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Arkansas Baptist State Convention

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Arkansas Baptist *newsmagazine*

JANUARY 9, 1969

Personally speaking



'Year of our Lord'

Much is being written about 1968. Most of the commentators seem to feel that it was a rather sorry year, as years go. Yet, it was the year that saw three Americans jump over the moon!

Vietnam, Biafra, the assassinations of Dr. Martin Luther King and Senator Robert Kennedy, the Battle of Chicago, etc.—all of this notwithstanding, I was greatly thrilled by the trip to the moon.

Man had previously traveled more than 800 miles above the earth. But Astronauts Frank Borman, James A. Lovell, and William A. Anders traveled somewhere between 225,000 and 240,000 miles from earth and returned, all in a six-day period—half a million miles in less than a week!

Walter Cronkite helped his CBS viewers to visualize the trip. If man's previous achievement of rising 800-plus miles from earth be represented on a graph by three-quarters of an inch above the earth, said Mr. Cronkite, the moon trip would be represented by 30 feet!

In making his first trip to a celestial body, earth man has committed no sacrilege, we believe. Rather, he has used the marvelous brain power God gave him to enhance greatly his own stewardship. What he does with the experience and the knowledge gained thereby he must now account to God.

Not the least thrilling aspect of the moon trip was the reading of the Genesis account of creation, by the astronauts as they circled the moon. This was in sharp contrast to the cynicism of the late Russian cosmonaut who brought back from his little trip the report that he had not seen God out there.

But the evaluation of a year gets closer to home, for the most of us, than a trip to the moon. We evaluate a year in terms of the purely personal. On this basis, Mrs. McDonald and I gladly

rate 1968 as a red-letter year. For it was on Dec. 20—a day ahead of the moon trip—that our daughter and husband—Judy and Jay Lucas, of Little Rock—launched our first grandson—Jay Wesley Lucas.

Whatever the year, for the Christian it is always A.D.—“in the year of our Lord.”

Erwin L. McDonald

IN THIS ISSUE:

THE 'BIG MOVE' by Baptist Building employees is described in both words and pictures on pages 12 and 13. Showing personnel of the building's first floor, the story is the first of two, with the second to follow in the Jan. 16 issue.

TOP Baptist news story of 1968 was the racial crisis, according to the story to be found on page 7.

'METROVERSITY' plan is the term used for the joint effort of Southern Seminary and seven other higher education institutions to broaden the variety and lower the cost of educational programs, page 8.

CHANGE of mailing address for the Baptist Building and *Arkansas Baptist* is given on page 9.

COVER story, pages 12 and 13.

Arkansas Baptist - newsmagazine.

January 9, 1969

Volume 68, No. 2

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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.

Meeting human needs

Institutions but not institutionalism. That is what we Southern Baptists must have.

The question, for example, is not "How are we going to build our Sunday Schools?" but "How are we going to teach the Bible to the people?"

A speaker from the Sunday School Board said all of this, in essence, at one of the sessions of the "Looking to the 'Seventies'" conference in Nashville recently.

Said the speaker: "We Baptists are not committed always to have the institution or agency of Sunday School. Rather, we are committed to teach the Bible. Sunday School must be a means, not an end in itself."

Sunday School as we have known it all our lives is not sufficient to the task. There are too many of our people who, for one reason or another, will never be in Sunday School classes on Sunday morning. And even if everybody could and would attend, 30 minutes a week is not enough time for a major teaching program.

Does this mean that Sunday School should be abandoned? Not at all. Sunday, as the Lord's Day, continues to be the best single day of the week for public worship and Bible study. And as far short as the institution of Sunday School falls, it is still the single best approach to teaching the Bible to the people.

The new program of the Sunday School department of the Sunday School Board illustrates the great possibilities for Southern Baptists as we focus on people rather than on institutions.

Why should our churches, with so many millions of dollars invested in buildings and equipment, restrict their Bible teaching to 30 minutes on Sunday morning? The new program is designed to encourage churches to conduct week-day Bible classes in addition to Sunday classes. Why not have classes Monday through Friday? And the classes need not be restricted to daytime.

Much has been said about the need for families to study the Bible together in their homes. But up to now, about the only encouragement in this direction has been brief outlines for daily Bible reading. Now there will be full-fledged lesson materials for family Bible study.

In line with the spontaneous movement of community, week-day Bible study groups that have sprung up across the nation in recent months, Southern Baptists will also have curricular materials for such groups.

Still another facet of the Bible teaching ministry will be full-scale Bible courses which can be taken by correspondence from Nashville.

It is good for us Baptists to remind ourselves from time to time that the churches and their organizations—and we will include the denomination and its institutions and agencies—exist for but one purpose: meeting human needs.

Sports and Christianity

Ezra Seestrump was wonderin the other day why th *Arkansas Babbitis*, bein a REligious paper, carries a colyum on fishin an huntin.

The way Ez and some of the other bruthren ignores the game an fish laws, they obvious don't see no connection betwixt sports and ther REligious CONvictions.—Clabe Hankins

Approaching the New Year



About baptism and Lord's Supper

Having some knowledge of our convention, which goes back as far as 1922, I got the impression that the central factor of our fellowship has always been "doctrinal kinship." If this be so and if we do not have some beliefs that we hold as fundamental then it would seem to be high time that we get some and maintain them.

Tichnor Baptist Church, of which I am pastor, is now in the process of formulating a new constitution for adoption. We have been amazed at how few churches in reach of us have one of any kind for us to look over as a help in drawing up ours. Among our reasons for wanting this document, at least two are vital: First, we feel that no individual ought to unite with us without being able to know what we stand for, and we have been forced to the conclusion that to say "it is a Baptist church" at the present time means exactly nothing.

Second, we feel that it would be preposterous for anyone to insist he would

join us on his own terms. I do not know even a secular organization which receives members in this way. If our convention will take a clear-cut stand it will in no way be dictating to the churches, but this would lessen the need for tests of faith because any messenger holding unscriptural doctrine could know that he was out of fellowship.

We intend that Tichnor Church shall be represented at the meeting of the convention in Ft. Smith. We will not send messengers who will demand to be received on their own terms, or on our terms. We will not expect to be received on the basis of having contributed regularly long enough that we now have "equity" in our institutions. Our contributions were gifts to what we believe in and with no strings attached. In that sense, what we gave is no longer ours. We gave it.

On the other hand, we would like to know each year whether we are in fellowship or not.

We feel that one of the four main points in valid baptism is that it be done by the proper administrator, and that conducted by any one else it is

not valid N. T. baptism. We firmly believe some things do not change.

You might have something administered and call it baptism, but it either is baptism or it is not baptism. We believe that when a person or group repudiates the virgin birth, the Deity of Christ, salvation by grace, eternal security, justification, sanctification, or any other truth pertaining to the New Birth then that person or group has no scriptural authority to baptize anyone. For him, or them to do so would make a farce of the ordinance.

Our position as a convention should be positive on "alien immersion" as on some other fundamentals. The proper observance of the Lord's Supper hinges on what is baptism, so that it is not possible without valid baptism.

Whenever our convention becomes so ecumenical as to be loose on these two ordinances that will be the day that Tichnor and I will know we are out of fellowship. We would hate to drive 300 miles to the sessions in Ft. Smith and then learn that the convention has become so ecumenical that we are no longer in fellowship.—J. S. Compere, Tichnor, Ark. 72166

The 'conservative' view

A pastor perplexed by developments at the Hot Springs convention asked some honest questions of Baptists in the issue of Dec. 19 that I would like to answer. I do not presume to answer for all Baptists, but having been a Baptist 35 years, I think I understand the Baptist viewpoint.

1. Where is scripture found saying only Baptists can scripturally administer Baptism?

Answer: There is no such scripture, nor do I know of any Baptist who asserts that we are the only Scriptural custodians of the ordinance. We do believe that there is 'one Lord, one faith, one Baptism.' We believe that the authority to administer the ordinance resides in the New Testament Church. We consider New Testament Churches to be those founded on the teachings and principles that were practiced and taught by Jesus' church that He founded while on earth. Immersion or sprinkling, that is performed by man-made religious institutions not founded by our Lord, nor on His teachings, we regard as alien immersion.

2. Who has given authority for applying the term 'liberal' to those who disagree with us?

Answer: All of us lean either toward the 'conservative' or 'liberal' view in most things, including theology. When we embrace either position, we incur the label that goes with embracing that view. The word 'liberal' in theology, usually means that one has a loose, compromising position on theological truth that is anxious to gain the approval of men, even if it means sacrifice of religious conviction. 'Conservatives' are often blamed for being too narrow; All truth is narrow, Currency, to be legal, must have the approval of our government, Marriages, to be valid, must be performed by persons authorized to perform them, Scores, to count, must be made in accordance with the rules of the game. This is understood in secular things, it should be in spiritual things.

3. Why do advocates of 'kicking out' churches quote 'Baptist tradition' instead of quoting scripture that has been violated?

Answer: Perhaps because they do not understand their Bibles well enough; there is much scripture on withdrawal of fellowship from those who depart from the faith: "Now we beseech you brethren, mark them which cause divisions among you contrary to the doctrine ye have learned and avoid them" Romans 16:17. See also II Timothy 4:3; I Timothy 4:1, 1 John 2:19.

4. Why do those (afore-mentioned) insist that those they disagree with be 'hushed up' and not heard?

Answer: Two reasons: lack of courtesy, "—be courteous" I Peter 3:8, and lack of knowledge of the Bible. "He that answereth a matter before he heareth it, it is folly and a shame unto him" Prov. 18:13. Freedom of speech is in order in all our Baptist assemblies, and every man has a right to be heard so long as he is in order.

5. What constitutes 'open communion' etc.?

Answer: Baptists regard as 'open communion' an attempt by Christians of differing religious views to observe the ordinance of the Lord's supper together in the same service. As we interpret scripture, this is not possible, for in the New Testament, the disciples were 'Of one accord, and one Mind' as they observed the supper. In the Corinthian letter, Paul told the folks that if they came together divided, that it was not possible to take the Lord's Supper—I Corinthians 11:17-20. Two cannot walk together except they be agreed, Amos 3:3.

6. Are those who moved to oust churches merely 'trying to be seen'?

Answer: Possibly, if so, they have their reward; If they are "contending

earnestly for the faith once delivered to the saints," Jude 3, God will reward them for their courage.

7. Why is there so much talking in the foyers and entrances during the convention sessions?

Answer: Two reasons; Lack of consideration for others, for we live in a time when men are "lovers of their own selves" II Timothy 3:2 and, the nature of the programs. Many would rather get out of a dry session where only dry, sleep-producing reports are being read, and have fellowship with their brethren, or visit the bookstore exhibit. In any case, they should be quiet and not disturb those who have the fortitude to endure the dry session. Let's pray that the '69 session of our convention will be the best ever!—Walter H. Watts, Fort Smith, Ark.

The mentally retarded

An article entitled "Will Lutherans Admit the Mentally Ill" (Ark. Bapt., Oct. 3, 1968) was very misleading. The title employs the words "mentally ill" but the article concerns the "mentally retarded." There is no relationship between the mentally ill and the mentally retarded except in a few rare cases, and in the minds of a few uninformed, unconcerned people.

I'm happy to say that Southern Baptists are making efforts to help the mentally retarded and their families to find a meaningful place in our churches and in the service of the Lord—Mrs. Edwin Pinkston, Mission Baptiste, B. P. 20812, Abidjan, Ivory Coast

Help needed

We are a pioneer church in Valentine, Neb. We have 29 resident members and we are buying our first building, 24 X 60 feet. We need 10 pews, 10 feet long; or five pews eight feet and five pews 12 feet long; or five pews 16 feet.—Dewey Hickey, Pastor, First Baptist Church, P. O. Box 548, Valentine, Neb. 69201

'Call for unity'

I want to write you and concur in your statement of the last paragraph in your editorial, "Call for Unity," Jan. 2. It has been of great concern to me that within our State Convention there seems to be no room for sincere differences of opinions. I also say "Amen" to what Dr. W. A. Criswell said, as you have recorded it in the editorial.

Also, I thoroughly appreciated Dr. H. E. Williams' letter stating the position of an insider's view on Christian Education.

Let me wish for you and your staff a very happy new year and pray that the Good Lord will continue to bless your ministry through our state paper.—Jack L. Clack, Pastor, First Baptist Church, Brinkley, Ark.

On 'Moral Scene'

Some statements appearing under the heading "On the Moral Scene" need examining without prejudice.

1st. "Why, in spite of everything, do the rich get richer and the poor poorer?" Matt. 25; 14:30 throws some light on the subject—"Each according to his ability." Many classified as "poor" today spend more for non-essentials and luxuries, than would be required to buy a decent home. For example, a man, aged 70, complained that since he had always been poor, he could never own his own home, yet admitted that since the age of 13, he had spent for tobacco an amount, had it been saved, with interest, would have paid for the home he envied his neighbor for building.

2nd "—Gap between income of blacks & whites is rising, not falling." That statement is not true regarding wages received for like services—here in the "land of opportunity" blacks have been

paid as much as whites.

Our relief system encourages non-workers.

Laziness has created more poverty than has lack of opportunity.

2 Thesalonians 3:10—"if any would not work, neither should he eat."

3rd—"We are undertaxed."

That statement is too absurd to require comment.

4th "Some Americans paid no income tax."

Why not give the reason why? It should make interesting reading!

5th "A poor man with a taxable income of only \$500 pays at the rate of 14 percent."

We would like to see the waste of tax revenues stopped, so that all brackets of tax liability could be reduced.—Jackson Crouch, 309 West Alabama St., Beebe, Ark.

Arkansas all over

Resolution asks Phelps to stay



DR. RALPH A. PHELPS JR. (right), president of Ouachita University, Arkadelphia, receives a resolution of endorsement from Francis McBeth of the OBU School of music. The resolution, signed by faculty members, commends Dr. Phelps for his work at OBU and urges him to continue as its president.

Pine Bluff church plans for future



FACING THE FUTURE: Dr. Tal Bonham, pastor of South Side Church, Pine Bluff, looks over long-range expansion plans with L. D. Davis, chairman of the church's Planning and Survey committee, and architect Mack Ferguson, of Wilbur, Butcher, and Ferguson, architects, Little Rock.

South Side Church, Pine Bluff, has employed an architect to draw up long-range building plans to provide for 1,400 in Sunday School and worship.

The church also purchased a 70-by-150-foot lot across the street from the block on which the present buildings stand. The purchase of this property is a part of the church's property expansion program, which has resulted in the purchase of three other lots in the last four years, bringing the church's property to almost two full blocks for building and parking.

Dr. Tal Bonham, pastor of the church, said: "Our members are excited about beginning this program of long-range planning. They are aware that we must have a vision if our church is to continue its effective witness in this progressive city. For over 50 years now, the history of this church has been to plan for great things, pray for great things, and expect great things from God."

South Side Church has reported steady growth in recent years and now has a membership of more than 2,000. Included in its membership are two missions operated by the church: East Side Chapel, in the Broadmoor-Belmont addition of eastern Pine Bluff, was begun by the church in a tent 18 months

ago. It now has a Sunday School enrollment of over 200. Tucker Chapel, at Tucker, has been a mission of the church for seven years.

For the first time in 16 years, the church and its missions baptized over 100 new converts this year. In addition to the 102 new members by baptism, there were 210 additions during the year by transfer of letters.

The church's budget has doubled in eight years and now stands at almost \$200,000 a year.

In presenting the five-phase plan, Chairman L. D. Davis indicated that plans for the church's future growth must be made to care for the growing population of Pine Bluff. He also indicated that every detail will be brought back to the church before proceeding into the next phase. Included in the recommendation was the hiring of Wilbur, Butcher, and Ferguson, architects of Little Rock.

Other members of the Planning and Survey committee are: Mr. and Mrs. Milton Lowry, Mrs. L. C. Vanderford, Mr. and Mrs. Orvis Brewer, Tom Pennington, Lester Price, Dick Carson, Lofton Tillman, Mrs. Douglas Pittard, Alfred Woodfield, Tom Redden, Bill McRae, and T. J. Scott.

Tigers honored in Peanut Bowl

In ceremonies held on the field immediately after Ouachita University's 39-6 Peanut Bowl victory over Livingston University, at Dothan, Ala., two Tigers were honored.

Barry Bennett, OBU's freshman quarterback from Aberdeen, Md., was presented the Outstanding Offensive Player award and Frankie Vines, a 185-pound senior end from Van Buren was named the Outstanding Defensive Player.

A jubilant Tiger team presented the game ball to Coach Buddy Bob Benson and then carried him on their shoulders off the field.—Reporter

OBU students for voting machines

Alleged inaccuracies in the 1968 elections have prompted the political science department at Ouachita University to begin a state wide campaign to install voting machines in all Arkansas counties.

Working in all counties, Ouachita students will circulate petitions to get the issue put on the ballot for the next state-wide election, in 1970.

Dr. Bob Riley, head of the program and chairman of the political science department, stated that the machines will provide faster and more accurate returns and eliminate long waiting lines at the polls.

According to Dr. Riley, a machine will cost less than \$200 per year if purchased on a ten-year basis.

"There's not a county in Arkansas that can't afford this," he said, "and the machines will soon pay for themselves."

W. R. Canary joins Harrison First

W. R. Canary, Ft. Worth, Tex., has been called as minister of music of First Church, Harrison. Mr. Canary received his education at Oklahoma Baptist University and the University of Corpus Christi. He has served churches in Texas and is a recent graduate of the School of Church Music of Southwestern Seminary, Ft. Worth. Mr. Canary and his wife, Pat, have one daughter, Cheryl Ann, age 8.



Mr. CANARY
Cheryl Ann, age 8.

Racial crisis voted top Baptist story

NASHVILLE—The racial crisis in the nation and Southern Baptist response to it was voted the top news story of the year by the editors of 30 Baptist state papers throughout the nation.

The ten most significant stories of the year concerning Southern Baptists were selected by the Baptist editors in balloting conducted by the Baptist Press, news service of the Southern Baptist Convention with offices here.

Other top ten Baptist news developments of 1968, as selected by the editors, were:

2. A debate within the Southern Baptist Convention over the relation between evangelism and social action;

3. The historic actions of the Southern Baptist Convention in Houston, not only on the Crisis in the Nation, but on other matters.

4. The perplexing question of federal aid to Baptist higher education and actions by several Baptist schools and state conventions to accept or reject federal aid.

5. Actions by several conventions to release Baptist schools to become private institutions, and other related developments.

6. The Crusade of the Americas, an evangelistic campaign involving Baptists in North, Central and South America and related developments during 1968.

7. A controversy over "alien" immersion and/or "open" communion involving Baptists in several states and associations.

8. A financial crisis that faced Baptist loan organizations in Kansas and Texas;

9. Continued Baptist concern with the ecumenical movement;

10. An emphasis on ministry to the inner city and urban areas by the SBC Home Mission Board, and other SBC agencies.

The editors picked the ten top stories from a field of 23 items listed on a ballot prepared by the Baptist Press staff in Nashville, after compiling suggestions from editors attending the Southern Baptist Planning and Promotion Conference in Nashville.

In the balloting, stories were ranked one through 10, with 10 points awarded to first place picks, nine points to second place selections, and a decreasing scale of points for each of the other ranks.

The top story of the year, Baptist response to the racial crisis, earned a total of 220 points, including 16 first place votes. (BP)

Ft. Smith pastor '69 Evangelism speaker

Dr. William L. Bennett, pastor, First Church, Ft. Smith, will speak at the Tuesday afternoon session of the State-wide Evangelism Conference to be held in Second Church and Robinson Auditorium, Little Rock, Jan. 27-28, 1969. His subject will be "Christ as Revealed by the Holy Spirit." Dr. Bennett is a native of North Carolina where he was graduated summa cum laude from Wake Forest College. He received his Ph. D. from Duke University and his Th. D. from New Orleans Theological Seminary where he served as a teaching fellow.



Dr. BENNETT

Before coming to Ft. Smith, Dr. Bennett held the following pastorates: Calvary Church, Durham, N. C. for four years; Sixteenth Street Church, Greensboro, N. C. for seven years; and Speedway Terrace Church, Memphis for four years.

Dr. Bennett served on the General Board, the Executive Committee, and as State Chairman of Evangelism in North Carolina. He was recently elected as a board member of Ouachita University.

The theme for the Evangelism Conference will be "Christ—The Only Hope." The opening session will be at 1:45 Monday afternoon and the closing session will be Tuesday night. Make your plans to attend.—Jesse S. Reed, Director of Evangelism

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OBU students form new service club

Circle K, a new service organization, has been established at Ouachita University. Purpose of the student organization will be the sponsoring of a series of projects designed to help Ouachita and Arkadelphia during the school year.

John Paul Bailey, club president, said that Circle K provides a means of leadership in the college community that service clubs are giving in the business and professional world.

Officers of the club include Dale Tucker, junior psychology-journalism major from West Helena, vice president; Jim Kelley, sophomore business major from Benton, secretary; and Charles Olmstead, junior political science major from Rison, treasurer.



Nettleton Church parsonage

Nettleton Church dedicates parsonage

New parsonage facilities for Nettleton Church were formally dedicated at the Sunday morning worship service on Dec. 15. An open house was held in the afternoon at the new house, 193 Avondale.

The three-bedroom, brick-veneer

structure includes a study, living room, kitchen-dining room-family room combination, utility storage, 2½ baths and a double carport. The all-electric home is centrally heated and cooled.

Members of the church parsonage building committee were Ralph Morrison, chairman; Bill Roddy, co-chairman; Mrs. Tilman Adams, Mrs. David Moore, Mrs. Harrison Wise, Carl Richardson, Jess Woollum and Albert Soo.

Southern Seminary participates in new 'Metroversity' plan

LOUISVILLE—The Southern Baptist Seminary has joined forces with seven other higher education institutions in the Louisville area to form what is to be called the Kentuckiana Metroversity.

The Metroversity is a cooperative effort by the eight member schools to broaden the variety and lower the cost of educational programs offered to students by co-ordinating each school's courses and facilities with all the others. It calls for no surrender of autonomy by the seminary or any school involved.

Other institutions participating in the Metroversity plan are: Bellarmine College, Catherine Spalding College, Indiana University Southeast, Kentucky Southern College, Jefferson Community College (a branch of the University of

Kentucky), Louisville Presbyterian Theological Seminary, and the University of Louisville. Co-ordination of the program will be furnished by the Urban Studies Center at the University of Louisville.

Principal benefits to the Baptist seminary will be joint library facilities; greatly expanded course offerings in areas of academic interest to seminarians but currently too costly for the seminary to provide alone; and cooperative degree programs with other institutions.

Southern Seminary already has pioneered the joint degree approach. For several years, students in the seminary have been able to earn dual degrees in social work through an agreement with

the Kent School of Social Work at the University of Louisville.

Last year, a new program was begun in the field of church history to enable graduate students to earn a combination master of theology-master of arts degree simultaneously. The Metroversity will encourage this kind of development.

Each school will concentrate upon its particular strengths, pooling them with the specialties of the other schools, and all students in the eight institutions will have full access to all courses offered.

Although details of the plan are still in early stages, several definite steps have already been taken, including: use of computers to list courses offered at participating institutions; a joint orchestra involving all institutions; organization of a library council to develop a joint catalogue of books; merging of extra-curricular calendars; and proposals for joint research projects. (BP)



SIX GOOD REASONS WHY ARKANSAS BAPTIST NEWSMAGAZINE IS NEEDED IN EVERY HOME

1. Indoctrination: Baptists need to know what they believe—and why. Doctrinal articles appear frequently in the *Arkansas Baptist Newsmagazine*. These help to correct error and solidify convictions.

2. Information: Participation follows information. The *Baptist* is the only publication presenting the full Baptist program of Arkansas, including missions, Christian education and benevolences.

3. Enlistment: The value of the *Arkansas Baptist* as an enlistment agency cannot be over emphasized. No church can interest its membership in the support of a program of work which they know nothing about and in which they have no interest.

4. Inspiration: Almost every week one or more inspirational articles appear in the *Baptist*. These are helpful in meeting life's day-by-day problems.

5. Communication: It has been said that "there is no such thing as enlisting the uninformed in worthwhile Christian service." There must be a dependable means of communication to all church families and the *Baptist* provides this valuable link each week.

6. Unity: The *Baptist* develops and helps maintain a spirit of togetherness among its readers. This spirit has had much to do with the progress that Arkansas Baptists have made through the years.

Information on a free trial offer is available by contacting our office.

Boys transferred to Brotherhood

NASHVILLE—A comprehensive interpretation plan for transferring the missions guidance of Baptist boys ages 6-8 from Woman's Missionary Union (WMU) to Brotherhood was unfolded here to missions leaders from 30 states.

The plan called for national, state, association, and church WMU and Brotherhood leaders to saturate Southern Baptists during the next 20 months with information about the transfer, scheduled for October, 1970, in Southern Baptist churches.

Where the transfer works well, churches will use men, and hopefully couples, to teach missions to boys ages 6-8 through the Royal Ambassador program, explained George W. Schroeder, executive secretary of the Brotherhood Commissions.

Churches adopting the plan will use books and magazines prepared by the Brotherhood Commission to teach missions to boys in this age range, Schroeder added.

The boys 6-8 will become part of the Crusader Division of Royal Ambassadors, which includes boys through 11. The Pioneer Division of Royal Ambassadors is for boys 12-17.

Both boys and girls ages 6-8 are now a part of the Sunbeams, an organization of the Woman's Missionary Union. Only the boys in this age group will transfer to the Royal Ambassador organization. (BP)

Annuity Board meets

Sam Reeves, pastor of First Church, Arkadelphia, will represent Arkansas Baptists at the 51st annual trustees meeting of the Southern Baptist Annuity Board, Dallas, Jan. 28-29.



Change of address

Have you noticed our new mailing address?

It will be appreciated if churches and others will change their mailing lists to reflect our new location: Arkansas Baptist News-magazine, 525 West Capitol Ave., Little Rock, Ark. 72201.

Our new telephone number is 376-4791, Extensions 63, 64, 65 and 66.



COFFEE BREAK—Three former Baptist Student Union leaders enjoy a coffee break following chapel at Southwestern Seminary. Representing the 100-plus former BSU presidents on campus are, left to right: Arthur Webb, the U. S. Military Academy (West Point); Robert (Bob) Dickerson, Arkansas A. M. & N. College; and Larry Thomas, Harvard University. All three are working on the master of divinity degree. (Photo by Bob Russell)

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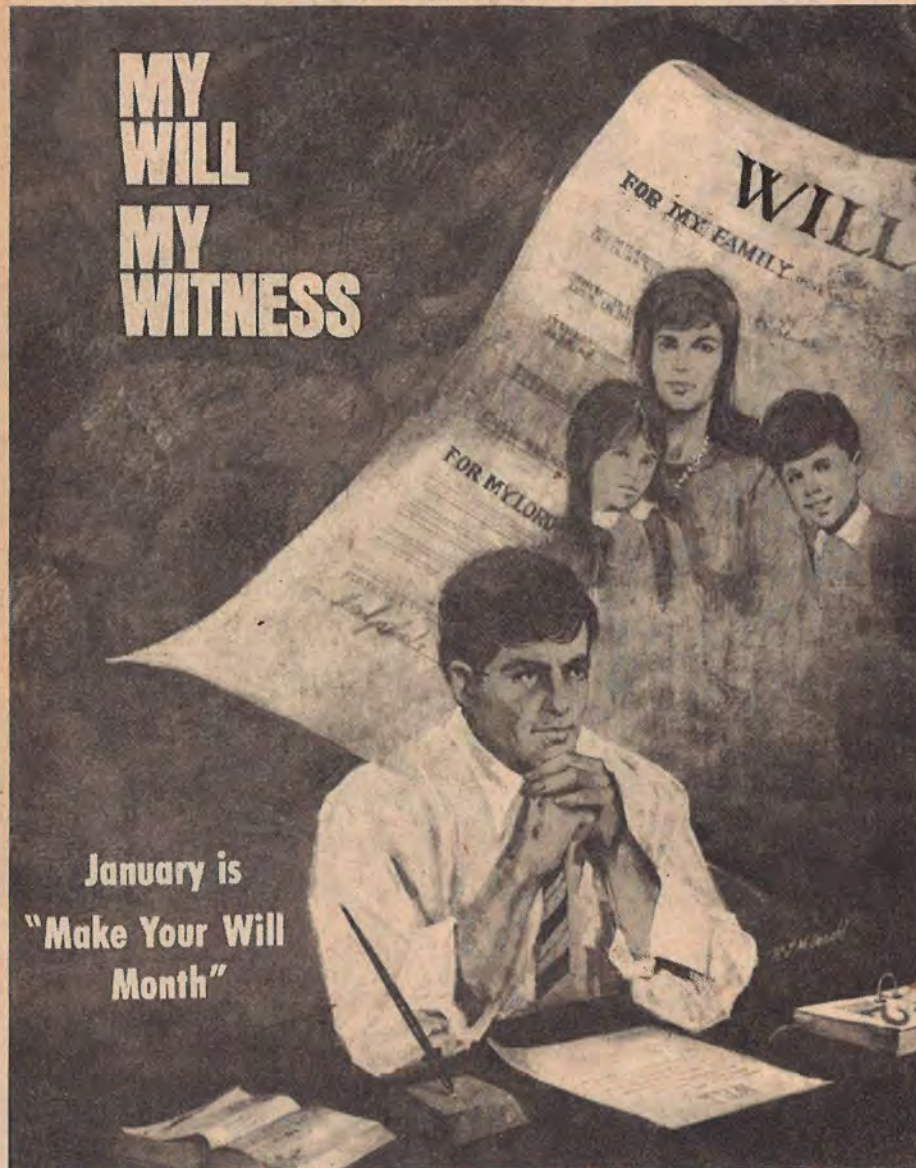
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Month"

This is the story of three people. It is also the story of three churches.

Mr. A., we shall call him, thought of the Scripture passage which says: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Daniel 12:3).

He thought of how the Lord had blessed him as a layman in his own Christian witness and had given him the opportunity to "win many to righteousness . . ." He thought how his offering each Sunday through his church and through the Cooperative Program extended his arm throughout the state and even "unto all the world" in helping to bring others to know Christ.

Then he thought: "When I am gone, what . . . ?"

Extensive and fertile fields held in his name had been very profitable and very valuable. Other investments had been remarkably successful.

"When I am gone, what . . . ?"

His pastor's words on a recent Sunday had helped frame an answer in his mind. A piece of literature spoke to his heart. The encouraging word of another businessman in the church stimulated him to take prompt action. He talked with his attorney. He talked with a representative of the Baptist Foundation in his state.

Now his will assures the continuity of his liberal gifts to beloved mission causes, for generations to come.

Now, also, one of those tracts of land, the value of which is conservatively es-

timated at more than a million dollars, is in a living trust with the Baptist Foundation. Today, with lessened managerial burden for him, he and his wife are receiving the income from that property. At their deaths it will become a permanent trust. It will then in perpetuity provide liberal support for those mission causes which are now extending the reach of his arm to bless so many people.

Mr. B. has a small estate, "not enough to worry about when I am gone," he says. But he, too, wants all that he has to do the will of God. He realizes that for a steward, the important thing is not how much he has, but how faithful he is in its uses. And he has come to realize that his family needs the protection of a well-planned will.

He, with the help of his attorney and a representative from the Baptist Foundation, has prepared a will which will continue to honor God and bless the world, long after he is gone.

Mrs. C. has given much thought to the stewardship of the estate which she and her late husband built with such diligent labor. She has cause for gratitude that her husband was wise enough to prepare a will for her protection, and to make significant contribution to the Lord's work in funds which are now administered by the Baptist Foundation.

Somehow she had failed to be as wise in making provision for the handling of the estate after her death.

She talked with her attorney and with a representative of the Baptist Foundation.

Now that is taken care of, to her satisfaction and joy.

What do Mr. A., Mr. B., and Mrs. C. have in common?

A sense of responsibility.

A sense of stewardship.

A love for the Lord.

A concern for the work of his Kingdom.

Wisdom in making decisions about important matters.

In each of these cases, according to their testimonies, an observance of Make Your Will Month in the churches of which they are members helped them to see more clearly some very important things.

They were helped to see that one's will is a part of his Christian witness.

They were encouraged to take important actions on these important matters now.

And they did.

Your state convention at work

BROTHERHOOD 1969

JANUARY

- 26—Baptist Men's Day
- Preparation and Planning for Crusade of Americas
- Training for Baptist Men's Officers and Royal Ambassador Leadership

FEBRUARY

- Continue Planning for Crusade of Americas
- Mission Surveys
- 28-March 1, Baptist Men's Convention, Little Rock

MARCH

- 1—Baptist Men's Convention
- 2-9—Prayer for Home Missions
- 10-15—Cottage Prayer Meetings for Crusade of Americas (East)
- 16-30—Crusade of Americas (East)
- 24-April 4—Cottage Prayer Meetings, Promotion of Crusade of Americas (West)

APRIL

- 6-20—Crusade of Americas (West)
- Promoting and Supporting Co-operative Program Day
- Royal Ambassador Congress Promotion and Registration for Congress

The above is the projection of activities sponsored by the Brotherhood Department during the coming year. Activities of each unit of Brotherhood work in the churches will be planned by the leadership of each church. The Brotherhood

MAY

- 2-3—State Royal Ambassador Congress, Little Rock
- Camp Promotion and Making Reservations in Churches

JUNE

- 2-6—Royal Ambassador Camp, All Ages
- 9-13—Camp, Crusader-Pioneer
- 13-14—Baptist Men's Encampment
- 16-20—Royal Ambassador Camp, Crusader-Pioneer
- 23-27—Royal Ambassador Camp, All Ages

JULY

- Baptist Men and Boys in Each Church Plan a Joint Picnic or Outing

AUGUST

- Foreign Mission Week, Glorieta
- Nominate Baptist Men Officers and Royal Ambassador Leaders

SEPTEMBER

- State Mission Week of Prayer
- Participate in Area Evangelism Conferences



Mr. SEATON

OCTOBER

- 3-4—State Leadership Training
- 6—North Central District Leadership Training
- 7—Northwest District Leadership Training
- 9—Southwest District Leadership Training
- 20—West Central District Leadership Training
- 21—Southeast District Leadership Training
- 23—Central District Leadership Training
- 27—Northeast District Leadership Training
- 28—East Central District Leadership Training

NOVEMBER

- 2-9—Royal Ambassador Week
- 3—State Royal Ambassador Fellowship Supper, Little Rock

DECEMBER

- Plan for 1970

Department will be happy to assist church units in every way possible. Call on us if we may be of service to you. May the Lord's blessings be upon you as you serve Him throughout the year.
—C. H. Seaton





New Baptist Building—first floor

There was still many a box to be emptied when the pictures for this layout were snapped on Thursday a week ago. But the Baptist Building staff was already beginning to settle into their new and beautiful surroundings at 525 West Capitol Ave.

(For scenes from the second floor, see this space next week.)

Left page, top: This week's cover girl, Margaret Bailey, receptionist, at her desk in the front lobby. Right, assembly Dec. 31 in the new chapel.

Left page, center: Bookkeeper Mrs. Tyler and assistant Mrs. Breedlove. Right: Arkansas Baptist Newsmagazine staff McDonald, Presson, Mrs. Giberson, Mrs. Stokes, and Mrs. Taylor.

Left page, bottom: Sunday School department Secretary Hatfield (right) and, left to right, Cooper, Mrs. Wilson, Mrs. Humphrey, Miss Ratton, and Mrs. Haley. Right, Training Union, left to right: Mrs. Elder, Holley, and Mrs. Eubank. (Secretary Ralph Davis was out of the city.)

Right page, top: Missions department Secretary Elliff, Reed, Dorris, Mrs. Powers (seated) and Mrs. McClung. Right: Music department Secretary Mulkey and his secretary, Mrs. Arnall.

Right page, bottom: Secretary Rucker of the Annuity Board and his secretary, Mrs. Knight.

Not photographed here: Ed F. McDonald Jr., secretary of the Arkansas Baptist Foundation.—ABN Photos

Baptist planners seek coordination, cooperation

By ROY JENNINGS

NASHVILLE—Southern Baptist planners took a major step here toward coordinating the activities of the 11-million-member denomination for the 1969-73 period.

As the final action of the first Southern Baptist Planning and Promotion Conference, the 1350 Baptist leaders endorsed enthusiastically a 16-point report giving guidelines for future cooperative planning by association, state convention, and Southern Baptist Convention groups.

The five-day meeting drew representatives from almost 600 Baptist Associations, 30 Baptists state conventions, and 20 agencies of the Southern Baptist Convention.

One of the main purposes of the conference was to carry out a 47-year-old request of the Southern Baptist Convention to coordinate better the activities of the denomination.

The representatives made detailed plans for 1969-70 and long-range plans for 1970-73.

The report summing up the conference, entitled "Praying, Planning, and Promoting for the '70's," was prepared by the top 50 leaders of state Baptist conventions and agencies of SBC and associational representatives.

Citing the independent characteristics of Southern Baptists, minimizing theological differences, and emphasizing areas of agreement, the report called for continued long-range denominational planning on a cooperative basis during the next 10 years, with special attention to social action and evangelism.

The report commended the involvement of lay persons in missions through Brotherhood and Woman's Missionary Union, at the same time calling for more lay participation and strong support of the Crusade of the Americas in 1969.

\$700,000 center planned by Baylor

WACO, Tex.—Stock valued at almost \$700,000 has been donated to Baylor University for the purpose of constructing a Communications Center to

In the area of evangelism, the report identified targets of the Christian message as all persons, regardless of culture, race, or other differences. It mentioned particularly the need to minister to the spiritual and physical needs of people during the 1970's.

The Baptist leaders identified six other basic needs in addition to more action by lay people. They included acceptance of change, practical programs, unity in common beliefs, greater cooperation among Baptist groups, and more representative planning.

At the same time, the leaders sought to caution planners at four points. They were to continue to work hard, recognize the value of teamwork but not as a substitute for individual enterprise; avoid coercing groups to accept planning ideas; and to recognize the current emphasis on social action as the moving hand of God while not obscuring the fact that God's mission is the redemption of man through Jesus Christ.

"We see no conflict between the Good Samaritan attitude toward the world and the basic proclamation of the gospel of Christ to lost men," the report said.

As to future planning, the leaders urged the use of all groups of Southern Baptists, including pastors, church staffs, seminaries, laymen, associational superintendents, state program leaders, and Southern Baptist Convention workers.

The planners agreed to put this process to work in developing the 1973-79 phase of the denomination's work, beginning with small group meetings in January, 1969, throughout the United States.

The report included a detailed procedure and process for long-range planning that urges cooperation and correlation of Baptists at every level. (BP)

house the school's departments of journalism and oral communications.

The new building, which will include facilities for student publications and the radio-television-film division, will be named in honor of the late Jack Castellaw, son of the donor, Mrs. Janie Castellaw of Denton, Tex. (BP)



NEW EXECUTIVE SECRETARY: William Eugene Grubbs, former evangelism secretary for California Southern Baptists, has been elected new executive secretary of the Baptist General Convention of Oregon-Washington. (BP) Photo

New periodicals planned for '70's

NASHVILLE—Discussion of new periodicals for Southern Baptist Sunday Schools in the 1970's dominated Sunday School sessions of the Southern Baptist Planning and Promotion Conference here.

The periodicals, all bearing new titles, will serve as vehicles for the curriculum area of the Bible teaching and training programs of a church.

Among the new materials in a weekly story paper for non-readers for use in the home by parents and church visitors. The story paper will relate to other preschool materials.

Other new periodicals include a leisure-time magazine and alternate units for college students in Sunday School and Training Union.

Supplementary helps, designed for all age groups, include leaflets, test booklets, and picture sets. All materials, including quarterlies and teacher supplements, are designed to support the new grouping-grading system churches will begin using in October, 1970.

Vacation Bible School materials for 1970 will follow the theme, "Learning How God Works." Included are administration materials, field service promotional materials and other interpretive pieces. The materials will have a life of one year.

Periodicals will carry more modern art and modern photography, Sunday School leaders said. (BP)

Now, a whole collection of inspirational favorites that lift the heart and soothe the soul

TENNESSEE ERNIE FORD

presents

A Treasury of Inspirational Songs

60 beloved hymns, gospel songs, and spirituals sung with the warm reverence only Tennessee Ernie can give them



60 treasured songs, including The Church in the Wildwood • Old Time Religion • I Love to Tell the Story • Get On Board, Little Children • What a Friend We have in Jesus • Wondrous Love • Go Down Moses • Sweet Hour of Prayer • Wayfaring Pilgrim • Shall We Gather at the River • and many, many more

Listen FREE for 10 days to these favorites rich in faith and comfort—in an exclusive 6-record treasury for only \$14.95

Imagine being able, as you pause in the hustle and bustle of your day or as you relax in the evening, to refresh your spirits with the inspirational songs you love best chosen from your own treasury of favorites richly sung by Tennessee Ernie Ford. Beloved hymns like "Nearer My God to Thee," "Rock of Ages," and "Bringing in the Sheaves." Heart-lifting spirituals like "Swing Low, Sweet Chariot," "Joshua Fit the Battle," and "Ain't Gonna Study War No More." And reverent Gospel songs like "Were You There?" "Jesus Loves Me," and "When the Roll is Called Up Yonder."

Now you can enjoy all these wonderful songs and many more—60 in all—in Tennessee Ernie Ford's heart-warming 6-record collection, "A Treasury of Inspirational Songs."

You're invited to listen to this exclusive collection in your own home FREE for 10 days—then keep it, if you wish, for only \$14.95. And you can pay in three convenient monthly installments if you desire. There is nothing else to buy, nothing to join.

To audition "A Treasury of Inspirational Songs" free for 10 days, simply mail the coupon. What could be easier or more enjoyable? Do it today.

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YES, please send me for 10 days' free examination Tennessee Ernie Ford's "A Treasury of Inspirational Songs," your exclusive 6-record boxed set of 60 favorite songs. If I am not delighted with these records, I may return them in 10 days and pay nothing. Otherwise I will keep the records and pay only \$14.95 (plus a small shipping charge) in 3 easy monthly installments.

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Address

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47UP 47UO

FOR EXTRA SAVINGS check here and return this coupon with payment of \$14.95. (We will pay all postage and handling costs.) Same return privileges.

Will Christians be angels?

BY **HERSCHEL H. HOBBS**

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

"Neither can they die any more: for they are equal unto the angels; and are the children [sons] of God, being the children [being sons] of the resurrection"—Luke 20:36.

Jesus was answering the Sadducees' question as to the resurrection from the dead. They had posed a problem, relating to a woman who had married seven brothers. In each case the brothers died childless. The question was as to whose wife she would be after the resurrection. Jesus began His answer by pointing out that in heaven there will be no marriage.

Literally, "For neither to die anymore is it possible: for they are equal to angels; and are sons of God, being sons of the resurrection." As His resurrection proved that Jesus was the Son of God, so will the Christian's resurrection prove conclusively that he is a son of God.

What about the term "equal unto angels?" Angels are not sons of God in the truest sense. They are created beings of God. As sons of God Christians will be more than angels (Heb. 1:13-14; 2:16-18). So what does this phrase mean?

It translates one Greek word *isaggeloi*. It is formed out of *isas*, equal, and *aggelos*, angel or messenger. Bruce renders it "angel-like." The word is found only here in the New Testament.

For one thing, it means that the sons of God will not die. This emphasizes the thought expressed in verse 36a.

Again, it connotes that the sons of God will not marry in heaven. This reiterates the truth found in verse 35.

This thought suggests a further consideration. Wuest comments on the parallel passage in Mark 12:25 which says that Christians shall be "as angels." In view of no marriage he sees no "propagation." There are no more, no less angels than were originally created. "As angels" or like angels the sons of God will not propagate their kind.

The question of the Sadducees hinged upon marriage and propagation. So Jesus simply said that there is no similarity between earthly and heavenly relations. All in heaven will be one big family of God—Jesus Christ as the eternal Son of God; Christians as sons of God through faith in God's Son.

WANTED:

A Music and Youth Director to lead the Cullendale First Baptist Church of Camden, Arkansas in a progressive program. Robert A. Parker is Pastor and F. C. Keller is chairman of the committee. Interested persons are invited to contact Cullendale First Baptist Church; 277 North Street S. W., Camden, Arkansas 71701; phone 231-4060, Area Code 501.

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT 600 SWEET ONION PLANTS with free planting guide \$3.60 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75031

FOR SALE,

SANCTUARY FURNITURE, WINDOWS

SANCTUARY FURNITURE - (Save 2/3) (available approximately February 15).

Limed Oak (grey) Solid Oak 28-15' pews, 2-12' pews, 2-two seat sedillas, 1 pulpit, 1 Lord's Supper table, 38 choir seats (upholstered opera, in pews) Railing in front of choir and instruments

WINDOWS - \$220.00 (available now) 22-48" x 64" metal framed-double crank out

Contact Lee Simmons, LaBelle Haven Baptist Church, 249 Sullivan, Memphis, Tennessee 38109, Phone AC 901-398-5033.

Deaths

WALTER D. PYE, 79, Little Rock, died Dec. 31.

A retired district engineer for the Southwestern Bell Telephone Company, he was born at Sweet Home. He was educated in Sweet Home and Little Rock schools. He received his bachelor's degree in civil engineering in 1910 from the University of Arkansas.

As a civil engineer, Mr. Pye worked for the government, the Morgan Engineering Company of Memphis, and the Hedrick Construction Company at Dallas. He joined the telephone company in Little Rock in 1921.

He was a member of Immanuel Church and was a past Sunday School superintendent.

Survivors are his wife, Mrs. Lila Westbrook Pye; a brother, George P. Pye, and a sister, Mrs. Dawson King, both of Little Rock.

MRS. MATTIE EUGENIA SADLER CONDRAY, 95, Arkadelphia, died Dec. 28, 1968.

She was the widow of Dr. Benjamin Franklin Condray, former chairman of the Education Department of Ouachita University. She was the oldest member of First Church, Arkadelphia. She attended Central College, Conway.

Survivors include a son, William W. Condray of Texas; three daughters, Mrs. Robert C. Robertson of Tennessee, Mrs. Albert Searcy of Georgia, and Miss Catherine Condray, Arkadelphia.

MRS. IDA EMILY TRACEY WITHERINGTON, 84, Camden, died Dec. 27, 1968. She was a member of First Church, Camden.

Survivors include two sons, Tracey Witherington, Camden, and Travis Witherington, Dumas; two daughters, Mrs. Mable Talbot, Camden, and Mrs. Madelyn Parker, Arkadelphia.

DR. KENNETH SCOTT LATOUR-ETTE, renowned historian of religion, died in Oregon City, Ore., after being struck by a car. He was 84.

The former professor of church history at Yale University was a graduate of Oregon's Linfield College which named a building after him.

His most notable editorial achievement was the seven-volume *The History of the Expansion of Christianity*, published from 1937 to 1945.

Dr. Latourette had served at one time as president of the American Baptist Convention.

Police officers said the victim was struck by a car driven by Mrs. Joyce Matteson, 39, of this city. Dr. Latourette died three hours later. Visibility was limited and he was wearing dark clothing. No citation was issued.—(EP)

The bookshelf

The World of Bruegel, c. 1525-1569, by Timothy Foote and the Editors of Time-Life Books, 1968, \$7.95

Pieter Bruegel was born about 1525, during Michaelangelo's prime and only a few years after the death of Raphael. His birthdate almost coincided with the return of one of Portuguese navigator Ferdinand Magellan's ships from the first voyage around the globe. And it was soon after Martin Luther had first challenged the power of the Roman Catholic Church.

His paintings reflect the primary aim of art in his day—that of preaching Christian morality and instilling pious feelings. Man was seen small, his habitual follies ruthlessly exposed, and the Bible loomed large in thought as in art.

Time-Life has scored another hit in this attractive volume of their "Library of Art" series.

Scenes from Jordan, by Stanley Jordan, privately printed by Hoffman Printing Company, Muskogee, 1968, paperback

Here is a delightful collection of parables which first occurred to Dr. Jordan, pastor of First Baptist Church, Muskogee, in the daily pursuits of life and were later set to print.

Typical of the "starters" are such things as a robin pulling at a mop string, leaves tumbling down a street, or a cat crouching for a catch.

If I could do so without hurting the sale of the book, I'd say that these features have something in common with the sort of thing I do from time to time in my "Personally Speaking" column in the Arkansas Baptist News-magazine.

The book can be secured from the author or from the Baptist Book Store, Little Rock.—ELM

Following are books which we belatedly recommend:

How to Interpret the New Testament, by Fred L. Fisher, Westminster, \$3.95

The Romanovs, Three Centuries of an Ill-Fated Dynasty, by E. M. Almedingen, Holt, Rinehart, Winston, \$5.95

Today's English Version of the New Testament, (Also published as Good News for Modern Man), The American Bible Society Translation, \$3.95

Paul Blanshard on Vatican II, by Paul Blanshard, Beacon Press, \$5.95



Feminine intuition

by Harriet Hall

Thoughts of children

A pastor friend of ours told of a little nine year old girl named Debbie who handed him a summary of his message on a recent Sunday. His sermon that morning was on the Prodigal Son.

Here is the nine year old's version:

"The man that left home. 1. money. 2. devils concept and having a good time with the devil. He carried a bunch of freedom at least he thought. He didn't know he was a sinner. He was a very bad son or man. Then the man realized that he didn't have any money. So he had to work and out of the money he got he didn't have enough money to eat so he had to eat out of the food of the pigs. Well, the man said: I am going to go back to my father and tell him to treat me like a servant for I have sinned against God. And so the man started back home and when he got there he said: Dear father treat me like a servant for I have sinned against God. But his father said: no I will not make you my servant because you have been sorry and repented your sinnes for God. But his brother said: I think he should be treated like a servant So he never did it again."

Let no one ever say that children don't get anything out of a church service!

I believe in children. They come in all sizes—little, big, chubby, or thin. In their eyes is faith; in their touch is love; and in their hearts is hope.

When God wanted a great work done, he went about it in a very unusual way. He had a helpless baby born in a simple home and to an obscure mother. He was willing to wait for that baby to become a child and the child to become a man. He sent His Son to provide redemption and eternal life for every prodigal son—and daughter. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace." (Isaiah 9:6).

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.

A Baptist Source Book, with particular reference to Southern Baptists, by Robert A. Baker, Broadman Press, \$6.50

Pioneers in Mission, by R. Pierce Beaver, Eerdmans, \$6.95

Dissenter in a Great Society, A Christian view of America in Crisis, by William Stringfellow, Holt, Rinehart and Winston, \$4.95

Mary Baker Eddy, by Robert Peel, Holt, Rinehart, Winston, \$7.50

Baptists in Asia plan for evangelism

Large-scale evangelistic campaigns are being planned by Baptists in more than 14 parts of Asia. They will immediately precede the Baptist World Congress in Tokyo, Japan, July 12-18, 1970.

Many preachers, laymen, and church musicians on their way to the Congress will be participating in the campaigns. Using the theme, "New Life in Jesus Christ," campaigns are being developed in Japan, Korea, Okinawa, Taiwan, Hong Kong, the Philippines, Guam, Indonesia, South Vietnam, Singapore, Malaysia, Thailand, Pakistan, and India.

Baptists in Indonesia have already requested 25 evangelists from South America, Africa, Europe, the Middle East, and North America to assist in campaigns involving every Indonesian Baptist church. (EBPS)

forests
mean money



HELP PREVENT
FOREST FIRES
IN THE SOUTH

No place for failure*

BY BERNES K. SELPH, TH.D.
PASTOR, FIRST CHURCH, BENTON

A glass case in one corner of the Dargan-Carver Library in the Sunday School Board building of the Southern Baptist Convention, Nashville, Tenn., contains a small dictionary. It is opened to page 111. A line has been drawn through the word "failure" to obliterate it. This little book belonged to Bernard Washington Spilman.

At the time he wiped "failure" out of his book and mind he was serving North Carolina Baptists as their first Sunday School missionary, having been elected to this position in 1896. The work progressed so slowly his friends had advised that he give up this program. After long hours of prayer, he arose from his knees and at two o'clock one morning he opened his dictionary and with a pen firmly drew a line through the word "failure."

This decision guided him the remainder of his life. He was elected the first field secretary of the Sunday School Board of the Southern Baptist Convention in 1901 and served there the next 39 years. In 1902 his Normal Studies for Sunday School Workers initiated the first teacher training in the denomination.

More than three million teacher training awards have been issued Sunday School teachers among Southern Baptists since Spilman started his program in 1896. It has been estimated that if each training award issued since that time were printed on a certificate 24 inches wide it would make a path of rewards extending from North Carolina across the United States to New Mexico.

Besides his Normal Studies, which was expanded into other works, Spilman wrote three other books and numerous pamphlets pertaining to Sunday School work. For 25 years he wrote lessons for Sunday School periodicals.

During this time he served his denomination in various capacities. He helped found and direct Ridgcrest Baptist Assembly in North Carolina. He was in demand as a speaker and was often on college campuses.

This prodigious worker was loved for his humor and joviality. His size may have contributed something to this. He weighed 290 pounds and stood 5 feet 6 inches tall. He delighted his audiences with Uncle Remus stories.

A native of North Carolina he retired to that state in 1940 and died in Kingston in 1950.

*Encyclopedia of Southern Baptists (Broadman Press, Nashville, Tennessee, 1958) Vol. II, pp 1290-91

Evangelism group plans for '70's

NASHVILLE—Let there be no let-down in evangelism in 1970 following the Crusade of the Americas, state secretaries of evangelism were told during their group sessions at the Southern Baptist Planning and Promotion Conference here.

Jack Stanton, associate director in the Southern Baptist Home Mission Board's division of evangelism, revealed plans for an evangelistic film ministry, a magazine for non-Christians designed for distribution in places like waiting rooms at doctors' offices, and materials for special thrusts in evangelism in ghettos, poverty centers, academic communities, youth groups, and industry.

He also said a seven-week "Strength for Living Emphasis" blending both old

and new methods will be available for use by churches in 1969-70.

Plans for three nationwide color telecasts in March and April were announced by Stanton. Scheduled for prime evening time, the telecasts feature Billy Graham, commentator Paul Harvey as narrator, The Singing Churchmen of Oklahoma, and The Tuneclippers, a youth group.

The evangelism division of the Home Mission Board is underwriting the costs of purchasing time in 39 metropolitan areas across the United States—representing 75 percent of the viewing audience. Some state conventions plan to secure additional outlets. Southern Baptists' Radio and Television Commission produced the telecasts.

In addition to reports on Crusade-related activities, the state leaders in evangelism received information on advances in campus and metropolitan evangelism. (BP)

Baker named to public affairs post

WASHINGTON—John Wesley Baker, 48, a native of Austin, Tex., and a well-known political scientist from



Mr. BAKER

Wooster, Ohio, is the new associate executive director and director of research services for the Baptist Joint Committee on Public Affairs here. C. Emanuel Carlson, executive director, said that Baker's appointment means the creation of a new post on the staff of the Baptist Joint Committee.

In addition to his duties as associate executive director, Baker will plan public affairs research projects on the Washington scene as well as promote such studies in Baptist institutions and agencies, according to Carlson.

Other staff positions of the Baptist Joint Committee remain the same, Carlson pointed out. These are W. Barry Garrett, director of information services, and James M. Sapp, director of correlation services.

Walfred H. Peterson, former director of research services, is now teaching political science at Washington State University, Pullman, Wash.

The Baptist Joint Committee on Public Affairs is a denominational agency supported by eight Baptist bodies in North America. The Southern Baptist Convention supports the committee through its cooperative Program and by the election of 15 of its members.

For the past 10 years Baker has been chairman of the department of political science at the College of Wooster, a Presbyterian school in Wooster, Ohio. (BP)

Men's congress planned for July

The initial meeting for the Baptist Men's Congress on Evangelism and Lay Involvement was recently held in Nashville, Tenn. The following men attended: John Chadwell, of the National Baptist Convention of America; Robert S. Denny, of the Baptist World Alliance; S. E. Grinstead, of the National Baptist Convention, U.S.A., Inc.; Owen Cooper, of the Southern Baptist Convention; Deenwood McCord, of the National Baptist Convention of America; B. T. Henderson, of the Southern Baptist Convention; and Chester E. Dixon, of the Progressive National Baptist Convention.

The congress will be held July 3-5, in Nashville.

*A professor at Brandeis University recommended recently the use of ghetto elections, consumer centers, and expert mediation as ways to shift explosive urban tension into constructive channels. Today's racial tension was compared with the pre-1930's union violence by Dr. Pauli Murray, noting that the latter, through collective bargaining and mediation, had been channeled into constructive outlets. Dr. Murray says ghetto election would, for instance, bring forward bargainers with teacher unions about decentralized schools in the New York City controversy. These people might also bargain with police on how police would be used in ghetto areas. She adds that citizens' advocate centers could receive complaints about garbage, landlord-tenant relations, and other problems. These centers could then properly channel the complaints, thus perhaps overcoming the "powerless" feeling and tension in the ghetto that explodes into riots. (Nashville, Tenn., Nov. 5, 1968)

*Gambling became one of Britain's most flourishing industries during 1967, according to a report prepared by the Churches' Council. A cash turnover of \$5,280,000,000 was claimed by the report; an amount which compares with the national defense budget. The Council called for an official committee to investigate the cost of betting, both to individuals and families, with its obvious implications for personal and social problems. (Variety, Oct. 16, 1968)

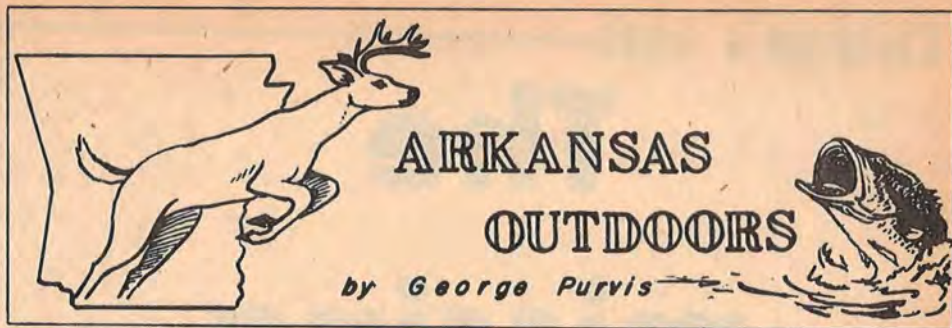
Liberty Association

The Rural Church Conference of Liberty Association met Friday night, Dec. 27, at Liberty Church.

Speakers were pastors Dale Floyd, Huttig, and Perry Henderson, Galilee, with special music by Mrs. Anna Hill of Liberty. Other pastors present were Harold Diffie, New London, John E. Hargett, Salem, Curtis Johnson, Harmony, Bob Patton, Victory, Floyd Taylor, Urbana, and the host pastor, Clay Hale.

The next meeting will be held the last Friday night in January.

JANUARY 9, 1969



Resolutions for 1969



NEW YEAR'S RESOLUTIONS for 1969 for the Arkansas sportsman can include two most important to him: Obey all game and fish regulations, and support the Game and Fish Commission.

Hunters and fishermen of Arkansas have been richly blessed with game and fish. Those who participate in these two sports should resolve to become true sportsmen and become actively engaged in the care and wise use of both resources.

Each year many people make inquiry as to how they can help in the conservation of game and fish. Obviously, no one person can make all or even a major part of the effort necessary to make conservation a reality but everyone who loves the out-of-doors and fish and wildlife can obey all game and fish rules, regulations, and reasons. They can also support the Game and Fish Commission that has the sole responsibility, as a state agency, to manage the state's fish and wildlife. If every citizen would resolve to do just these two things, this would be a major step forward in game and fish conservation.

The missing book

BY ELZENA A. SCOTT

"Good morning, Mr. Jones. How are you?" asked Betty, teetering to the door on her mother's high-heeled shoes and almost tripping on her long dress.

"Just fine, Mrs. Smith," Randy replied, stepping into the playroom. He was wearing an overcoat that dragged on the floor. A brown straw hat nearly covered his blue eyes. "I hope your family is well."

"Well, Linda has a fever," said Betty, walking to the sofa and feeling of her doll's forehead. She turned as she felt a sharp tug at her skirt.

"Spotty, stop that!" she scolded. "You nearly made me fall."

Spotty, the little black-and-tan beagle, gave a friendly wag of his tail and began to gnaw a magazine. He was only a puppy. He hadn't yet learned that some things weren't made to be chewed. Betty picked up the magazine and placed it on the table.

"Daddy won't like it if you ruin his papers."

"I'm tired of playing dress-up. And dolls can't have a fever. That's silly," declared Randy, throwing the hat and overcoat on a chair.

Betty slipped out of her mother's dress and kicked off her high heels.

"I wish it would quit raining," she complained.

The two children pressed their noses to the window and watched the rain splatter on the sidewalk. Randy's house was next door. But it was raining too hard for him to go home.

"Let's look at some books," he suggested.

Betty chose some picture books from the bookcase. They sat on the rug to look at the colored pictures. Spotty stretched out on the rug, too. But he was tired, so he put his head on his paws and went to sleep.

"I like this book," said Randy, choosing one shaped like a red fire engine. "I'm going to be a fireman when I get big."

"Grandma gave me that book for my birthday," Betty told him. "I think it would be fun to ride on a fire engine. But I'd be afraid of a big fire."

"Randy! Randy!" The rain had stopped. Randy's mother called him to come home. He jumped up. Betty went to the hall closet to get his jacket and boots. Then, with a wave of his hand, Randy hurried home.

Mother glanced into the playroom. She frowned when she saw the clutter of books on the floor.

"Pick them up, Betty, and straighten up the room," she said.

"I think Randy should have helped," Betty grumbled.

One by one, she placed the books on the shelf. But something was missing. The fire engine book was gone!

"Mommy!" she called. "Did you pick up my fire engine book? It isn't here."

"No, I haven't seen it. Perhaps it slipped under the sofa," Mother replied.

Betty peered under the sofa. She looked behind the chairs, in the corners, and even under the rug. The book had disappeared.



"I'll bet Randy took it. He said he liked that book the best," Betty declared with a frown.

"Oh, Betty, how could he do that?" asked Mother.

"He could have slipped it inside his shirt while I was in the hall getting his jacket," said Betty. "I'll bet that's just what he did!"

"Betty, it isn't right to accuse people before you're sure," said Mother. "And it's wrong to be suspicious of your friends."

"What's sus-picious?"

"That's imagining bad things about people," Mother explained. "I'm sure that you'll find the book somewhere in the house."

Betty wasn't so sure. She followed her mother into the kitchen. She glanced under the kitchen table. Spotty peered up at her. He looked very pleased with himself. Between his paws was a well-chewed book. One could scarcely tell that the limp cover had once looked like a red fire engine.

"My pretty book!" mourned Betty. "Oh, Spotty, how could you?"

Spotty wagged his tail. He didn't mind giving up the book. It hadn't tasted very good anyway.

"I knew your friend couldn't have taken it," declared Mother.

"I'm sorry I blamed Randy," said Betty, looking ashamed. "I forgot about Spotty. Next time I'm going to be sure before I become sus-sus-picious."

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The folly of idolatry

By G. W. BROCKWELL, Education Director,
Calvary Church, North Little Rock

Life and Work

January 12, 1969

Isaiah 44:6-10
14-20

The recent success of Apollo 8 might be compared to a man who, for the first time, walked across the street to a neighbor's house. It would be terrific but just think of all the other houses in the world yet to be seen. Thus in a sense man is just beginning to learn about his surroundings.

The same might be said of man's knowledge of God. In spite of all the revelation given to man, he still seems to be caught in a web of idolatry. The folly of idolatry should have been apparent by now but, alas, it has become more prominent than ever. The devil appears as subtle as ever.

Let us begin our study with a look at Isaiah's story.

Folly of substance

A tree is always at the mercy of a man, especially one with an axe. Thus it was that such a tree fell victim to a pagan carpenter. This particular man was cold so he made a fire with some of the dry timber now on the ground. Soon the warmth of the fire coupled with the exercise of cutting down the tree whetted his appetite so he cooked some food to eat. Now he was ready for his main purpose of cutting down the tree. He made an idol and fell down to worship it.

How ridiculous! His god was no more than a piece of substance with which he could warm his body or cook his food. Like the tree, the idol was at the mercy of the man.

Yet man often prefers a god he can control. Thus even our personal idea

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of the true God can make Him appear less than that. Was not Jesus rejected partly because he came and worked in a way men did not expect?

Look at it in another way. The very substance (wood) this man depended upon for his god was grown by the mercy and grace of the true God. We make the same mistake when we appear independent just because our health is good and the money is coming in. Are we not all living because God so wills it?

Folly of practice

Isaiah was struck by the dumbness of the thing. How could anyone worship an idol?

The truth is, God said, they have never given it much thought (verse 19). They had not "attentively and carefully thought on the folly of what they were doing"—a sentiment which is as true of all sinners as it was of stupid idolaters. The devil will do anything to prevent people from thinking on their sin. He well knows the danger of attending church, reading the Bible, or praying. That is why so many refrain from practicing these things. They each cause you to think upon your sin.

Verse 20 further emphasizes the truth. Worshipping what God has made rather than God is like seeking food among ashes. It simply would not be what he needed. Neither does idolatry, in whatever form, satisfy man's basic need for help outside himself. The

world and its ways are not fit to live on. It is barely fit now to live in. May God help us to know the difference.

Folly of concept

There was one idea God made very plain to His people. It is found in verse 6. "I am the first, and I am the last; and besides me there is no God." This is repeatedly declared in all of God's dealings with Israel. In fact, God chose Israel to proclaim this truth to every nation. Somehow they just couldn't hang onto this great truth and finally lost the opportunity to share it. They lost their land, too, and all because of idolatry.

We talk about America losing her freedoms and that would truly be tragic. But what if America lost her land? We will have some of our freedoms as long as we have our land but when the land is gone, freedom will be no more. We suffer now when our young men go off to fight in foreign lands, but how we would suffer if we had to live as captives of our enemies in another land.

Idolatry will rob us of our land. It is a fact of history. And the tragedy was that Israel didn't believe it could ever happen to them.

Our only hope is to believe and share the truth stated in Isaiah 44:6. If we do not tell the world who God really is then He will find someone who will. It is as simple as that.

Thus there are two choices: (1) Thank God and use what He has made, or (2) ignore God and depend on what He has made.

It's your move.

Criswell plans SBC evangelistic session

ATLANTA—An old-fashion evangelistic meeting may put a little revival fire into the "graveyard" ending of the next Southern Baptist Convention session, scheduled for New Orleans June 9-14.

The Friday evening session—when many messengers have drifted toward home—will be devoted to an area-wide evangelistic service.

The plans were announced by Convention President W. A. Criswell at the annual fall session of the SBC Home Mission Board.

Appealing to the Home Mission Board as the agency that has led out in many areas of social ministries, Criswell said the effect would be unifying in the denomination if the board would sponsor the evangelistic effort to demonstrate the balance of its concern in a national meeting.

Evangelism secretary C. E. Autrey said the convention committee has named John R. Bisagno, pastor of the baptism-leading Del City (Oklahoma) Baptist Church to do the preaching. He said a major effort will be made to appeal to the multiplicity of races and cultures in New Orleans.

The Friday afternoon convention session will involve the association, Louisiana Baptists and Home Mission Board personnel in devotion-prayer service that will serve as preparation for the evening session. (BP)

What is this new teaching?

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

January 12, 1969

Mark 1:21-34

Living near the nerve center of the Roman Empire, John Mark was conscious of and impressed by the political authority which centered in Rome. Having been near the nerve center of the Christian movement in its expansion from a Jewish sect of Jerusalem to a universal religion, Peter was also conscious of the authority of Christ. His authority was universal, complete, and covered all areas of existence. He held authority over nature, disease, the mind, evil spirits, and death.

Authority in teaching (1:21, 22)

The most influential religious institution among the Jews was the community synagogue. There the Jewish community assembled on the Sabbath day for prayer and worship, scripture reading and exposition. During his public ministry, Jesus habitually attended synagogue services. Since there were no official ministers attached to the local synagogues, the ruler of the synagogue—chairman of the program committee—would invite any competent person who was present to read and expound some portion of Old Testament scripture. Jesus often was invited to speak in these services.

His authority was personal. The official teachers in Judaism, the scribes and Pharisees, recognized two sources of religious authority: the written law (Old Testament Scriptures) and the oral law (traditional interpretations of the written law). Jesus approved of the Old Testament as the inspired and authoritative Word of God but discounted altogether the oral law. Even so, he never recognized the Old Testament as his authority, and he never appealed to it to prove that what he said was true. He often alluded to the Old Testament passages, interpreted them, poured more meaning into them, and sometimes set his authority over against them; but he did not borrow authority from them.

The quality of Jesus' teaching which most impressed the people who heard him was his authority. This manifestation of religious authority brought two responses from those who heard him: (a) they were "astonished" and (b) they contrasted his teaching with that of the scribes.

Prior to the appearance of Jesus, the Jewish people had not heard religious teachers asserting personal authority. They quoted endlessly from the rab-

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binal fathers but never arrived at finality. Most refreshing it must have been to hear Jesus calmly say, "You have heard that it hath been said . . . but I say unto you" (Matt. 5):

Authority over evil spirits (1:23-28)

1. Setting (v. 23). Inside the synagogue he was confronted by a man who was demon-possessed, his life being dominated by evil, unclean spirits which had gained control over him.

Three explanations are offered for the Gospel references to people as being demon-possessed. (a) The most liberal view is that in the Incarnation the Son took upon himself our human nature with its limitations. He, therefore, knew only what he learned and, therefore, thought that mental illness was caused by evil spirits. (b) A second attempted explanation is that Jesus understood the true situation but "accommodated" his language by talking to his generation in terms meaningful to them. (c) The third view accepts the literal record as it stands and understands these people to have been seized and captivated by evil personalities called spirits.

It's true that some of the people so described in New Testament records gave evidence of mental illness, but their sickness may have resulted from their possession. Until more evidence is produced, the reverent believer will continue to believe that these people were under the control of Satan's agents.

2. Challenge (v. 24). The unclean spirit, speaking through the voice of the man, recognized Jesus as "the Holy One of God" and sensed that he had come to destroy it. In the evening he healed others with similar afflictions and in these instances would not permit the unclean spirits to talk because they recognized him (1:34).

3. Command and Obedience (vs. 25, 26). Jesus quieted the man and ordered the spirit to leave him. Crying out through the voice of the man who was visibly shaken, the evil one came out.

4. Amazement (27, 28). Four results followed: (a) The other worshippers were dumbfounded; (b) they inquired into the meaning of the miracle; (c) they concluded that his authority over

Satan's agents gave evidence of authority as a teacher, and (d) his fame spread like wildfire through Galilee.

Authority over disease (1:29-31)

Leaving the morning worship service, Jesus went home with Peter and there healed Peter's mother-in-law who had been sick with fever. At evening the people brought many who were physically and spiritually ill.

The remainder of the chapter (35-45) records the lasting effects of that great day of healing. (a) Jesus became extremely popular ("all men seek for thee," v. 37). (b) His popularity drove Jesus out "a great while before day" to pray (v. 35). (c) After prayer he decided to leave Capernaum and preach in other towns (v. 38). (d) He told a man who had been healed not to tell about the miracle, but he went out and spread the news far and wide (44, 45). (e) His popularity became so great that the Master had to seek solitude in the deserted areas (v. 45).

Conclusions

1. In the early portion of his ministry the primary aim of Jesus was to teach.
2. Because of his compassion for suffering humanity and to give evidence of his authority as a teacher, he performed many healing miracles on the bodies and minds of men.
3. His healing miracles brought popularity so that people came to him not to hear him teach so much as to be healed and to watch him heal others.
4. His miracles made well the bodies of men, but Jesus came to make well the entire man, especially the soul of man.
5. Therefore, as he moved deeper into his ministry, he chose to perform fewer healing miracles, spend more time with teaching, and make that teaching more demanding. Finally, he left off teaching the multitudes and concentrated on teaching his twelve in preparation for their heavy responsibility after he was to go away.

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A Smile or Two

Attendance Report

December 29, 1968

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Crossett			
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Second	171	71	
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Central	385	138	
Nettleton	245	99	
Little Rock			
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ig Cross	543	182	
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First	354	171	2
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WHAT really bothers me is that everybody thinks my first name is Stupid.

—ARK-E-OLOGY by Gene Herrington

Home run

A bachelor left in charge of an infant found himself face to face with a crisis. He frantically phoned a friend, a parent, who solved the problem with these directions: "First, place the diaper in the position of a baseball diamond with you at bat. Fold second base over home plate. Place baby on pitcher's mound. Then pin first and third to home plate."

Greetings

The lawyer was reading the will of a wealthy executive, recently deceased: "And to my nephew whom I promised to remember—'Hi there, Charlie!'"

Man-to-man

"Ethics," the man told his son, "is vital to everyday living. For example, today an old friend paid me back a loan with a new \$100 bill. Just as he was leaving I discovered he'd given me two bills stuck together. Immediately a question of ethics arose: Should I tell your mother?"

Foresight

Church bulletin: "There will be a church picnic Thursday afternoon. If it rains in the afternoon, the picnic will be held in the morning."

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STREAMERS, flags and floral wreaths decorate the new six-story, 150-bed Wallace Memorial Baptist Hospital building in Pusan, Korea, during dedication services on Oct. 30. The hospital, named for the late Dr. William L. Wallace, missionary to China, was constructed with Lottie Moon Christmas Offering funds.



REV. CHARLES W. WIGGS (right), Southern Baptist missionary and administrator of the Wallace Memorial Baptist Hospital, in Pusan, Korea, receives a citation of appreciation from Pastor Kim Yong Hae, president of the Korea Baptist Convention, upon the dedication of the new six-story, 150-bed building.

Baptist outlook bright in Europe

Three world and European Baptist leaders, who made a brief visit to Slovakia, returned encouraged by their contacts with officers and pastors of the Czechoslovakian Baptist Union. They found the conditions in the churches to be "extremely good."

Making the five-day visit were Josef Nordenhaug, Washington, general secretary of the Baptist World Alliance; C. Ronald Goulding, London, associate secretary of BWA and secretary of the European Baptist Federation; and Rudolf Thaut, president of EBF and director of the German Baptist seminary and educational center in Hamburg.

Baptist churches have improved relationships with the government and also a better relationship with the people, was the report. New opportunities for the churches appear to be opening.

Baptist children can receive religious training at church. A pastor can even use a school building to give religious instruction to children of Baptist families. A youth organization is flourishing.

For the first time in over 20 years, it was noted, chances are bright for constructing new church buildings in Czechoslovakia. In Slovakia alone, there is a hope of five new churches in five years.

Baptist ministers who had once lost the right to preach are able again to fill their pulpits.

The help of Baptists in other European countries will be needed if Czechoslovakian Baptists are to meet their challenge and opportunities, the visiting trio said on their return. (EBPS)

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