, "the day of the eclipse of the sun."

In a period of seven years, Hester served churches in Texas as a student pastor and completed work for the B.D. and Th.D. degrees at Southwestern Seminary. And in the process, having discovered that he was "too heavily loaded with credits in chemical engineering," he picked up an A.B. degree from Texas Christian University.

Mrs. Hester is the former Miss Marjorie Barnes of Smithfield, N. C., a graduate of Meredith College, Raleigh.

There are five children: Scott, 13; Mark, 12; Michael, 10; Jennifer, 6; and Amy, 2.

The preacher's hobbies tie in with his family situation—sailboating and model railroading.

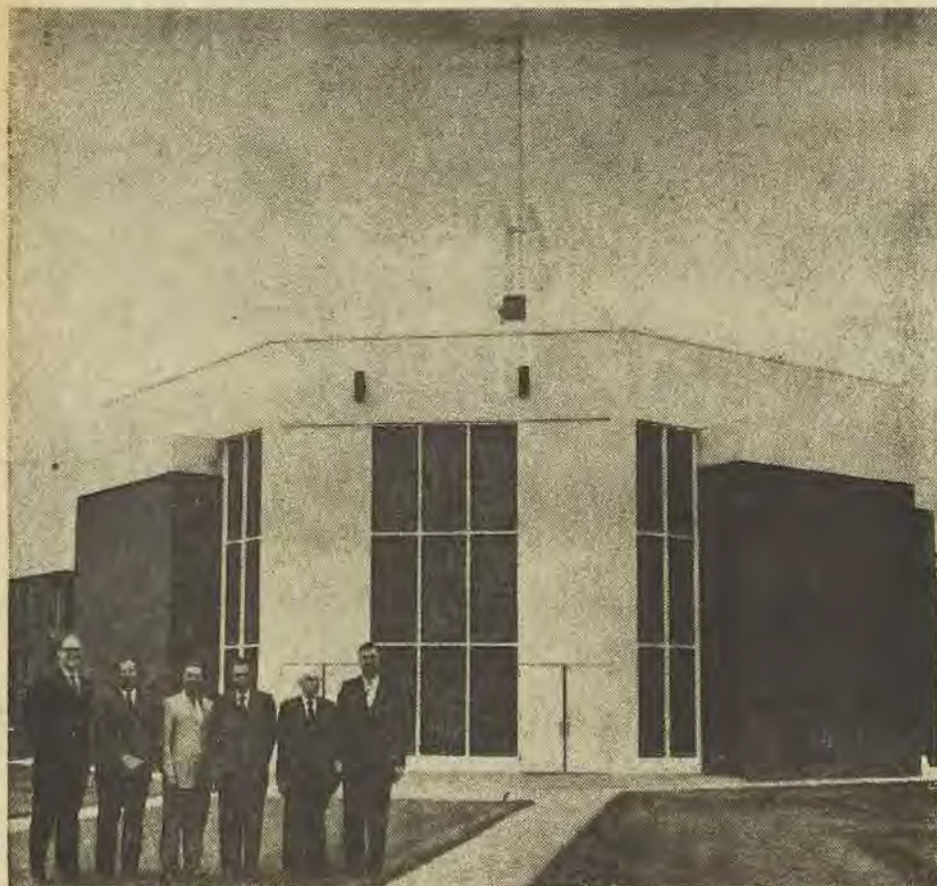
In the Air Force Reserve with the rank of Captain, Hester is known as "The Flying Parson," in the Tennessee National Guard, Memphis.

Hawaii 'aloha' for BWA groups

HONOLULU (BP)—Hawaii Baptists plan to greet travelers to the 12th Baptist World Congress in Tokyo, July 12-18, with a special "aloha" at a booth set up at Honolulu's International Airport during the month of July.

A special tour will also be made available to travelling Baptists, including stops at four major Baptist churches, the Hawaii Baptist Academy, the Kodak hula show, the University of Hawaii, the Iolani Palace, the Punchbowl, the statue of King Kamehameh, and the Ala Moana shopping center.

Edmond Walker, executive secretary of the Hawaii Baptist Convention, said that persons travelling through Hawaii enroute to the Baptist World Alliance meeting should write in advance to his office if they are interested in taking the tour. (Address: 1225 Nehoa St., Honolulu, Hawaii, 96822).



OCTAGONAL: Wynne Church's new plant, featuring an octagonal auditorium and two educational wings, was dedicated Sunday. Church leaders participating included, left to right: Pastor Joe Hester, Chairman of Deacons J. L. Campbell; Minister of Music-Education Gerald Lewis; Building Chairman Leslie Covington; Trustee Harold Harris; and Finance Chairman Bill Argo.

Letters

(From page 21)

KVEE AM (1330 kc) and FM (105.1 mc) in Conway. This broadcast has been on for over three years. On the "Baptist Bible Broadcast" I preach and sing, accompanying myself on the guitar. I have used country-gospel style and folk style gospel music both by myself, as solo or in a group or with others as guests. I have had good response to the music on the broadcast. I also feature traditional hymns and anthem music from time to time.

In addition, I lead a folk-rock group of gospel singers called "The New Light." We use drums, amplified guitars, electric bass, trumpet, and on occasion, steel guitar. We sing a program of gospel songs and I speak in engagements at various places, from Lion's Club meetings to school assemblies to worship services. We are particularly trying to reach youth and express the gospel in youthful terms.

No type of music or set of theological terms can ever express the full meaning of the good news of God in Jesus. We try to express our commitment in this way. We do not judge any type of music, well-prepared and appropriately presented in a spirit of worship, as being rejected by God. We ask as well that judgment of our type of music be reserved—Orville Boyd Jenkins, 820 Third Street, Conway, Ark. 72032

No paper next week

As is the custom of the Arkansas Baptist Newsmagazine, there will be no issue next week.

Sunday school lessons for July 5 and July 12 are included in this issue.

The next issue will be dated July 16.

Deaths

Mrs. Joshua Grijalva

SAN ANTONIO, Tex. (BP)—Mrs. Joshua Grijalva, a Southern Baptist home missionary since 1941, died at the age of 48 of complications following surgery.

Survivors include her husband, dean at the Mexican Baptist Bible Institute.

Trouble at home

"Most of the serious psychiatric disorders encountered among college students have their origin and conditions in the home and in relation to other significant persons in the student's early life, rather than in conditions encountered in college," Dana L. Farnsworth, director of Harvard University's Health Services, told the fifth National Conference on Health in College Communities.

—Education Commission, SBC

Pastor opposes literature; protest goes to committee

In an open letter to James L. Sullivan, executive secretary of the Baptist Sunday School Board, dated June 16, Jerry Don Abernathy, pastor of First Church, Crossett, has raised objection to statements contained in the October-December issue of *Context*, collegiate Bible study in the new Forefront series of the Sunday School curriculum.

The materials to which he objects, quoted in the letter, are:

"As a college-age Christian, one must be ready to acknowledge in Genesis the important truths concerning man's relationship to God, though the scientifically trained mind will not permit one to accept literally such events as the creation of woman from the rib of Adam" (Gen. 2:22), p. 5.

"Besides all this, there are inconsistencies, duplications, inconsequential, and wide variations. . . ." p. 5.

"If by 'inerrant' it is meant that there are no errors of factual information in the Bible, then we cannot hold to the inerrancy of the Scriptures, for as a matter of plain information, there are disagreements between certain books of the Bible. . . ." p. 59.

"Let us say in all honesty that the discrepancies within the Bible are obvious to the unbiased reader. Competent historians are aware of minor inaccuracies," p. 60.

Dr. Abernathy called for "serious attention" to be given to these passages, as being "in conflict not only with the Baptist Faith and Message, the Convention's adopted statement of faith, but also with your [Dr. Sullivan's] avowed word of adherence to that statement of faith."

The section of the Baptist Faith and Message which Abernathy sees as violated is quoted in the letter as follows, with his emphasis.

"The Holy Bible was written by men divinely inspired and is a record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error for its matter."

"I have confidence that you will stand by the commitment you made to Southern Baptists in New Orleans," the Abernathy letter continued, "as you presented the motion concerning the statement of faith. I feel confident that you will 'be diligent in seeing that the programs assigned' to you 'by the Convention are carried out in a manner consistent with and not contrary to the Convention's aforesaid statement of faith'" (pp. 70-71, 1969 SBC Annual).

To do this, Dr. Abernathy continued, "it seems to me, you must act definitely and immediately. The following actions should be taken:

"1. You should execute the responsibility of your position and make such editorial changes as will be necessary to insure that in the future those contradictions of the statement of faith be eliminated.

"2. You should stop the distribution of the fall issue of *Context*, since it is contrary to the Convention's statement of faith. Since we have two other series from which churches may choose, no one will be denied literature by this action."

In conclusion, Abernathy assured Sullivan of his "eagerness, along with the vast majority of Southern Baptists, to know that you have taken these definite steps to clear up the action which contradicts your avowed commitment to Southern Baptists."

According to information at the bottom of the letter, copies were mailed to all elected members of the SBC Sunday School Board, to the state convention presidents, and to state Baptist paper editors.

The Sullivan reply

Replying to the Abernathy letter, Dr. Sullivan wrote:

"At the Southern Baptist Convention in Denver, Dr. Landrum P. Leavell II, president of the Sunday School Board, read into the Convention record a statement with regard to the action of the elected Sunday School Board subsequent to the New Orleans Convention action concerning 'The Baptist Faith and Message.' One of the paragraphs in this statement reads:

"The executive committee of the Sunday School Board has instructed that any charge that the Board has failed to act 'in a manner consistent with and not contrary to' the Convention's Statement of Faith shall be referred to the elected board's Church Programs and Services Committee."

Your charge will be duly referred to that committee."



Outreach—evangelism—Bible study

(Fourth of a series)

Can more Sunday Schools grow? Can fewer lose? Can Baptist Sunday Schools move up out of the red and into the black? Can we engage in spiritual renewal and outreach in our churches?

Recently this column reported on the growth record of a church in Little Rock, the Life Line Church. At that same writing research was underway with the Geyer Springs Church, located in an adjoining neighborhood.

This is Pastor Paul Sanders story about outreach, evangelism and Bible study. It sounds like spiritual renewal all the way through.

From 1965 to 1969 (five years) Sunday School growth moved from 752 with 340 in average attendance to 1,291 on roll with 550 average attendance. During each of these years they baptized 52, 19, 30, 36 and 54. Additions by letter ranged as follows: 82, 64, 99, 203 and 173.

In the first eight months of this church year, their Sunday School enrollment has increased to 1,418; 50 have been baptized; 145 have joined by letter; and the average attendance has been 59%.

So, since 1965 and for eight months of this church year, the Sunday School increased from 752 to 1,418, or a new gain of 666. This is an average gain each year of 111. Total baptized is 241, by letter,

566, or a total of 807. The average attendance 591, is 251 higher than almost six years ago.

What has happened in stewardship? Their budget has increased from \$67,000, to over \$141,000 per year, and they are going above their budget each week.

Next week, read what Brother Sanders wrote about the growth. I'll give you a starter from his summary: "One of our main emphases has been on reaching people for Bible study through the Sunday School. We continued to create more new Sunday School classes and departments until we were out of space."

What follows next week, you ought to know.—Lawson Hatfield, state Sunday School Secretary.

WMU

New youth director



MISS KETNER

Miss Julia Ketner, a native of Florida and recent graduate of Southwestern Seminary, Ft. Worth, Tex., assumed her duties July 1 as director of Girls-in-Action and Mission Friends, with Arkansas WMU.

After graduating from Carson-Newman College, Miss Ketner taught in the fourth grade of the public schools of Winter Haven, Fla. She will be serving in Girls Camps at Paron during July.

WMU district meetings

Annual WMU district meetings are scheduled for Oct. 19-28 as follows:

Oct. 19, Northwest District, Fayetteville;

Oct. 20, West Central District, Booneville;

Race Relations sponsor camps

The first of four Negro Baptist Youth Leadership camps being held this summer at "Hart of the Hills" Baptist Camp, will conclude tomorrow, July 3. This is a camp for junior girls, ages 8-12.

Other camps, as announced by Robert Ferguson, recently named director of Race Relations for the Missions department of the Arkansas Baptist State Convention, will be:

July 6-10, Junior boys, ages 8-12; July 13-17, Teenage girls, 13-17; and July 27-31, Teenage boys, 13-17.

Program personalities include: Lacy

K. Solomon, camp pastor; Mr. Ferguson; N. H. McGill, camp director; Clyde Hart, formerly director of Race Relations for the Arkansas Baptist State Convention; and M. W. Williams.

The daily program includes mission study, worship, handcraft, entertainment, rest, and recreation.

Serving as junior counselors are Elaine Harris, Frances Jasper, Joyce Jarrett, and Sharon Lee, all students from A. M. & N. College, Pine Bluff. Senior counselors are Mrs. Hazel White, Mrs. Illinois Williams, Mrs. Sarah D. Williams, and Mrs. Lilly V. Hays.



At worship services



Mealtime

Oct. 21, Southwest District, Nashville;

Oct. 22, Southeast District, Fordyce;

Oct. 23, Central District, Benton;

Oct. 26, No. Central District, Batesville;

Oct. 27, Northeast District, Jonesboro;

Oct. 28, East Central District, Forrest City.

Featured on each day's program will be Graydon Hardister, missionary in Jordan since 1965.—Nancy Cooper, Executive Secretary and Treasurer

Health aid plan for BWA travel

Dallas—Members of the Health Benefit Plan requiring medical attention while traveling to Japan for the Baptist World Alliance and other foreign nations this summer will file their claims under a different procedure from the one normally used.

According to Ransome Swords, director of insurance services for the Southern Baptist Annuity Board, the procedure is necessary because Blue Cross-Blue Shield does not have member hospitals in Japan or other nations. Member hospitals and doctors normally file medical claims for the member directly with Blue Cross.

Swords said the member should obtain and keep all receipts for any medical expenses he incurs. This list should include the diagnosis, date, and place of service and by whom the medical service was rendered.

Then, the itemized list, along with an explanation that the member had incurred the expenses while traveling to the Baptist World Alliance, should be mailed to John Dudley, Assistant Manager, National Enrollment, Blue Cross-Blue Shield, Main at North Central Expressway, Dallas, Tex., 75222, Swords said.

Minister assigned to Atlanta hippies

ATLANTA (BP)—Four Baptist groups with offices here recently appointed a minister to Atlanta's hip community.

Don Rhymes, missionary in New York City for three years, will direct a new youth center, "The Aurora" (New Dawn), to be located in the heart of the hippie district here. He is sponsored jointly by Atlanta's First Church, the Atlanta Association, the Georgia Baptist Convention, and the Southern Baptist Home Mission Board.

The center, brain child of First Baptist Church and First Presbyterian Church, will have facilities for recreation, a refreshment center, rooms suitable for classes or practicing music instruments and a craft shop.

It will also be a liaison between the hip community and agencies which handle counseling, job placement, family reconciliation, etc.

Baptist efforts to relate to this community follows closely on the heels of recent moves by Atlanta Mayor Sam Massell to close the alienation gap between hippies and "straights," and to curb law violations in the community.

"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.



THE STUDENT CONFERENCE—Aug. 27-Sept. 2 at Ridgecrest Assembly, Ridgecrest, N. C. features Bill Self, pastor, Wieuca Road Church, Atlanta, Ga. (upper left); Julian Cave, pastor, First Church, Athens, Ga. (upper center); Jack Noffsinger, pastor, Knollwood Church, Winston-Salem, N. C. (upper right); Bryant Hicks, associate professor of missions, Southern Seminary Louisville, Ky. (lower left); Jon Appleton, state student director, Alabama Baptist Convention (lower center) and Mrs. Charlotte Hubbard, deputy assistant secretary of state for public affairs, Washington, D. C., as speakers.

Did your church receive a literature order form?

NASHVILLE—According to the Church Literature department of the Southern Baptist Sunday School Board, your church may be one of several hundred churches which have not received a church literature order form for October-November-December 1970 materials.

Churches which have not received an order form should notify the Church Literature department immediately. Order forms returned to the department by Aug. 1 will be filled in time for the churches to receive October literature by the last Sunday in September.

Record systems now available

NASHVILLE—New record systems for use by program areas of the church are available from Baptist Book Stores, as part of the Broadman Church Record System.

In addition to new systems for Sunday School, Church Training and Church Music, the Broadman Church Record System includes the Church Finance record system, the Church Membership rec-

ord system, the six-point Sunday School record system, and the eight-point Church Training record system, all presently in use.

The new system for Sunday School is being provided to enable a church to measure more exactly the effectiveness of its Bible teaching program. It will contain points for measuring progress in eight areas; however, no percentage values will be assigned and no grade will be figured. Areas to be listed on the form are: present, Bible brought, Bible read daily, lesson studied, giving, worship attendance, outreach and ministry.

California board releases report

FRESNO, Calif. (BP)—The full text of the "Crisis Study Report," an extensive study of current social problems prepared by the staff of the Southern Baptist General Convention of California, has been released to the public.

Public distribution of the study had previously been forbidden by action of the convention's executive board, which passed on April 28 a motion to refer the study to its total program committee.

The report, which stresses how California Southern Baptists can deal with national crisis issues such as racism, poverty, justice, violence, etc., was prepared by the staff at the request of the state convention in annual session.

When the executive board considered it in April, at least one board member called the report "pure socialism." The motion to refer it to the committee and to forbid release of the report at that time passed with only two dissenting votes.

After the committee cites its observations and comments on specific sessions in the report, probably in September, it is expected that the staff will resubmit the report to the committee and then to the full executive board.

Urge BWA action against repression

STOCKHOLM, Sweden (BP)—Two Scandinavian Baptist weekly newspapers have called for the Baptist World Alliance's 12th Congress in Tokyo to speak out against repressions suffered by Christians in Communist countries.

The appeals came in *Veckoposten*, journal of the Baptist Union of Sweden published here, and in *Banneret*, the journal of the Baptist Union of Norway, published in Oslo, Norway.

The Swedish paper urged the Alliance to "speak out in these concrete problems of religious liberty," citing "the discrimination which Protestants and other Christians undergo" in Communist countries.

Erik Ruden, general secretary of the Baptist Union of Sweden, wrote that "one of the most important tasks of the BWA during the 65 years of its life has been to guard liberty and other human rights."

The Norwegian publication printed a news review of religious discrimination in Russia.

An editorial in the paper declared: "This is a deplorable condition. Human rights should be recognized. The [Communist] government should be more willing to abide by international obligations."

SBC president asks Nixon to urge spiritual awakening

CHARLOTTE, N. C. (BP)—The newly-elected president of the Southern Baptist Convention has written to President Richard M. Nixon urging him to proclaim July 18-19 as "special days of prayer for spiritual awakening in our nation."

Carl E. Bates, president of the SBC and pastor of First Church, Charlotte, wrote the letter in compliance with a resolution adopted by the SBC meeting in Denver on June 4.

Bates also issued a statement requesting Southern Baptist churches in all 50 states to observe a 24-hour period of prayer beginning at midnight, July 18, and closing at midnight, July 19.

His statement encouraged the churches "to remain open for prayer in the interest of a spiritual awakening in our nation."

On the same dates, the Baptist World Alliance will be holding its 12th World Congress in Tokyo, and a Southern Baptist evangelist, Arthur Blessitt, will be holding a mass rally in Washington, D. C., as the climax to his march from Los Angeles to Washington, pulling a 10-foot cross as he walks.

Securities group suspends Culbertson Co. for bond sales

FORT WORTH (BP)—The U. S. Securities and Exchange Commission has ordered the A. B. Culbertson and Co. here to suspend its operations for 30 days as part of a settlement of administrative proceedings the SEC began against the church bond firm for its role in selling bonds for Kansas Baptists.

The SEC began the administrative proceedings against A. B. Culbertson & Co., on October 17, 1969, ordering officials of the firm to answer detailed charges against the firm at a public hearing.

Culbertson & Co., however, agreed to settle out of court, and the public hearing was never held.

The firm was the trustee for the Church Loan Association of Southern Baptists, non-profit organization chartered in Texas primarily for the Kansas Convention of Southern Baptists. The SEC declared the Church Loan Association of Southern Baptists insolvent in 1968, with indebtedness estimated at \$1.6 million.

During a ten-year period (1958-68), the association, with Culbertson & Co., acting as trustee, issued bonds totalling \$4.7 million, and made 254 construction loans totalling more than \$4 million, to 118 churches.

The action to suspend the company from operation held the firm largely responsible for the Church Loan Association's insolvency, indicating Culbertson & Co., acted as its "fiscal agent and corporate trustee on all bonds issued by it" (the association).

The suspension by the SEC affected not only the Culbertson Co., but its chief executive William R. Sarsgard. The

administrative proceedings initiated against the company in 1968 also named Dee S. Finley, vice president of the company who died after proceedings were initiated, and Howard H. Whatley, then executive vice president of the Kansas loan association, who has since resigned and has been barred for life by the SEC from being associated with any broker-dealer.

In the three-page ruling, the SEC outlined four major terms in the settlement: (1) the 30-day suspension, (2) the payment of \$197,500 by Culbertson & Co., to the Kansas Convention of Southern Baptists for settlement of all claims, (3) the resignation of Culbertson & Co., as trustee for the Church Loan Association of Southern Baptists and (4) the offer to waive trustee fees by Culbertson & Co., to the Church Loan Association.

The SEC charged that Culbertson & Co. violated the Securities Act of 1933 by selling securities employing "devices, schemes, and artifices to defraud, obtain money and property by means of untrue statements of material facts, and omissions of material facts. . . ."

New Orleans alumni elect

NEW ORLEANS (BP)—Peter McLeod, pastor of First Church, Waco, Tex., has been elected president of the Alumni Association of New Orleans Seminary.

Other officers are: vice president, Joe Courson, pastor of First Church, Fort Myers, Fla.; secretary, W. Norris Wilkerson, pastor of Fellowship Church, Smyrna, Ga.; and treasurer, Jim Glaze, statistical secretary of the Alabama Baptist Convention, Montgomery, Ala.



South Carolina church open for non-immersed transfers

GREENWOOD, S. C. (BP)—First Church, Greenwood, S. C., has voted to accept members transferring from other churches without the usual Baptist requirement of baptism by immersion.

The moderator of the Abbeville Association here promptly called a meeting of the association's executive committee to hear a report on what the church had done.

Wade T. Burton, Greenwood, the association's moderator, said that he plans to appoint a committee of six to study the church's baptism practices and bring a report within two months "so that if the church's relationship with the association will be affected, we can settle it or at least be aware of it before the fall meeting" of the association.

In taking the action to admit members by transfer of letter without previous immersion, the 1,800-member church adopted a statement pointing out that the Baptist position on baptism by immersion will be carefully explained and recommended to all such candidates for membership.

The church voted, however, to receive candidates "by the transfer of their membership provided they have been baptized in some form and have publicly professed their faith.

"We would immerse those who, after study of the meaning of baptism, request it," said the church-adopted statement.

The church will continue to baptize by immersion all who seek to join the congregation on profession of faith.

James A. Bowers, pastor of the church, said the congregation adopted the statement after long and careful study. He said he initiated the idea following a number of years of "prayerful consideration of its possible implications."

The pastor added he is a firm believer in the Baptist position on baptism by immersion, would require all new converts to be baptized by immersion, and would urge all persons transferring membership to the church who have not been immersed previously to follow the scriptural practice of baptism by immersion.

He added, however, that he believes some people would be offended by what they would regard as a challenge to a genuine Christian experience of baptism if told that immersion were the only way.

"We could become so dogmatic as to be a stumbling block rather than a help," Bowers said.

The statement adopted by the church pointed out that the members believe that a personal relation to God and the individual's dedication to Christ "are far more important than the means by which this commitment is symbolized [by baptism]."

The Greenwood church is believed to be the first congregation affiliated with the South Carolina Baptist Convention to vote to accept members who have not been immersed.

The practice, however, is not uncommon in several other states, including Virginia, North Carolina and others. Controversies have raged in North Carolina, Arkansas, Texas and California over the practice of either accepting the immersion of a denomination other than Baptist, or accepting members who have not been immersed.

Several Baptist associations in Arkansas and North Carolina have withdrawn fellowship from churches that practice "alien immersion," or "open communion." Most state conventions and the Southern Baptist Convention, however, have no requirement that affiliated churches baptize or re-baptize all members by immersion.

Tokyo telecast on BWA planned

FORT WORTH (BP)—A 30-minute report on the 12th Baptist World Congress in Tokyo, slated July 12-18, will be telecast nationwide by the National Broadcasting Co., on Sunday, July 19, by satellite from overseas.

It will be the first religious program ever carried "live" by satellite from overseas, according to Paul M. Stevens, director of the Southern Baptist Radio-Television Commission.

The program will be a production of the SBC Radio and Television Commission in cooperation with NBC-TV.

Stevens said that the program will feature conversations with personalities attending the congress, which meets in Tokyo's Budokan throughout the week preceding the telecast.

In addition to the "live" conversation relayed by satellite, the program will present filmed scenes of Tokyo, including highlights of the congress photographed while the meeting is in progress.

Network officials, in deciding to relay the program by satellite, explained that they felt the unprecedented coverage was warranted because of the worldwide significance of the meeting, Stevens said.

About 8,000 Baptists from about 80 countries throughout the world are expected to attend the congress.

Captain Terrence P. Goggin and Captain Clifford Hendrix are professors at West Point. Dr. Daniel Patrick Moynihan, assistant to the President for Urban Affairs, wanted to find out the conditions under which food stamps and commodities are being distributed in the USA. While the law says that food stamps are to go to all the eligible poor, statistics from official files show that only 16 percent of the poor living in food stamp counties are actually getting any food. Six months after being assigned to study, Captain Goggin was trying to tell about it: "I was stunned by the experience of driving in a White House limousine to an airport," he told the Senate Committee on Nutrition, "going on a plane that was air-conditioned, in tremendous luxury, landing in Mississippi, Missouri or California, and going off in a car to a shack where children, in my opinion, were literally dying. . . their minds were dying. It is something that I will never forget. It is just incredible to me. You come back to Washington and you try to explain this to somebody else and you say —'You must do something about it!' They say, 'We don't know where we are going to get the money.' I say, 'Yes, but people are dying out there. Children are being condemned to totally wasted lives.'" . . . Quite an experience for a West Point professor! "I must say I was emotionally stunned in going from household to household," he testified, "seeing children staring at walls, with potentially tremendous energy, but because they weren't getting food they were like zombies. I have three children of my own," he added. "You see it on television but it doesn't have anywhere near the emotional impact of seeing it in person." (TRB from Washington, The New Republic, June 20, 1970)

New missionaries named by board

ATLANTA (BP)—The Southern Baptist Home Mission Board here recently approved the appointment of three missionaries, including a couple to work with the Indians of Alaska.

Appointed to Alaska were Mr. and Mrs. James Back, both of whom have previously worked with the Indians of Arizona.

Mrs. Judith E. Freeman, Louisville, Ky., was appointed to do social ministries in Louisville's West End.

Baptist leaders oppose schools' giving 'the pill'

BY KENNETH HAYS

NASHVILLE (BP)—Reacting to the report that some of the nation's biggest and best-known schools have adopted policies which permit dispensing of birth control pills or contraceptive devices to unmarried co-eds through the schools' clinics or physicians, Baptist pastors and Sunday School teachers voiced strong disapproval in an opinion poll.

The Baptist VIEWpoll, which contacted a representative panel of Southern Baptist pastors and Sunday School teachers across the nation, disclosed that 78.8 percent of the pastors and 75.5 percent of the Sunday School teachers "definitely disapprove" of such policies.

Disapproval of the policies was further compounded in the VIEWpoll survey by 14.5 percent of the pastors and 14.9 percent of the Sunday School teachers who "tend to disapprove."

Only 2.0 percent of the pastors and 1.8 percent of the teachers "definitely approve" of the policies, and an additional 4.7 percent of the pastors and 7.8 percent of the teachers "tend to approve."

The schools having adopted the birth control policies include the University of Michigan, the University of Chicago, the

High Court agrees to hear sectarian college aid case

WASHINGTON (BO)—The U. S. Supreme Court has agreed to hear a case involving federal grants to sectarian colleges. The decision will affect many Baptist and other denominational schools.

At issue in the case are two questions, according to Leo Pfeffer, attorney for 15 Connecticut residents:

1. Does the Higher Education Facilities Act of 1963 authorize federal funds for construction of facilities at institutions controlled by religious groups and organized for and engaged in the propagation of the doctrines, teachings and practices of the religious body, so long as the facilities so financed are used solely for secular purposes?

2. If the act does authorize such expenditures, does this provision violate the First Amendment to the Constitution, which forbids laws respecting an establishment of religion and prohibiting the free exercise thereof?

The appeal to the Supreme Court came after the three-judge U. S. District court of Connecticut dismissed the case. The

University of Washington, Yale, the University of Illinois, Northwestern, and the University of California campuses in Davis, Los Angeles, Santa Barbara, San Diego, and Berkeley.

Justifications offered by schools for the policies range from "health service," "student demands," to "desperation." Some noted that the changing scene on campuses has put school administrators under tremendous pressure to, at times, adopt policies which may run counter to their own code of personal conduct.

As to what effect the availability of contraceptives will have on campus promiscuity, Joseph Katz, executive director of the Institute of Human Behavior at Stanford University, is quoted by Henry Elliot Weinstein in the Wall Street Journal as saying: "On the whole, college students are highly responsible in their sexual attitudes and relationships toward one another. In our research, we have found less promiscuity than you find in the popular literature, such as Jacqueline Susann. The availability of the pill isn't going to change that picture very much."

Current VIEWpoll findings are based on 92 percent response of the panel members.

Connecticut court in effect held that the Congress intended to include expenditures at church-related colleges provided the facilities were not used for sectarian instruction or religious worship.

The district court also held that the Higher Education Facilities Act of 1963 so construed was constitutional.

Four colleges in Connecticut, which are controlled and conducted by religious orders and the Roman Catholic Diocese of Bridgeport, are the objects of the suit.

Sacred Heart University is a co-educational liberal arts university at Fairfield, Conn. It has received \$367,100 in federal funds for a library which was completed and opened in November 1968.

Annhurst College, a liberal arts college for women at Woodstock, Conn., received \$444,182 for a fine arts building which was scheduled for occupancy in January 1970.

Fairfield University, a liberal arts college for men at Fairfield Conn., received two federal grants. One was a \$500,000 grant for a library, which has been completed. The other was a \$537,-

Materials

(From page 24)

desperate need for his saving message; the fact of his miraculous birth, sinless life, self-giving service, atoning death, victorious resurrection and the hope of his return; the good news of the forgiving grace of God, which can be received by simple trust in the Savior; the place of the New Testament church as the fellowship of God's redeemed and regenerated people; the Bible as the inspired Word of God, our trustworthy guide of faith and practices; the Holy Spirit as our ever-present, indwelling Counselor, Comforter, and Teacher; and divine imperatives of evangelism and world missions; the practical application of the gospel to all of the affairs of life; the experience of eternal life as the gift of God here and now; and our unspeakably precious hope of the better world to come."

Golden Age home hit by twister

OKLAHOMA CITY (BP)—A tornado struck the Golden Age Home complex in northwestern Oklahoma City, ripping off a portion of the roof of Lackey Manor Nursing Home, owned and operated by the Baptist General Convention of Oklahoma.

No one was injured.

Wind and water damage, however, was extensive. Estimates by inspectors ranged up to \$50,000.

About 85 residents of the home and 20 employees returned temporarily to their Oklahoma City area homes, pending repair to the facilities.

500 grant for a science building now under construction and scheduled for completion in February 1971.

Albertus Magnus College, a liberal arts college for women at New Haven, Conn., received \$21,000 for a language laboratory, which has been completed.

In his brief before the Supreme Court, Pfeffer said that "we did not contend in the court below nor do we contend here that all church-related colleges and universities, no matter how tenuous the relationship, are excluded from the benefits of the act."

"On the contrary," he continued, "the entire thrust of our trial evidence was to show the extent and intensity of religious teachings and practices in the four institutions joined as defendants, none of which denied that they were church-related."

A decision in the case is expected within less than 12 months.

Young man of character

BY VINCENT EDWARDS

In these days of surprises, many Americans may be astonished to learn that a New England town still honors a Tory soldier of the Revolutionary war. The community is Hancock, Massachusetts, in the heart of the Berkshire Hills.

When the revolt of the colonists broke out in 1775, neighbors' sons marched up the long valley to join the Green Mountain Boys at Bennington. Richard Jackson didn't feel that way. Because he had been taught to be loyal to the king, he decided to join the English forces. They were also encamped near Bennington.

On the way, Jackson came to some patriot patrols and was captured. When he did not try to hide that he was a Royalist, he was taken to the county jail at Great Barrington. Although he was

not in uniform, his guilt in serving the British was quite clear. He saw little chance that he could avoid being hanged.

The jail was a rattletrap affair. The guard was not too watchful, and any prisoner could have escaped. Jackson made no such attempt. Instead, he made a special request of the sheriff.

"Let me go free in the daytime that I may work and earn something," he proposed.

The sheriff knew Jackson to be a man of his word. Yet he couldn't help feeling that the request was slightly irregular.

"Have no fear, Sheriff," said the

prisoner. "I'll be back every night. When the time comes for me to be hanged, I'll be there."

Morning after morning Jackson was let out. He went away to work on a farm all day. He was back each night to be locked in his cell.

At last May came when he was to be taken to Springfield for trial. It was the sheriff's job to get him there. The planting and plowing season had recently begun, and he hated to take the time off. Jackson knew this and offered to make the trip alone. By this time, the sheriff knew how dependable the prisoner was. He agreed to the suggestion.

All alone, without a single guard, the young loyalist set out on the long walk through the woods to his trial and almost certain execution. Near Tyringham he was overtaken by a Mr. Edwards, a high official of Massachusetts' patriot government. Mr. Edwards was on his way to a meeting of the Executive Council in Boston.

"Where are you going?" he asked.

"To Springfield, sir, to be tried for my life," Jackson calmly answered.

Edwards did not reveal who he was, but he managed to gather all the details about the young prisoner. They made a profound impression.

Not long afterward Jackson reached Springfield. His trial swiftly followed, and he was sentenced to be hanged.

Meanwhile in Boston, the Executive Council was meeting to consider petitions for pardon. The Council alone had power to save the condemned man from the gallows. After all the petitions had been reviewed, Mr. Edwards asked if a pardon wasn't to be granted Richard Jackson of Hancock. The others said no, a petition from him had not even been received.

There upon, Edwards told what he knew about the young man. He spoke with moving eloquence of the young farmer's loyalty, not only to the king, but also to the laws and regulations of Massachusetts. The story sounded so incredible that the others could hardly believe their ears.

They lost no time in starting an investigation. When they found the story was true, they unanimously agreed that such a man should never be sent to the gallows. A full and unconditional pardon was granted. The prisoner was allowed to return once more to his family and farm in the Berkshire Hills.

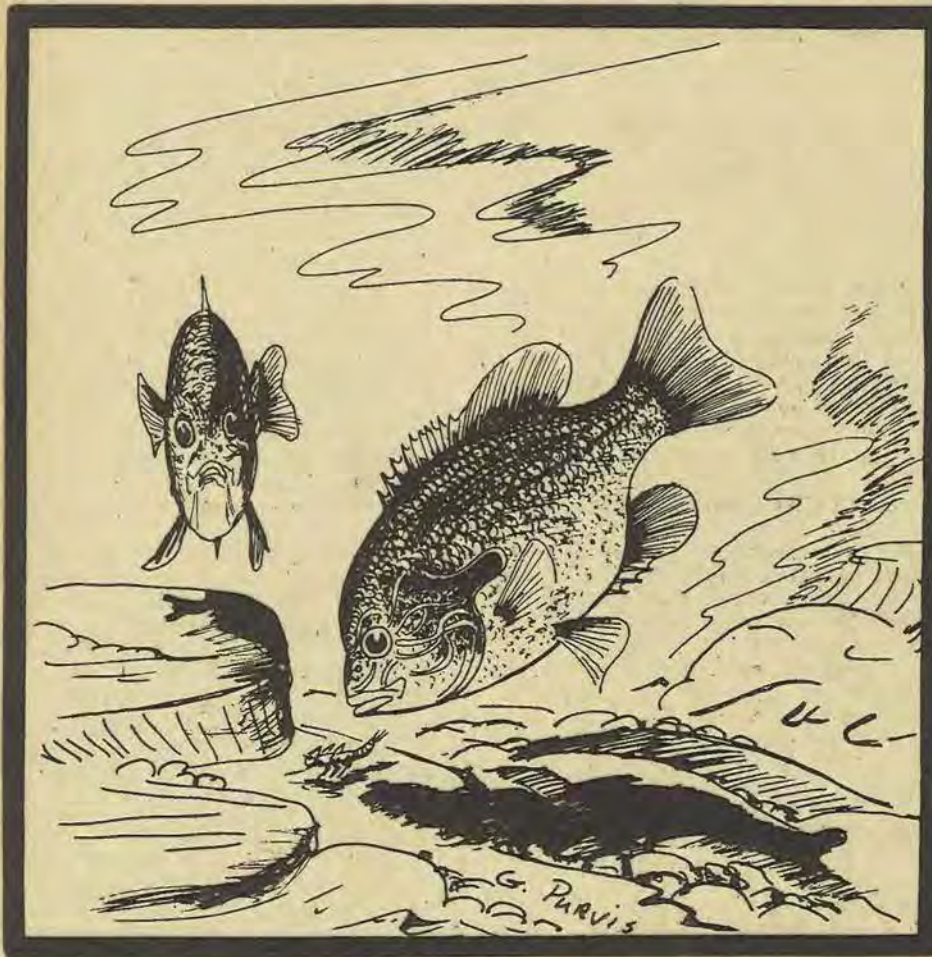
That is the story of Richard Jackson. Because of his steadfastness of character, it has now become one of a New England town's most glorious traditions.

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Suspense lures fishermen



Longear sunfish do not usually grow very big, but put up a good fight.

One of the chief factors which makes fishing the appealing sport it is, is the suspense. The uncertainty which is an integral part of the sport of never knowing if anything will bite, if you will land it or what size or species. Will it be a keeper or a trophy? These questions are always in the back of the mind of the angler.

If every fishing trip ended with a full stringer of big fish much of the thrill of fishing would, in time, wear off. However, suspense is only a part of the thrills of angling. There is something about the throbbing, surging tugs of a game fish on the end of a fishing line which literally defies description and must be experienced to be understood.

When good companionship, good scenery, the suspense of fishing are all coupled together it is no wonder that about one in four Arkansans is a fisherman—no other sport can claim that size following.

The bookshelf

The following are new paperbacks from Baker Book House:

Life of Christ in Crossword Puzzles, by Lucile Pettigrew Johnson, \$1.50

Go Till You Guess Bible Games, by Amos R. Wells, \$1.50

The Book of Joel, by Mariano di Gangi, \$1.95

Deuteronomy, a Favored Book of Jesus, by Bernard N. Schneider, \$2.95

The Books of Ruth and Esther, by C. Reuben Anderson, \$1.95

Sermons and Outlines for Special Occasions, by James Stalker and Others, \$1.50

Up-to-date Object Lessons, with Prayers and Scriptures, by John H. Sargent, \$1.50

Instructive Object Lessons, by Joseph A. Schofield, \$1.50

Source Book of Poetry for Ministers, Speakers and Writers, by Cornelius Zylstra, \$1.50

Sermons on Unfamiliar Texts, by Dinsdale T. Young, \$2.95

Inspiring Talks for All Occasions, by Marion G. Gosselink, \$1.95

Preaching Helps: Outlines, Illustrations, and Poems for a Whole Year, by Carl G. Johnson, \$1.95

1400 Ideas for Speakers and Toastmaster, by Herbert V. Prochnow, \$1.95

I Remain Unvanquished, by Alice Armstrong Ward and A. Dudley Ward, Abingdon, 1970, \$5

As Alice Ward faced the awesome fact of death from cancer, she developed a depth of spiritual understanding that has proved an anchor of hope for many. Her husband has written the epilogue, following her death.

Understanding Your Church's Curriculum, by Howard P. Colson and Raymond M. Rigdon, Broadman Press, 1969, \$3.95

This book has to do with "exciting developments" taking place in the curricula of the churches of America. Its purpose: To describe some of the changes taking place and to interpret curriculum in the sense in which the term is generally used today.

Is the Bible a Human Book?, edited by Wayne E. Ward and Joseph F. Green, Broadman Press, 1970, \$3.50

A cross section of Baptist leaders spells out what they really believe about the Bible.

Genesis in Christian perspective

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

International

July 5, 1970

Genesis 1:1; John 1:1-3;

Colossians 1:15-17; Hebrews 1:3

Our lessons for the next three months have been selected from the first book of the Bible. Quite appropriately, the book has been entitled "Genesis" because it is a book of origins. It gives the oldest and most sensible account of the origins of the universe, mankind, family life, and judgment.

Tradition assigned the book to Moses and, although his work may have been revised and supplemented by later writers, there are no evidences which have been advanced strong enough to justify the elimination of Moses as the responsible author of the Genesis record.

Strong arguments have been advanced in support of a theory that at least three more ancient documents were fused together to form the book as we now have it. So what? Luke said that he made use of various documents in writing his life of Christ, which fact only enhances the beauty and reliability of the book in that it shows that Luke did his home work through diligent research before he wrote his book.

Of more importance than knowing who wrote the book as it now stands, or how he made use of his materials, would be to know where the information came from. It could not have come down to him by way of tradition. If one were to draw a line to represent the number of years between the era of Moses and this century, and then draw another line to represent the time between the creation and the era of Moses, the second line would have to be more than two million times as long as the former one. Scientists estimate that the universe has been in existence some six to ten billion years, and I see no reason for doubting their estimates.

Therefore, any reliable information which came to the author of Genesis had to come by way of revelation. If a prophet has any reliable information about future life, after death, that in-

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formation must have come to him from God; and if a prophet has any reliable information regarding the origin of the universe, that information must have come to him by way of revelation from God.

It is even more important to know that God still speaks to man through the book of Genesis. In the forenoon of revelation God spoke through the prophets; in the noonday of revelation He spoke through his Son; and now in the afternoon of revelation he speaks to us through the Holy Scriptures.

Creation by the spoken word (Gen. 1:1)

The first chapter of Genesis is a religious interpretation of the relationship which exists between God and the universe. One who takes seriously the biblical account of creation could not be a materialist who says that all that exists is matter or a product of matter; he could not be a pantheist who says that God and the universe with all its forces are so closely identified as to be inseparable; he could not be an agnostic who says that God, if there be a God, is so unlike us that we could never know him or discover his habits: the serious Bible student would have to identify with that world view which philosophy calls "personalism" which holds that a divine Mind, purposeful and powerful, stands back of the universe in a casual relationship. The Creator spoke and the universe came into existence.

Creation by the divine word (John 1:1-3)

The Fourth Gospel presents the spoken word of God—the expression of God's mind and purpose—as the personified Word, the incarnate Word, Jesus the Christ. John chose to begin his book with a more general affirmation of the divine Word and then moved to identify that Word with the human Jesus (14-17).

John's opening thesis is that the Word was eternal, he was divine, and he was creator. "In the beginning"—i. e., before any creative activity began—the Word already was. He was with God and he

was divine in nature. He was not himself a product of creation and he did not come into existence in time.

Moreover, he was the creator of the universe. The Son is the agent of creation—not an external agent but the creative agent within the godhead. Thus John intensifies the statement of Genesis by identifying the Word as the creative person.

Creator and sustainer (Col. 1:15-17)

Whereas John insisted that the Son was uncreated and underived, Paul was discussing the incarnate Son. Though dual in nature, he was one person and, as such, was "the image of the invisible God"; that is, he disclosed in human terms what God is like.

The key statement for this study is the one which says "He is before all things, and in him all things hold together." It probably means something like this: He holds first rank; ahead of all created things, and he holds together all the created order. He holds absolute pre-eminence over the full creation and he coordinates all forces within the system and makes it work. In our sacred moments it can be a source of strong assurance to know that one with the wisdom, power, and character of Jesus has a firm hand on all the explosive forces in the universe.

Creation out of nothing (Heb. 1:3)

Three facts are stated in this brief verse: (1) the things which we see were made out of things which can't be seen—i. e., visible things were made from invisible things; matter was not made from anything which had previously existed in any form; (2) this creation was spoken into existence by the word of God; and (3) we understand this truth by faith. God has planted before us sufficient evidence to give one calm assurance but not enough evidence to overwhelm us intellectually and force us into the camp of believers. Faith is a willful act in which one deliberately chooses to believe what God's word says because he can rely on the integrity of God's character.

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Creation, God's handiwork

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

International

July 12, 1970

Genesis 1:31; 2:4-9;

Isaiah 40:12, 21, 22

This lesson focuses attention on all creation as the product of God's handiwork and concentrates attention on man, as the supreme product of God's creative activity.

The good earth (1:31)

Biblical theology cannot make peace with any system of cosmology which is based on spontaneous, accidental, or purposeless creation. Both the Old and New Testaments teach that back of the universe is God who spoke it into existence (Gen. 1:1-2).

Having created the heavens and the earth he hovered over it as a bird hovers over her eggs to bring forth the life inherent in them. In successive stages God developed out of chaos the meaningful earth as we know it today.

At the end of the final day of creative activity God looked back over all his work and found it to be good—"very good." Biblical writers stood in awe as they looked at the Lord's earth and marveled at its splendor. David reminded his readers that "The earth is the Lord's and the fullness thereof, the world and those who dwell therein" (Ps. 24:1); but another psalmist said that while the heavens belong to God the earth has been farmed out to men (Ps. 115:16).

All that we actually know about the solar system would tend to confirm the idea that the earth is God's garden spot, and it could be true that the earth is the only garden spot in all of God's universe. What is certain is that this garden has been turned over to a family of tenant farmers, and we are turning it into a frightful mess.

Our lesson planners should devise some Bible study lessons on the environment.

Mankind (Gen. 2:4-9)

The second chapter of Genesis gives a second account of creation—a supplemented and more detailed account of the creation of man. Although the second chapter is quite different from the first in vocabulary and style, the ultimate purpose in studying the two is not to determine whether written documents were made use of by the writer, but to determine what the text means as it now stands. This account is con-

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cerned with man and his environment, the commission and prohibition which were given unto him.

1. Man has a material body. God composed Adam's body from earth matter, and when he sentenced him to die he said that he would return to the dust whence he came (3:19).

2. Man has a spiritual nature. God breathed into the material body, imparting his own life principle into him, so that man became a living soul, made in the image of God. It is hardly accurate to say that man has a soul: man is a soul and has a body. But the Hebrew people seldom thought of an abstract or bodiless spirit. Body and spirit together made the man.

3. Man was thrust into a decision-demanding situation. In addition to the beautiful and fruit-bearing trees there were also two specially, the tree of life and the tree of knowledge of good and evil. We will not be able to explain the full meaning of these trees but it may help some to note that the whole situation was designed for purposes of testing Adam.

The bad results which came to the original pair did not come from some moral poison in the forbidden fruit but from their disobedience. Had they chosen to take life instead of choosing to

have a forbidden experience things would have been different for them.

Man was free to choose to obey or to disobey, but he was not free to be morally neutral. That is one freedom which man has never had; he cannot choose to make no choices. Just as the first pair were thrust into a morally-charged situation and forced to make moral choices, so every person is confronted with moral issues and forced to make moral decisions.

The creator (Isa. 40:12, 21, 22)

Isaiah raised the question concerning the origin of the heavens and the earth. He is impressed with the immensity of the Creator (v. 12) and with his wisdom (21, 22) and power (23). He answered his question with the assertion that it was the everlasting Lord, the Creator, who brought them into being (27, 28).

There is much to be learned in the chapters studied in this lesson. There is much to be learned about God the Creator—the God of wisdom, power, and goodness. There is much to be learned about man—made in the image of God and entrusted to the task of keeping God's earth garden. There is much to be learned about the environment in which man is able to make free choices which are far-reaching in their effects. Two facts must be accepted: we must make moral choices, and we must accept the consequences of our free choices.

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

Life and Work

July 5, 1970

Genesis 18:16;

Exodus 19:1-6

This quarter's lessons are divided into two units. Unit one deals with the topic, "Israel, Chosen for Mission." Unit two will be studies in the books of I and II Peter. The idea of the quarter's study is to take a look at Israel's mission in the Old Testament which is basically the same as the church's mission today. A look into the Old Testament background is essential.

The Abrahamic covenant (Gen. 18:16-33)

The beginning point in tracing Israel's mission is the call of Abraham. Jehovah God revealed himself to Abraham and Abraham responded in faith. He has been called "the father of the faithful." Abraham became the head of a new race that was given a specific purpose.

Please read Genesis 12 and note the basic parts or ingredients of the Abrahamic covenant. God made a covenant with a man. The covenant was binding and conditional. The agreement between two unequal parties was:

The covenant was both eternal and universal. The two visible transactions given were:

1. God caused fire to pass between parts of sacrifice—Chapter 15.
2. The rite of circumcision—Chapter 17.

The elements of the covenant were:

Primary: "Through thee shall all families of the earth be blessed."

Secondary: Canaan for his habitation; a distinguished name; divine favor for himself and friends; divine judgment upon enemies; father of a great nation or company of nations; kings shall be among his posterity—also the King of Kings.

If God were to become flesh, which we call the Incarnation, then divinity must become humanity through some family, race or tribe. Abraham and his descendents were to be the medium of such. God's main purpose in choosing Abraham was to give to the world a Messiah, who would come through the ancestry of Abraham. This is the main

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.

purpose of the Abrahamic covenant. "In thee shall all families of the earth be blessed," God told Abraham. What a great privilege, but what a serious responsibility!

Israel (Jacob's name became Israel) was to be a channel of blessing. Israel was to receive God's message and then channel it to all nations. God loved other nations besides Israel. Israel had no monopoly upon God and his marvelous grace. She was to be a depository of God's grace and also a dispenser. Her role was to be a channel of blessing.

Abraham was a man of outstanding character, faith and obedience (see v. 19). Her sterling character is evidenced by his intercessory prayer for Sodom. He expressed concern for the wicked cities mentioned in the account. Tragically, there were not so many as ten righteous individuals in Sodom and Gomorrah. Imagine not being able to find ten persons rightly related to Almighty God in the entire region!

Moses' message (Ex. 19:1-6)

The greatest individual in the Old Testament undoubtedly was Moses, author of the first five books, commonly called the Pentateuch. Moses was the great law-giver, preacher, deliverer and writer. He is the basis of a great deal of Old Testament history.

The background of Exodus 19 includes events prior to God's giving to the nation of Israel through Moses the Ten Commandments (see Ex. 20) on Mount Sinai.

God reminded Moses (v. 4) that he was a God of action, the one who delivered the nation from Egyptian bondage. God was active, not passive, in great historical events in the nation's history. God called Moses (see Ex. 3) at the sight of the burning bush to deliver God's people. Moses reluctantly responded affirmatively and Moses worked miracles through God's power. The expression "bare you on eagles' wings" denotes

God's help and intervention.

Please note the "if" in verse five. Again the Covenant was conditional. God wanted his people to be a "peculiar treasure" unto himself. He desired that they be "a kingdom of priests, and a holy nation." Does not this remind us of I Peter 2:9, which we study later in this quarter?

Israel was chosen for mission. Her calling was to bear the message glorious of God's redemptive love as demonstrated in, by, and through Jesus Christ. Israel was chosen of God to be a light for all nations. The role of Christians today is the same.

Conclusion:

Are we channels of blessing? Are we carrying out the purposes of God in our lives? What have we done to help humanity heavenward? Do others see Jesus in us?

Missionary notes

Rev. and Mrs. Billy L. Bullington, Southern Baptist missionaries to Togo have returned to their field following furlough (address: BP 1353, Lome, Togo). Bullington is a native of Charleston, Ark., and Mrs. Bullington is the former Evelyn Robinson, Russellville, Ark. They were appointed by the Foreign Mission Board in 1966.

Dr. and Mrs. Jack E. Tolar Jr., Southern Baptist missionaries who have been in the States on short furlough, have returned to Nigeria (address: Baptist Hospital, Ogbomoso, Nigeria, West Africa). Dr. Tolar is a native of San Antonio, Tex., and Mrs. Tolar is the former Barbara Corrington of Hot Springs, Ark. They were appointed by the Foreign Mission Board in 1962.

Alyce Jones has returned to the States (address: 801 E. Woodruff, North Little Rock, Ark. 72116) after completing a two-year term of service as a Southern Baptist missionary journeyman in Monrovia, Liberia.

Interpreter of the true God

By L. H. COLEMAN, Th.D., PASTOR
IMMANUEL CHURCH, PINE BLUFF

Life and Work

July 12, 1970

2 Kings 5:1-19
Isaiah 49:1-7

Last week's lesson dealt with Abraham and God's covenant with this man of faith. We noted that the main purpose of the Abrahamic covenant was the giving to the world a Saviour, Jesus Christ our Lord.

If God was to become flesh or humanity, then he had to be born to some individual and family or tribe. Christ was the seed of Abraham and all Christians are the spiritual sons of Abraham. Abraham was a channel of blessing. He founded a nation, Israel, which was to be a light to all nations.

There is quite a gap between the story of Abraham and the story of Elisha. Following the patriarchal period (Abraham, Isaac, Jacob, Judah and Joseph) came the era of Moses and Joshua. Moses was the deliverer and lawgiver of Israel.

Joshua was the great military and spiritual leader in the conquest of Canaan and the settlement of the twelve tribes. Following this era came the period of the judges (military commanders) which was a period of dark ages of Israel's history. Then followed the period of the United Kingdom (Saul, David and Solomon).

Elisha lived in the northern kingdom during the era of the Divided Kingdom. He was the son of Shaphat, dwelt at Abelmeholah in the Jordan Valley, and belonged to a family of means. Elijah's mantle fell upon Elisha. Elisha's miracles occurred at a time when the true

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religion of Jehovah was engaged in a mighty struggle with the worshippers of Baal.

Naaman, the man (2 Kings 5:1)

Today's lesson concerns the healing of Naaman. Elisha was an instrument used of God in working a miracle. He was a channel of blessing to others.

Naaman was a great national hero—courageous, popular and trustworthy. He was a great soldier respected by his countrymen. However, Naaman was a victim of the dreaded, loathsome disease called leprosy. Beneath the success story of courage and popularity was the story of tragedy and sorrow.

Many today are successful in the eyes of society but are victims of the leprosy of sin. They need Jesus. They need eternal salvation found only in Christ.

A maid's influence (2 Kings 5:2-4)

An interesting part of the story involved an insignificant and unnamed girl who was a servant of the wife of Naaman. Naaman was in a desperate situation and was not too arrogant to listen to the testimony of the maid. Note here the influence of a person whose social standing was almost nil and whose name is not given. Our influence can count for the kingdom of God whoever we may be.

Naaman's stubbornness (2 Kings 5:5-12)

Naaman was wise in listening to the maid but was stubborn in not completely following the advice. Note in verse 5 that the king arranged for Naaman to go to Israel to get the cure for his leprosy. He took with him a great sum of money. He took ten talents of silver, 6,000 pieces of gold and ten changes of raiment. However, money cannot buy a cure for leprosy. Naaman went to the king of Israel to be cured; this was not the correct place for healing. Elisha was the prophet who could call upon the Lord for healing.

A miracle happened (2 Kings 5:13-17)

Finally Naaman reached Elisha. The

instructions from the prophet provoked the captain. Elisha told the leper: to go and wash in Jordan seven times and that God would cure him.

Read verse 11 for an account of what Naaman thought he would be told by the prophet. Naaman left in a rage but was intercepted by some concerned servants.

Perfect obedience followed. Naaman dipped himself seven times in the Jordan and was healed. A miracle happened.

The pearl of the passage is verse 15. Note Naaman's testimony: "Behold now I know that there is no God in all the earth, but in Israel." He became convinced that the God of Israel was the only true God.

Conclusion:

Many lessons of value are found in the passage. The little maid was a positive influence and help. Elisha, the prophet, made himself available for service and God used him as a channel of blessing. A conversion occurred.

Have any of us been instrumental lately in bringing someone to Christ? Have we made ourselves available for service in Christ's kingdom?

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- A—Abernathy, Jerry Don, protests literature p11.
- B—Blackmon, Dr. George, article by p6; "Beacon Lights," Dr. James Seth Compere p8; "Baptists Beliefs," Stephen and Jesus p9.
- C—Casteel, Rebecca, youth director at Pine Bluff p7.
- D—Devotional life, pastor's (IMSI) p4.
- H—Hampton, Allen, youth director at Camden.
- I—Independence, for what? (E) p3.
- L—Long, Bettye, youth director at Pulaski Heights p7.
- M—Music in worship (L) p4.
- N—Nettles, Larry, to Beebe p5.
- R—Roots, of seminary, college teachers (L) p4.
- V—Viser, Bill, youth director at Pine Bluff p8.
- W—"Woman's Viewpoint", the real thing p7.

Hold 'er, Rip!

Then there was the fellow who bumped his head and went into a 20-year coma. Awakened refreshed and clear-headed in 1990, he promptly phoned his broker. With the help of a computer, his broker took only a moment to report that his shares of stock were now worth \$8.5 million!

"Wonderful," exclaimed the man. "I'm rich!"

At which point the telephone operator came on the line and said, "Your three minutes are up. Please deposit a million dollars."

And hurry

This ad appeared in a paper: "Found: Lady's purse left in my car while parked. Contains papers, \$5.00 in change, etc. Owner can have same by describing property and paying for this ad. If owner can explain satisfactorily to my wife how purse got into car, will pay for ad myself."

Gag money

"So you gave a fellow \$75 to look up information about your ancestors. What did he learn?"

"Plenty! I had to give him another \$75 to keep him quiet!"

About people

William K. Weaver, president of Mobile (Ala.) College, has been elected chairman of the Southern Baptist Education Commission.

Earl Guinn, president of Louisiana College, Pineville, has been elected president of the Association of Southern Baptist Colleges and Schools. Other officers of the association are: Budd Smith, president of Wingate (N. C.) College, vice president; and H. I. Hester, retired college and seminary official, Liberty, Mo., secretary-treasurer.

Nolan P. Howington, a former pastor of First Church, Little Rock, who has been pastor of South Knoxville (Tenn.) Church since 1967, has been named editorial services staff consultant for the Southern Baptist Sunday School Board's Training department, Nashville. He will serve as an advisor and consultant on publication content dealing with assigned curriculum areas.

Harry Denberg, a Jewish businessman from New York City, has given Southern Seminary, Louisville, a collection of ancient biblical coins valued at more than \$10,000. Included are select specimens of coins issued by Herod, Archelaus, and Antipas, as well as numerous other

June 21, 1970

Church	Sunday School	Training Union	Ch. Adns.
Alicia	58	58	
Arkadelphia, Shiloh Berryville	24	9	
Freeman Heights	111	51	
Rock Springs	81	50	
Booneville, First	233	206	2
Camden, First	351	83	
Cherokee Village	80	28	2
Crossett			
First	476	132	1
Mt. Olive	180	66	
Dumas, First	186	21	
El Dorado			
Caledonia	42	25	
Ebenezer	149	54	
Forrest City, First	334	88	
Ft. Smith, First	996	303	4
Gentry, First	242	73	
Hampton, First	137	48	
Harrison, Eagle Heights	175	63	
Helena, First	188	52	
Hope, First	417	147	1
Jacksonville			
Bayou Meto	108	69	
First	313	137	5
Marshall Road	303	119	1
Jonesboro			
Central	376	111	2
Nettleton	230	88	1
Lake Hamilton	105	34	2
Little Rock			
Geyer Springs	533	241	6
Life Line	443	186	
Magnolia, Central	479	178	1
Marked Tree, Neiswander	93	60	
Monroe	59	12	
Monticello, Second	214	95	
North Little Rock			
Baring Cross	482	159	2
Southside	29	20	
Calvary	396	190	
Forty-seventh St.	154	54	1
Highway	124	55	
Levy	386	95	2
Park Hill	278	156	3
Sixteenth St.	52	38	
Paragould, East Side	280	149	3
Paris, First	320	78	1
Pine Bluff			
Centennial	179	82	4
East Side	128	91	3
First	566	154	1
Green Meadows	62		
Second	163	52	1
South Side	580	143	2
Oppelo	19	19	
Tucker	11	9	
Springdale			
Berry St.	104	37	
Elmdale	307	88	2
First	408	95	2
St. Charles	69	31	4
Van Buren			
First	371	193	6
Jesse Turner Mission	3		
Chapel	27		
Vandervoort, First	52	26	2
Warren			
Immanuel	195	63	
Westside	79	37	

Jewish rulers. The collection covers the period of second century, B. C., to second century, A. D.

S. M. Lockridge, pastor of Calvary Church, San Diego, Calif., Negro Baptist leader, recently received the honorary doctor-of-divinity degree from California Baptist College, Riverside.

Ben C. Fisher, Raleigh, N. C., has been elected to succeed Rabun L. Brantley as executive secretary of the Education Commission of the Southern Baptist Convention. Brantley retires at the end of September and Fisher will take up his new duties on Oct. 1.

Since 1962 Fisher has been executive secretary for the Council on Christian Higher Education of the Baptist State Convention of North Carolina.

There's no substitute for the state paper

EVER thought of replacing the telephone?

"Absurd," you reply. And you're right. There just isn't any replacement for the telephone. A letter is wonderful, but it isn't the same as telephoning.

Ever thought of a substitute for your Baptist weekly state paper?

Perhaps, like the telephone, you've taken it for granted so long such a question doesn't occur to you. It's a household standby you accept as important and necessary.

There isn't any substitute for your Baptist paper. The daily newspaper and TV newscast aren't. They are not written exclusively for Baptists, by Baptists and about Baptists.

Sunday School and Training Union quarterlies? Vital, yes, but prepared months ago for a special use. Hardly a source for last minute denominational news.

Have you counted the change that's taken place in Baptist weekly papers in just five or ten years? Modern communications have shortened deadline time from a couple of weeks to a couple of days, and sometimes, only a couple of hours. Baptists can be better informed.

Modern printing methods have brought larger type that's easier to read; larger and clearer pictures help you grasp the news visually. Closer attention to sound principles of news writing assure you of accurate, fact-filled news stories that answer the questions you want answered.

Awareness of individual needs has added variety. A column on doctrine by an outstanding preacher. A feature on waterfront missions from a correspondent on the scene. Editorials that tackle current issues in Baptist life. Cartoons that draw a laugh while getting across a delicate point. A dozen or two news stories with datelines next door or half-way around the world.

Ever thought of doing without your Baptist state paper? No more than you would of tossing away the telephone, or your automobile. There is no substitute.—Theo Sommerkamp in Baptist Press Service

Southern Baptist datelines

Sunday School editorial secretary calls for careful look at materials

NASHVILLE (BP)—The editorial secretary of the Southern Baptist Sunday School Board shortly after the Southern Baptist Convention in Denver, issued a statement asking all the board's editorial workers to re-examine manuscripts and proofs of materials they are producing for possible modification.

Howard P. Colson, the board's top official dealing with editorial services, issued the statement "because our relationships with some of our constituents are, very frankly, in considerable jeopardy."

Colson made the statements in a meeting of the board's editorial workers just following the convention, which voted by a five to two margin to ask the board to recall and rewrite its Broadman Bible Commentary to emphasize the conservative viewpoint.

The editorial secretary did not, however, mention the commentary action in his speech, putting his remarks in terms that apply to curriculum publications produced by the board.

"Whatever else may be said, the Denver convention was a significant demonstration of the fact that within our constituency there is a sizable group of persons who are expressing unhappiness with some of the things they have been finding in our curriculum publications," Colson said.

"The next several months will likely be crucial for the Sunday School Board's relationship to its constituency," he said. Colson added that some will be examining every publication that comes from the board to see if it contains things with which they disagree.

"It seems to me, therefore, that in this tense situation, we stand in great need of seeking the special wisdom which only the Holy Spirit can give us, in order that we may do all of our editorial work in a way that will heal and help rather than divide and hurt," Colson said.

The editorial secretary stated that he strongly felt manuscripts for the first quarter curriculum studies of 1971 should be re-examined for possible modification, but he did not order the editorial workers to do so.

He pointed out that it was too late to change anything in the October-December curriculum materials for 1970, and almost too late to modify anything in the January-March, 1971, periodicals. He added there was time to "give fresh attention" to the April-June, 1971, materials "lest they . . . would hurt rather than help the cause of reasonable denominational harmony."

Colson summarized his appeal: "It is of the utmost importance, in all planning, writing and editing of program and curriculum materials, for us to see to it that prominent emphasis is given to the great evangelical realities of our common Baptist faith, and to make sure that these realities are presented clearly, unequivocally, unapologetically, and with genuine spiritual compassion and warmth."

He warned against "a cold and supercilious intellectual approach," adding quickly that he was not suggesting that editors should abandon "respectable scholarship and fall into that insidious anti-intellectualism which is hindering genuine Kingdom advance in many quarters today.

"We must continue our efforts to be sound in scholarship, thus maintaining our intellectual integrity; but let us avoid like the plague that purely detached and indifferent intellectualism which has lost the warmth of love. . . ." he declared.

"As I see it, we writers and editors can afford to be somewhat less intellectual, a good deal more warmly spiritual and compassionate than has sometimes been the case," Colson said. ". . . A cold and supercilious intellectual approach . . . could at this critical time in our history be utterly ruinous."

Colson said he also had a word "about the manner in which other-than-traditional views of Scripture and similar matters should be presented in our literature." Here is how he put it:

"Whenever we present a non-traditional view—and we should never go out of our way to do so—let us be sure that we give due recognition to the traditional view as well. We must never make light of it.

"We must never shut any reader up in a corner as if we were trying to make him feel that the untraditional view is the only possible option for an intelligent mind," Colson continued. "Let us not look down on anyone for holding a traditional view. Let us honestly respect him and his feelings even when we think his view is a mistaken one. He has a right to it; and we cannot help him by writing him off as stupid."

Colson stressed that Baptists who have expressed unhappiness with the board's materials "are our Christian brothers and sisters" and should not be treated with contempt.

Urging understanding and sympathy for the viewpoints of such person, Col-

son asked that the board's editorial workers "identify with them in our materials wherever we can.

"Let us remember that the world these people live in is a terribly confused, frustrated, fearful, insecure and beaten world. And let us realize that it is by the warm-hearted rather than by the sophisticated brain that we are likely to do our people as a whole the most good.

"The Denver convention," he continued, "revealed that our board's publications can be a divisive influence in our denominational life. In view of this solemn and sobering realization, let us resolve, by the help of Christ's spirit, to make our publications not only one of the greatest educative influences, but also one of the most unifying and upbuilding influences in our Southern Baptist fellowship."

The editorial secretary admitted it would not be easy to do, but added he believed the board could approximate the ideal. "If not," he said, "we ought to die in an attempt to do so.

"The one hope of the unification of our people through our printed materials lies in our seeing to it that the materials unmistakably identify with the common experiences of Christian believers through a clear and repeated emphasis on the great, evangelical realities, and through the warm-hearted, loving manner in which these great realities are presented," he observed.

Colson listed some of the doctrinal beliefs that hold Southern Baptists together as: "our common faith in Jesus Christ as divine Lord and Savior; the world's

(See MATERIALS of page 16)

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