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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

OCTOBER 9, 1969

Personally speaking



On making decisions

"Mother is 85 years old, and when her doctor told her she needed a gallbladder operation, she would not decide what to do till she had talked with me."

So reported the lady's son, who had been her only child.

"We talked to her surgeon," continued the son. "He made it clear that there were grave risks involved in having the operation. But he also told us it was his judgment there were even more serious risks in not having it."

The mother and son deferred to the surgeon's judgment. That was several weeks ago. Now the mother is sufficiently recovered to be back in her own apartment, again keeping house for herself. And her chances of "living to be a hundred" have been greatly enhanced by the operation.

This is a tribute to the miracle of modern medicine, you may say. And that is true. For not many years ago a surgeon would have been considered foolhardy to undertake such an operation on one so advanced in age. But this is also a tribute to the readiness of the patient and her son to reach a very important decision.

Whatever else life is, it is largely a matter of making decisions. And that seems to be especially true in the upper third of this scientifically marvelous 20th Century, which has opened so many doors to us. For example, the basic decision of what to do with one's life occupation-wise is greatly complicated by the fact that there are now more than 30,000 separate and distinct jobs or positions, here in the United States.

We shape ourselves largely by the decisions we make. And all of our decisions—the "little" ones as well as the "big" ones—are important. Little decisions such as how to wear one's hair, how to dress or not dress, what attitudes to have toward law, order, and morality—these can determine whether one is to be a hippie-yippie or a solid, substantial person.

And in the making of decisions, our "feelings" should not be permitted to ride rough-shod over stark reality. Many times we have to say to our fears, "Get thee behind me," while we go ahead

and do what we know we ought to do. The courageous person is not necessarily the fearless one. He may be the one who dares to go ahead even though "scared to death."

James reminds: "... whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Ja. 1:25). See also: James 2:12; John 13:17; and 2 Corinthians 3:18.

Erwin L. McDonald

IN THIS ISSUE:

EXECUTIVE SECRETARY Dr. Charles Ashcraft offers a suggestion for a way to begin work to solve the problems of Arkansas Baptists in a guest editorial on page 3.

OPTIMISM and enthusiasm characterize the Sunday School Convention held this year in Little Rock. For a report, see page 10.

BAPTIST STUDENT Union members offer a spiritual message in a secular setting. Read about their booth at the livestock show on page 7.

A NEW STATE evangelist is named and the Pulaski County Association superintendent of missions accepts a post in Indiana. Stories about personnel changes in Arkansas are found on page 11.

A PROPOSED amendment to the constitution of the state convention is found in page 11.

COVER STORY is on page 4.

Arkansas Baptist newsmagazine

Volume 68, No. 40

October 9, 1969

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. WILLIAM L. KENNEDY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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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.

Solving our Arkansas Baptist problems

The Christian faith is a *problem solving faith*. To solve a difficult problem is one of life's rewarding moments. To fail is something else.

Arkansas Baptists have problems. The problems of our great and noble people are natural, normal, healthy, wholesome, and inevitable. We are complimented that such problems have been assigned to us to solve, because in the solving of them there will be much glory to God as well as much personal satisfaction to all who constructively participate in the solution. Other conventions may also profit if we do well here in Arkansas.

Our dilemma may be analyzed as 1. a fellowship problem; 2. an ecclesiastical problem; 3. a doctrinal problem; 4. a legal problem; but, we hope, not a personality problem.

Our problem can be solved.

The solution to a four-barrelled problem is not as easy as one with lesser ramifications. We may not solve all aspects of the problem at the same time. We may have to work on one or more of the four aspects before total light may be seen on the others. This calls for much patience and even tempers because our generation may not see the matter totally resolved.

To solve any problem one must start at the right place at the right time. I would venture that the right place to start in the solution of any problem of which we are aware is with *ourselves*. It has long been known that even a mental patient can be helped if he will participate in the diagnosis and treatment of his difficulty. There is much hope for one who acknowledges his need for help and seeks it. The one who repeatedly chants "There is nothing wrong with me" should look around. He will find the walls padded, with those in his presence in white uniforms. I am ready to attack problems but only so when I feel I am right in my spirit and that I have first sought to begin at the right place and at the right time.

Since our problem has four aspects—and may be more—and since the total answer may not be found immediately or simultaneously, may I respectfully suggest an avenue which may have the answer in part to our problem. Many problems in the past have been solved by duly appointed and commissioned *study groups* composed of people of all viewpoints and positions. These large, broad-based groups which embrace all the differing viewpoints have cast more light upon issues than on the moment decisions. Does a broad, in-

depth study by many people offer better hopes for a permanent answer than open debate, editorials, or lobbying?

A duly appointed, commissioned study group could give the closest attention to legal opinions, parliamentary procedures, various historic documents on faith and practice, the jurisdiction of conventions and the autonomy of local churches. A course could then be plotted which would bring the most of us together on most of the issues so we could have the benefit of unanimity as we confront the dangerous decade of the 70's.

The Christian faith is a problem-solving faith. Happiness is solving the problem.

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

Our problem of mob violence

The lawlessness of roving bands attacking whomever happens to bob up in their path, long a part of the picture in other parts of the country, has now broken out in the Little Rock area.

The fact that several recent incidences of this have occurred in the vicinity of Central High School and that the perpetrators have been gangs of Negro youths may lead some to charge it up to school integration. But who could believe that such anarchy is actually a product of school integration, and that if the Supreme Court had never handed down its decision of 1954 overruling racial discrimination in the public schools, all would now be rosy in race relations and law observance?

Violence, in which one or more persons take the lives and property of others into their own hands, cannot be tolerated, regardless of the race or color of the perpetrators or the victims. But the solution is not "fighting fire with fire." Rather, it is due process of law, order, and justice under our constitutional and democratic form of government.

And in standing for law and order, we must continue to stand for justice—not just for some of us, but for all of us. This must include equal opportunities, even in the public schools.



Harvest Time

The forest leaves are turning brown;

The acorns are full-grown.

And the summer nests have fallen down—

The nestlings all have flown.

The meadow grass is sere and dry,

The cotton bolls are white;

And like an army in the sky

The geese fly south at night.

Spring and summer have enjoyment,

But yet, to me, it seems

That autumn brings fulfillment

Of all our hopes and dreams.

—Carl Ferrell



Mrs. Ambrester and language-training materials.

Where to order film

Readers desiring to order the anti-smoking film, "The Mark Waters Story," (Arkansas Baptist, Sept. 25) should write either of the following addresses:

Modern Talking Picture Service, Inc.

714 Spring St., N. W.

Atlanta, Ga. 30308

Modern Talking Picture Service Inc.

1411 Slocum St.

Dallas, Tex. 75207

Arkadelphia First Church meets pre-school needs

Helping children to adjust socially and get ready for first grade work are two of the objectives of Arkadelphia First Church's kindergarten program.

Directed by Mrs. Roy Ambrester, the kindergarten curriculum stresses basic mathematical concepts; language training, including basic phonics; development of social skills; and other activities, such as dramatics, music, and art.

The program is non-denominational and runs from 8:30 a.m. to 11:30 a.m., Monday through Friday.

Commenting on her role as director, Mrs. Ambrester said she believes one of the most effective teaching methods is

to give her pupils an opportunity "to adjust through creative activities with other children."

She holds a bachelor of arts degree from Samford University and has done additional work at the University of Alabama and at Ouachita University. In addition to her academic training, she helped organize and direct a playground in Athens, Ohio, and taught kindergarten in Birmingham, Ala.

Assisting Mrs. Ambrester is Mrs. James McGuire, who graduated from Henderson State College in 1968 with a bachelor of science degree in education.

Note-burning set

Maple Avenue Church, Smackover, Edgar T. Glover, pastor, will have a homecoming, note-burning and dinner on the ground Sunday, Oct. 19. Former Pastor Lewis E. Clarke, new pastor of First Church, Marianna, will bring the message and J. T. Stocks will lead the singing. All friends and former members are invited.



MR. MERRELL



MRS. JACKSON



MR. FOOKS



MR. GOFF

Four are added to Southern faculty

Four recent additions to the faculty of Southern College have been announced.

Named business manager is Lloyd Merrell of Rector. He attended Southern College and Arkansas State University, where he majored in business administration. Teaching physical education is Mrs. Dorothy Jackson of Greenway. She is a graduate of Southern and holds the B.S.E. degree from East Texas Baptist College, and the M.S.E. degree from Arkansas State University.

Glen Fooks is teaching biology. He comes to the school after six years at Pocahontas High School. Mr. Fooks holds the B.S.E. degree from Arkansas State University and the M.S. degree from the University of Arkansas. Teaching psychology is Lloyd Goff. A graduate of Arkansas College, he holds the masters degree from the University of Missouri. Mr. Goff has taught education and psychology at Arkansas State University.

Ouachita track slate is announced

Ouachita University track coach Bob Gravett has announced an eight-meet cross country schedule for the Tigers this fall.

The first meet, held at Henderson State College, was won by the Reddies. On Sept. 27, the Tigers ran in the Harding Institutional at Searcy.

In October, Ouachita has entered in three meets. On Oct. 4, the Tigers ran against Henderson and Arkansas Tech at HSC. Ouachita will host Henderson and Southern State College on Oct. 18. The Tigers will go to Monticello to run against Arkansas A & M and HSC on Oct. 25.

Ouachita will run against Henderson here on Nov. 1. The following Saturday, Nov. 7, the AIC meet will be held



Feminine intuition

by Harriet Hall

Prayer and problem solving

Not long ago a guest speaker told a group of students, "Hearts that praise God have greater success in dealing with temptation."

What a privilege it is to be able to talk to God about any problem that comes our way I am reminded of the elderly man who was asked the secret of a happy fifty-year marriage. He answered, "Ruth and I decided when we got married that she would solve the little problems and I would solve the big ones."

"Did you have many big problems?" inquired the visitor in the home.

"Not one," replied the man. "Ruth asked me to help her take all the little problems to God in prayer, and they never got big."

Some of us are guilty of not wanting to bother God with the little annoyances or small problems of life. Jesus taught us to pray in His name. What did He mean? Surely He did not simply mean repeating the name of Jesus at the end of each prayer—rather, He wants us to pray in the spirit and nature of Jesus. If we pray in that manner then God will be glorified by the unselfish manner of the prayer.

The Psalmist said, "Cast thy burden upon the Lord, and he shall sustain thee." (Psalm 55:22).

Christ has promised to go before us, to be with us always. He will guide us in the little problems as well as the larger problems of life I once heard Dr. Kenneth Chafin compare some of our prayers to a "broken arm record." He said that if you broke your arm and had to answer all day long to many people who asked, "What happened to your arm?" that you would soon be, repeating over and over the story of what might be called a "broken arm record." That is, you would soon be saying the same thing so often that it would come out like a memorized speech. "Now," he added, "some of us put on a 'prayer record' when we talk to God."

The opposite of this would consist of simply telling God what is on our hearts—just being as natural and honest as if we are talking to a very close friend. God is more than a friend; He is our heavenly Father. Jesus said, "If you, then, bad as you are, know how to give your children what is good for them, how much more will your heavenly Father give good things to those who ask him!" (NEB).

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

at Conway. The AAU meet will be held at Conway on Nov. 18.

Correction, please!

The special article by Editor Erwin L. McDonald on the church in Arkansas, erroneously listed last week as a special feature in the Oct. 5 Arkansas Gazette, will be carried in the Gazette Sunday (Oct. 12). The article will appear on the first page of the editorial section, and will be one of a series in the observance of the sesquicentennial of the Gazette.

Baylor theme set for anniversary

WACO, Tex.—Baylor University, the nation's largest Baptist school and oldest educational institute of higher learning still operating in Texas, will celebrate its 125th anniversary in 1970, carrying out the theme, "Baylor Excellence—A Tradition, A Practice, A Promise."

Although the anniversary observance will be presented at several different events during the year, Baylor President Abner V. McCall has set aside the week of Feb. 1-7, 1970, for the major observance. (BP).

Jesus' resurrection body

BY HERSCHEL H. HOBBS

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

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39.

The reaction of the disciples to Jesus' appearance was a natural one. They thought that they were seeing a "spirit" or ghost. Naturally they were terrified.

Jesus allayed their fears by inviting them to inspect his body. He wanted them to see that it was he himself, not a ghost. "Handle" means to touch with the hand (cf. 1 John 1:1). Thus the resurrection truth is affirmed by the senses. The disciples saw, heard, and touched Jesus. The crux was when he ate before them (vv.41-43). Christianity is never afraid of close inspection. Truth does not hide in the dark.

This event suggests the nature of Jesus' resurrection body. It was capable of being seen and touched. He spoke to his disciples. He ate food. His body bore the wounds of the crucifixion (Jn. 20:27). He could appear and disappear. He entered closed doors without opening them (Jn. 20:19). His body was not subject to the degrees of time, space, or density. Truly after his resurrection Jesus possessed a real body, a body both like and unlike his body prior to the resurrection.

Do these things suggest characteristics of our resurrection bodies? Perhaps so. But how far one is justified in pressing the analogy is not clear.

We do know that our resurrection bodies will be more glorious than our present bodies (1 Cor. 15:40-44). They will be adapted to the conditions under which we shall live in eternity, even as other bodies now are fitted to their habitat (1 Cor. 15:39).

John sums up the matter. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 Jn. 3:2).

Memorial fund for mission 70 are announced by HMB

Almost \$4,000 dollars has been given to Mission 70 in memory of Ernestine Kesler McCullough. Mrs. McCullough, who died last July, was the wife of Glendon McCullough, secretary of the department of missionary personnel of the Home Mission Board.

Director Tom Logue of the Baptist Student Union department of the Arkansas Baptist State Convention is Mission 70 chairman for Arkansas. The quota for Arkansas is 180. Persons interested in attending should contact Dr. Logue.

The mother of four children, Mrs. McCullough requested that money be given to Mission 70 in lieu of flowers when she became aware of her approaching death.

Mission 70, a conference on world missions, will be held in Atlanta's Municipal Auditorium Dec. 28-31. It is expected to attract 4,500 college and seminary students and young adults.

Although it was conceived to confront young adults with the task of world missions it has become "a dream out of hand." According to its coordinators, the conference has become more than they had ever expected.

The conference is being sponsored jointly by the Home and Foreign Mission Boards, the Sunday School Board, the Woman's Missionary Union and the Brotherhood Commission. Plans have been finalized and the program will feature drama, music, small group work, counseling and information sessions.

An overture by a portion of the Atlanta Symphony Orchestra will open the four day meeting. Featured speakers during the conference include Bill Lawson, pastor of Houston's Wheeler Avenue Baptist Church, and Kenneth Chafin, professor of evangelism at Southern Theological Seminary, as well as home and foreign missionaries.



Wildwood Church congregation

Wildwood church formed at El Dorado

Wildwood Church, duly constituted out of Memorial Mission last July 27, is having an average Sunday School attendance of 35, Conway H. Sawyers, superintendent of missions for Liberty Association, reports. The church is located on the Smackover highway, three miles north of El Dorado.

Memorial Mission had been operated under the sponsorship of First Church, Smackover, D. C. McAtee, pastor, for a number of years.

W. E. Payton, who had been serving as pastor of the mission, has been called as pastor of the new church.

Under a policy of the Arkansas Baptist Newsmagazine, the new church will receive the Baptist paper free for all its members for a period of three months.

The morning sessions, to be held in downtown Atlanta churches, will be led by cluster leaders, student workers from throughout the convention. Students will lead the music in these sessions and provide special music.

Moving to the exhibit hall of the Auditorium for afternoon sessions, participants will again be confronted with world need through a tour of the "Street of the World."

Each night, in after-sessions, conference participants will be able to choose between informal entertainment, dialogue with denominational leaders or film strips to attend.

Already a songbook of Mission 70 music is being prepared. Also planned are a recording which will be available at the meeting and copies of conference speeches.

Each state has been assigned a quota of persons who may attend as its representatives. Persons who wish to attend should contact the director of student work in their state for registration forms. The deadline for registration is Nov. 1.

Ronnie Sanders is ordained

Ronnie Sanders was ordained to the gospel ministry by Witt's Chapel Church on Sunday, Sept. 21. Bro. J. Russell Duffer, Missionary of Current River Association, served as moderator, with C. E. Vail, deacon in Witt's Chapel Church, as clerk. E. W. Poe, deacon in Witt's Chapel Church, presented the candidate. Sonny Simpson, pastor of Calvary Church, Corning, led the questioning. Don Smith, Pastor of Reyno First Church, led the ordination prayer.

Doyle Wesson, Witt's Chapel pastor, gave the charge and preached the ordination sermon, "Preach the Word." Herman Holland, deacon, presented the Bible, and Troy Cochran led the closing prayer.—Reporter



Mrs. Rosie Dunham talks with young fair-goers at the BSU booth.

Daniel to represent SBC Annuity Board

Dr. L. Taylor Daniel, Associate Secretary, director of Development Division II, will represent the Southern Baptist Annuity Board at the Arkansas Baptist State Convention in Ft. Smith, Nov. 16-18.

Daniel will review Annuity Board progress in 1969 and report on developments associated with the three plans available through the Southern Baptist Protection Program.

An introduction to the new Group Insurance Plan will highlight the report. The new life insurance program became effective October 1, 1969. It is open to any Southern Baptist pastor, church staff member, or denominational employe without medical examination or other required evidence of good health.

The new Group Insurance Plan succeeds the Life Benefit Plan offered by the Annuity Board since 19... Members of LBP have the option of remaining in the older program or transferring to the new plan.

Two separate schedules of benefits are included in the new Group Insurance Plan. Schedule I benefits parallel those offered in the Life Benefit Plan. An exception is that the benefits do not decrease until age 65. Benefits in Schedule II provide from \$5,000 to \$60,000 coverage depending on the participant's annual earnings.

Both schedules include provisions for Long Term-Disability Income Protection; Dependent Life Insurance, in all states except Texas where insurance law precludes such coverage; protection in the event of accidental death and dismemberment; and the continuation of some coverage after age 65.

BSU offers spiritual message at exposition

BY BETTY KENNEDY

Take one large patch of fairgrounds. Add several dozen game and refreshment booths, sideshows, rides and a few buildings of livestock. Mix with the smells of popcorn and cotton candy and the result is crowds of people.

It was in this atmosphere—the 1969 Arkansas Livestock Exposition—that the Baptist Student Union sought to "deliver a spiritual message in a secular setting." Under the sponsorship of the state convention's Student Department and Director Tom Logue, a booth was set up in the Hall of Industry to offer information about BSU to fair-goers. A group of BSU members from over the state presented a spiritual message in song as they performed folk and religious folk numbers at intervals during the weekend show hours.

These attractions were designed to interest the casual looker, the person who wanted to be entertained and offered something free. Mrs. Rosie Dunham, who manned the BSU booth, said the stock question by those who stopped at the display was "What are you giving away?" She offered contemporary cards explaining BSU, tracts by the American Bible Society, and a slide show on student work around the state, and found both young people and adults showing some interest. She said a man who identified himself as a BSU president in 1925 expressed interest in modern student work after viewing the slides.

Mrs. Dunham said that many BSU

members had told her they enjoyed helping with the project. Her estimation of the value of the project was that they had "put the BSU name in front of an awful lot of people we wouldn't have had the chance to otherwise."

Dad's Day set at OU Oct. 11

Dad's Day has been scheduled for Saturday, Oct. 11 at Ouachita University.

The annual event is sponsored by the Ouachita Student Senate in conjunction with the OBU Parents' Association.

Events of the day begin with registration from 11 a.m. until 1 p.m. and conclude with the football contest between the Tigers and Arkansas A&M.

Fund is set up for Scott children

A scholarship fund for the children of David E. Scott who died Sept. 22 in Arkadelphia has been established by the faculty of the school of music at Ouachita University.

All former students of Scott are asked to send their contributions to Miss Evelyn Bowden, associate professor of music at Ouachita. The funds will be put in trust in an Arkadelphia bank.

Let's switch—not fight

"I'd rather fight than switch."

Other than being a punch line for a cigarette commercial, this is the theme song of some church members. And when it comes to money matters, the fighting is usually more prevalent than the switching.

Ever since the inception of the Cooperative Program, in 1925, most Southern Baptist churches have set their mission goals in terms of dollars. Each year they have endeavored to increase the amount of dollars to world missions through the Cooperative Program.

In recent years, however, many Southern Baptist churches have switched to a percentage plan of giving to mission causes. Instead of setting a dollar goal each year, they decide at budget planning time to give a certain percentage of all undesignated offerings each month.

But what are the reasons for switching? There have been four prevalent reasons given by the churches and pastors where this plan has been followed:

It is easy to understand.

It is fair to all churches.

It means more money for missions.

It makes increases easier.

The average church member readily understands that he can increase his mission giving by merely increasing his weekly giving. He is aware that more money will go to missions if more money is given.

Giving on a percentage basis is fair to the large church and the small church. Both stand on equal ground when they give on a percentage basis.

The leaders of churches which give on a percentage basis testify that this method allows their churches to give more to missions. Some have even gone so far as to say that this plan of giving has noticeably increased their church's budget each year.

It is easier to increase a percentage than a sum of money each year. A church begins with a challenging percentage and increases it each year without experiencing a shortage elsewhere in its budget.

If this matter comes up for consideration in your church, think about these advantages before you fight. And—for once—consider switching instead of fighting!—T. K. Rucker, Secretary, Annuity and Stewardship Department

From the churches

Guy Whitney, Jr., a senior at Ouachita University, has accepted the pastorate of the mission of **First Church Brinkley**. Mr. Whitney, a native of Paragould, is active in BSU work in Arkansas. He began his work in Brinkley by preaching at the mother church on Sept. 28.

Girls Auxiliary members of **Rosedale Church, Little Rock**, held a coronation Sept. 28. Participating in the service were Donna Hawley, Queen-with-Scepter; Jan Denton, Tina Hudspeth, Linda Ridings; Princesses; Kay Bell and Romona Johnson, Ladies-in-Waiting; and Becky Withers, Carol Drennan, Sherry Rafe, Cindy Winstead, and Tressa Reedy, Maidens.

William C. Huddleston has resigned as associate pastor of **First Church, El Dorado**, due to his increased duties at the South Arkansas Mental Health Center. He serves as a pastoral counselor at the center.

Central Church, Magnolia, recognized eight GA's in a coronation ceremony Wednesday, Oct. 1. Receiving awards were Joni Crisp and Rebecca Erwin, Maidens; Lorna Smith and Nikki Hartsell, Ladies-in-Waiting; Paula Van Meter, Judy Crisp, Melissa Hendricks, and Jo Ann Parham, Queens.

M. B. (Bill) Stribling and James Chasteen were ordained deacons by **First Church, Rogers**, on Sept. 28.

Immanuel Church, Little Rock, has called Norville Marshall of Monroe, La., as minister of education. Mr. Marshall has worked in a number of churches in Louisiana, and, for the past four years, has been in First Church, Monroe. He and his family plan to move to Little Rock by Nov. 1.

Jerry Blaylock is serving as interim minister of music at **Baring Cross Church, North Little Rock**. He is a recent graduate of the University of Arkansas School of Medicine. He has served three years at First Church, Clarksville, as music director.

Mrs. Jerome Johnson, a member of **Calvary Church, Little Rock**, has been presented a pin for 20 years perfect attendance in Sunday School. She is a member of the Winsome Class, which she taught for 12 years. She is now secretary-treasurer.



SHOOTING THE PRESIDENT of the Southern Baptist Convention, W. A. Criswell, First Baptist Church, Dallas, is the movie crew for the film, "Dimensions of Courage." The SBC anniversary film, a 45-minute documentary in color, will be released Dec. 15 through the Baptist Film Centers. (BP Photo)

"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**.

Fred W. Parris

Fred W. Parris, 81, Little Rock, chairman of the Board of Commissioners of the Little Rock Housing Authority, died Sunday after a lengthy illness.

Mr. Parris was a retired executive of the Life of Georgia Insurance Company, for which he worked for more than 40 years. He was an alderman for the Fifth Ward on the old Little Rock City Council from 1952 until 1957 and served as acting mayor from Sept. 3 to Dec. 9, 1954, during the absence of Mayor Pratt Remmell.

Mr. Parris was an active member of the Pulaski Heights Church, chairman of the Church's Finance Committee and a deacon. He was active in the Men's Bible Class of the Church and held several class offices.

As a member of the Christian Civic Foundation of Arkansas, he was active in the campaign that defeated proposed Amendment 53, which would have legalized casino gambling in Arkansas.

He was a native of Fannin County, Ga., and had lived at Little Rock since 1944.

Survivors are his wife, Mrs. Eva Mae Parris; a daughter, Miss Eva Mae Parris, Little Rock, and a grandson, Garry Stevens, stationed with the Army in Vietnam.

Harry E. Fosdick

NEW YORK—Harry Emerson Fosdick, 91, the liberal pastor of Riverside Church who outraged conservative theologians with his theories in the 1920s, died Sunday night.

Mr. Fosdick, born in Buffalo, N. Y., in 1878, received his doctorate from Union Theological Seminary in 1904, and later studied Darwin's theories of evolution in an effort to reconcile science and religion.

He caused a sensation in conservative circles in 1922 with the sermon "Shall the Fundamentalist Win?" and shortly afterward resigned from the Presbyterian ministry amid accusations of heresy.

One foe called him the "Jesse James of the theological world."

In 1925, he persuaded John D. Rockefeller, his friend, to build the interdenominational church on Riverside Drive and in subsequent years became a spokesman for the modernist clergy.

The author of about 30 books, he described his sermons as "personal counseling on a group scale" and said he "thoroughly" detested bombastic, old-style preaching.

After his retirement in 1946, Mr. Fosdick became known as "the minister emeritus of all America."

Poor: past and present

BY T. B. MASTON

Retired Professor of Christian Ethics, Southwestern Theological Seminary

I grew up in a home of poverty. My father was in turn a farm laborer, a section hand on a railroad, and a sharecropper, although we were not acquainted with the term "sharecropper."

Although we were poor, my dad, typical of an East Tennessee hillbilly, was radically independent. He believed that a man should stand on his own feet and work out his own problems. He would not have thought of accepting aid from anyone or from any agency.

He and mother planted in our minds the idea that poverty did not have to be a permanent handicap to us. They inspired us to believe that we could move up and out of it. They also insisted that while we did not have much we would be good stewards of what we had. The tithe box sat on the mantle above the fireplace. Also, Mother frequently said: "We may not have much but we can keep what we have clean." And she did.

Like some of you, my experience has made it difficult for me to understand

the poor of the contemporary period. Some of us need to recognize that there are some important differences in the poor of the past and the present.

When Dad was a section hand we lived in a small town. It was easy then for boys who wanted to work to find employment. I started when I was ten years old working before and after school, on Saturday, and during the summer months. From that time on I paid for my own clothes. Also, we had a big garden that provided more than enough vegetables for the family.

When we became sharecroppers, we had a rent-free house in which to live. We not only had a garden but also chickens, hogs, and a couple of cows. We had much of our living on the farm. Mother also sold eggs, milk, and butter. We did not always have a balanced diet, but we had enough to eat most of the time.

In contrast, many of the poor in the contemporary period are crowded into the ghettos of our larger cities. Rent has to be paid. All the food for the family has to be brought in from the outside. Frequently the father does not have the skills to compete in an increasingly technical society. If he has work his income is inadequate to meet the mounting costs of housing, clothing, and feeding a family in an urban area.

Furthermore, relatively few even of the teen-age children can find any type of employment. Many of them develop an attitude of hopelessness. They see little if any chance for them to improve their status. They feel that they are trapped. Poverty tends to become a way of life for them and in turn for their children.

Most of the contemporary poor have grown up in a time when more and more people have looked to the government to solve their problems. This has not only been true of the poor, it has tended to be true of farmers, laborers, businessmen, and people in general. In our complex society this dependence on the government may be more or less necessary, but it has weakened the desire and the determination of many people to do what they can to solve their own problems. The preceding statement should not be interpreted as blaming the poor for their situation. Rather, it is an attempt to point out that the poor of the present, to a considerable degree, are victims of the system.

Episcopalians vote \$200,000 black fund

SOUTH BEND, Ind.—The Episcopalian Church, following two days of emotional debate, has indirectly allocated \$200,000 for the Black Economic Development Conference. The action made the Episcopalian Church the first major denomination to offer money or recognition to the Negro group that promulgated the Black Manifesto.

The House of Deputies took the action which provides the amount James Forman had demanded as the Episcopalians' share of the half million dollars asked of the nation's church groups.

The news was hailed in New York by militants as a possible "break through" in their demands.

The Rev. M. L. Wilson, president of the Committee of Black Churchmen, will handle the funds. "We are quite willing," he said, "to be a conduit of the funds" to the National Committee of Black Churchmen.

He added: "I am not going to accept a single dime unless I am sure it will be used in a responsible way. We will have to develop a regular business organization." (EP)

Your state convention at work

Optimism, enthusiasm characterize Sunday School Convention Here

A spirit of optimism and enthusiasm prevailed as 525 Arkansas Baptists attended the Sunday School Convention here last week at Park Hill Church, North Little Rock.

Sunday School superintendents, department superintendents, teachers, class officers and members, pastors, and ministers of education were challenged by Charles Treadway, Knoxville, Tenn., to "Live the Spirit of Christ in Belief and Relevance." Dr. Treadway is a consultant in the general administrative section of the Sunday School Department, Baptist Sunday School Board.

Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention, referred to the decade of the 70's as "a dangerous decade," reminding the congregation that the population explosion would be 85 percent in the poverty and ghetto areas.

In concluding Dr. Ashcraft said, "If I returned to the pastorate today, I'd do exactly the thing successful pastors are doing. I would make much of the

Officers and Teachers meeting and give much time in a visitation program and the training of teachers to help them in teaching the Biblical revelation."

"The Challenge of the 70's" was the theme of a message delivered by Ernest Holloway. Dr. Holloway, a native Arkansan, is editor of adult materials in the Sunday School Department of the Baptist Sunday School Board.

Lawson Hatfield, in his message, entitled "The 70's are Coming," encouraged the Sunday School leadership not to "try to teach every last detail to every last member; don't let nobody scare you with nuthin'"; and "understand only the organization in which you are enrolled and use only the materials designed for your area of work," as preparation for the 1970-71 Sunday School program.

Hatfield stressed that in all of the changes coming, there are some things that have not changed: "God, Jesus Christ, The Great Commission, basic Christian beliefs, the principles of Sunday School growth, the needs of peo-

ple, our concern about the lost, and our desire to help Christians grow."

He pointed out five areas where change is most evident: enlarged concept of the Bible Teaching Program; group-grading; terminology; officers' titles and responsibilities; and resources for administration.

He announced that orientation for the '70 program will be provided through a state meeting for associational teams on January 12 and 13 and through associational clinics in February and March.

Mr. Hatfield is secretary of the Sunday School department of the Arkansas Baptist State Convention.

Age group conferences were conducted during each of the five sessions. Conference leaders were:

General Officers, Dr. Treadway; Adult, Andrew Setliffe, minister of education, Grand Avenue Church, Ft. Smith; Young People, Dr. Holloway; Intermediate, Miss Lyn Brasfield, superintendent of Intermediate and Young People's work, Sunday School Department, Tennessee Baptist Convention; Junior, Miss Evelyn Henderson, associate in the Sunday School Convention, Louisiana Baptist Convention; Primary, Miss Dolores Baker, editor of children's materials, Sunday School Department, Baptist Sunday School Board; Beginner, Mrs. Carl Uland, preschool coordinator, First Church, Plano, Tex.; Nursery, Ken Jones, minister of children's education, Tallowood Church, Houston, Tex.; and Kindergarten, Miss Jeroline Baker, associate professor of childhood education and director of kindergarten, Southwestern Seminary, Ft. Worth, Tex.

Churches leading in Achievement Guide and training recognition were honored at a banquet. Entertainment was furnished by Dan McBride, Dallas, Tex.—Reporter

RA fellowship supper

Meeting new people is always interesting and in many instances informational. That will certainly be the case

at the thirtieth annual Royal Ambassador Fellowship Supper on Nov. 3 at Immanuel Church in Little Rock. Dr. Charles H. Ashcraft, Executive Secretary, will be one of the new and interesting people for Arkansas Royal Ambassadors to meet. Dr. Ashcraft is a native of



DR. ASHCRAFT

Arkansas and grew up in Malvern. He was licensed to preach in June 1934, by First Church, Malvern, and ordained by the church on Sept. 15, 1939. He is a graduate of Ouachita University and while a student pastored churches at Wattensaw, Donaldson, and Malvern Third. He is a graduate of Southern Seminary and while a student there was pastor of Walnut Street Church in Evansville, Indiana. He entered military service in May, 1943, and served as a chaplain, decorated with the Bronze Star Medal, and was discharged with the rank of Major.

From 1951-55 Dr. Ashcraft served as Brotherhood Secretary for the New Mexico Convention. In 1955 he opened the first Southern Baptist work in Las Vegas, Nevada. He established the First Baptist Church and served as pastor for 10 years. He was elected the first Executive Secretary of the Utah-Idaho Southern Baptist Convention and served until August, 1969, when he resigned to assume his present position.

He knows missions both foreign and home, having been in pioneer missions during most of his ministry. He will share with those attending the Fellowship Supper mission needs, and something boys can do to help meet the needs today and tomorrow. group singing.

There will be special music by singing groups including fun numbers and

Good food and fellowship will also be the order for the evening. Royal Ambassadors and Counselors, other boys and pastors will have a profitable enjoyable evening. Join the group attending the supper on Nov. 3. Information and reservation forms have been mailed to all counselors and pastors. Join us for food and fun.—C. H. Seaton

Record BSU meet

More than a thousand University of Arkansas students turned out for the special program on the campus recently featuring Baptist humorist-comedian Grady Nutt, Jamie Jones, director of the Baptist Student Union at UA, reports. According to Mr. Jones, this is the largest attendance for any BSU-sponsored activity ever held at the University.

New state evangelist named

Clarence Shell Jr., for the past five years pastor of Piney Church, Hot Springs, began his duties as State Rural Evangelist, Oct. 1. Mr. Shell replaces Dale Barnett who gave up the work because of illness. Mr. Barnett had worked in north-central Arkansas as evangelist. Mr. Shell's pastorates include Little Elm Church, Little Elm, Tex., for three years while in Southwestern Theological Seminary, and seven years at Owensville Church, Owensville, Ark.



MR. SHELL

Mr. Shell will mainly work with churches in towns of 2,500 population and under. We hope some churches with no baptisms during the past associational year will invite him for revivals. We expect him to help many churches that could not get a good evangelist otherwise. He will conduct area-wide and city-wide revivals, take surveys, assist in Schools of Missions, assist in starting new churches, January Bible study, youth camps, and

study courses.

Mr. Shell will have the privilege of conducting four weeks of revivals a year, in any size church in the Southern Baptist Convention, in which he may keep the love offering. This is in line with other Baptist employees of the Executive Board. Many pastors also have this arrangement. In all other meetings the churches will be expected to give a love offering as usual. The churches will furnish entertainment for him while he is on the field in the revival. No part of the expenses are to be taken from the love offering. When I invite a guest to a meal in my house I don't expect him to help pay for the roast. This offering will be turned back to the Department of Evangelism of our Convention to help keep the evangelist on the field. In case of a mission revival where the church or mission cannot bear the expenses of the meeting, our department will furnish lodging and meals.

As Arkansas Baptists who are interested in bringing people to Jesus, let's pray that God will use this warm-hearted preacher in a great way—Jesse S. Reed, Sec. Department of Evangelism

Haygood accepts Indiana position

INDIANAPOLIS, Ind.—R. V. Haygood, Little Rock, Ark., has been elected missions secretary for the State Convention of the State Convention of Baptists in Indiana, effective Nov. 1. Since June of 1963, Haygood has been superintendent of missions for the Pulaski County Association with offices in Little Rock. Previously, he was an associate in the Training Union department of the Arkansas Baptist State Convention, and a pastor in Arkansas and Texas.



MR. HAYGOOD

A native of Arkansas, Haygood is a graduate of Ouachita University, Arkadelphia, and Southwestern Seminary, Ft. Worth.

He succeeds James H. Currin, who resigned in June to become pastor of an Indianapolis church. The convention's state Executive Board elected Haygood to the post. (BP)

Wall Street Journal shown in error

NEW YORK—In reply to a Sept. 23 article in the Wall Street Journal stating Bible sales are dwindling, James Z. Nettinga, executive secretary, National Distribution department of the American Bible Society, says the opposite is true.

"In 1958 the American Bible Society distributed in the U. S. 540,126 Bibles compared with 624,262 last year," Dr. Nettinga said. "And 1,051,997 New Testaments were distributed compared with 4,862,600 last year. Those figures do not include the Scriptures distributed overseas or the smaller portions and selections which are distributed by the millions here and abroad."

The ABS spokesman said also that statistics reported in the Wall Street Journal article showing a decline from 19 million Bibles and Testaments sold in 1958 to 14 million last year, are only for commercial publishers and do not include figures for the American Bible Society or other nonprofit publishers.

The peak year for ABS was 1967 when the society distributed 698,331 Bibles and 9,034,267 New Testaments in the U. S. alone. The huge increase in New Testament distribution—up from 1,777,814 copies the year before—reflects the first full year's circulation of the society's new translation, Good News for Modern Man, Today's English Version of the New Testament. (EP)

PROPOSED CONSTITUTIONAL AMENDMENT

The Constitution and Bylaws Committee of the Arkansas Baptist State Convention will recommend the following constitutional amendments to the Convention in November. The proposed amendments come at the request of the Executive Board and are in harmony with the Board's Bylaws.

1. That the words in Article VI, Section 1, "The State President and the Executive Secretary of Woman's Missionary Union shall be ex-officio members of the Executive Board," be stricken and the words, "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," be inserted.

2. That the words in Article VI, Section 1, "and twenty (20) members shall constitute a quorum," be stricken and the words, "and a majority of the board members shall constitute a quorum," be inserted.

—Burton A. Miley, Chairman
Eddie L. McCord, Secretary

About people

Miss Betty Bock, Young Woman's Auxiliary director for the Woman's Missionary Union with offices here, has resigned to become minister of youth activities at Birmingham's First Church.

She has been active in the downtown church's youth program since joining the WMU staff in 1966, working in

such church ministries as literacy work, conversation English classes for internationals, tutoring, and apartment house Bible classes.

Her work on the staff will be to involve young people in extensive ministries to persons in these areas, devoting full time rather than "marginal time" to the work, said Miss Alma Hunt, executive secretary of the WMU.

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* Fifteen youth workers over 35

Kansas state secretary resigns; Convention wrestles deficit

WICHITA, Kan.—N. J. Westmoreland, executive secretary-treasurer of the financially-troubled Kansas Convention of Southern Baptists here, has resigned as the convention's top executive.

Announcement of Westmoreland's resignation was made by Lester Arvin, state senator from Wichita and chairman of the board of management for the convention's Church Loan Association.

The Church Loan Association was declared insolvent last year, when it was disclosed that its liabilities exceeded its assets by \$1.6 million. Of the liabilities on the books, \$1.3 million is in the form of loans to 44 churches which are in arrears on their payments.

Arvin, chairman of the five-man management committee appointed by the State Securities Commissioner on nomination from the convention's Executive Board, said that the committee is making an all-out effort to come up with a solution to the financial crisis in the convention.

Arvin said that the committee will probably propose a restructure of the

convention staff, and work out with the Southern Baptist Home Mission Board, Sunday School Board, and Stewardship Commission a plan to secure staff assistance and services to help the Kansas Convention.

"Some time ago, when the committee first took office," Arvin said, "the executive secretary and the entire professional staff of the Kansas Convention of Southern Baptists voluntarily submitted to the management committee their resignations in order to give us complete freedom in restructuring the convention's staff.

"We have now regretfully accepted the resignation of N. J. Westmoreland, executive secretary of the convention, effective Oct. 1," Arvin said. "No decision has yet been made concerning the resignations of the other staff members."

Arvin said he wished to express appreciation, in behalf of the 50,000 people of the convention, of the work Dr. Westmoreland had done during 23 years as the convention's executive leader. "No man has done more to establish Southern Baptist churches and

work in Kansas," he said of Westmoreland.

Westmoreland, when contacted by Baptist Press, said he had no immediate plans he could announce at this time, and asked that he not be quoted further "in an effort to be of maximum help to the work."

A native of Texas, Westmoreland was pastor of Emmanuel Church, Coffeyville, Kan., before becoming executive secretary of the Kansas convention. Previously, he was pastor of churches in Oklahoma and Texas.

He is a graduate of Hardin-Simmons University, Abilene, Tex., and Southwestern Baptist Theological Seminary, Fort Worth.

Arvin called Westmoreland "the founding father of the Kansas Convention of Southern Baptists," explaining his key role in the establishment of the convention in 1946. He was the first executive secretary of the convention.

"We wish him well in the future, and know the Lord will lead him and guide him in a new place of service," Arvin said.

The management committee said that during the next few weeks, the committee hope to finalize a plan it would present to the state convention

(Continued on page 16)

LET'S GO!

EVERYBODY



1969 WMU District Meeting

SCHEDULE

October 20	Northeast District	First Church, PIGGOTT
October 21	East Central District (1)	Eerie Church, EARLE
October 22	East Central District (2)	First Church, STUTTGART
October 23	Southeast District	First Church, WARREN
October 24	Southwest District	Second Church, ARKADELPHIA
October 27	West Central District	First Church, OZARK
October 28	Northwest District	First Church, ROGERS
October 29	North Central District	First Church, MOUNTAIN HOME
October 31	Central District	First Church, JACKSONVILLE

10 AM - 2:30 PM

Snack Lunch
Drink Provided

Nursery for Pre-School
Aged Children

CHOOSE MOST CONVENIENT PLACE AND DATE
Schedule Identical

EMPHASES

- Theme: SEAL US . . . for SERVICE TODAY
- MISSIONARY SPEAKER . . . OUR TASKS in 1969-70
- Everybody with a Snack Lunch
- SEAL US . . . for SERVICE TODAY (Conferences)
 - . . . in WMU . . . Mrs. J.A. Hogan
 - . . . in WMS . . . Miss Nancy Cooper
 - . . . in YWA . . . Miss Sara Wisdom
 - . . . in GA . . . Mrs. R.E. Hagood
 - . . . in Sunbeam Bend . . . Mrs. Edgar Williamson - Mrs. W.J. Hioks

Baptist relief efforts commended in Nashville

NASHVILLE—The Southern Baptist Convention Executive Committee, after hearing two reports on devastation wrought by Hurricane Camille, adopted two different recommendations commending Baptist relief efforts among victims of the tragedy.

During its three-day fall session, the 60-member committee also voted to change its internal subcommittee structure, and recommended that the convention re-affirm its commitment to meet in Portland, Ore. on the dates of June 11-15, 1973.

For the first time, five students were invited by committee action to participate in the meeting as special guests. Each was assigned to subcommittees and urged to participate openly.

Though conducting regular convention business consumed most of the time, Hurricane Camille and an address by Convention President W. A. Criswell of Dallas seemed to prompt most of the discussions in the corridors and coffee breaks.

In his report to the committee, Criswell, pastor of the First Church, Dallas, urged Baptists who do not accept the convention-adopted statements of faith to leave the denomination, rather than "bore from within" and try to change Baptists.

He asked how long Baptists could stay together with so much diversity within their ranks, adding: "How far do you compromise what you believe in order to stay together"?

In two different actions, the Executive Committee voted to commend such groups as the Southern Baptist Home Mission Board, other SBC agencies, state convention, associations, churches, the Baptist Press, the Mississippi Baptist executive leadership, and Baptist pastors, friends and people on the Mississippi Gulf Coast for their immediate response in meeting needs resulting from Hurricane Camille.

Special citations were presented to three men from Mississippi—Larry Rohrman, pastor of First Church, Biloxi, who directed a city-wide effort at the request of the mayor to "feed and clothe" the people of the city; J. W. Brister, Gulfport, associational superintendent of missions for the area, who directed a central receiving station for food and clothing; and John Traylor, pastor of First Church, Gulfport, which suffered the greatest property damage in the hurricane. It was pointed out

these three represented hundreds of pastors and laymen.

W. Douglas Hudgins, executive secretary of the Mississippi Baptist Convention, told the committee that the property damage to Baptist churches in Mississippi not covered by insurance was more than \$1.1 million, not including an additional \$1½ million damage done to two Baptist assemblies almost completely wiped out and beyond repair.

Hudgins said that Baptists in Mississippi and across the country had contributed to date a total of \$233,020 to help rebuild the churches in the state, and that the Southern Baptist Home Mission Board had committed \$50,000 plus \$5,000 already given for emergency relief.

Rohrman said that property damage statistics and photographs of the devastation do not begin to tell the story, for thousands of people had lost their homes, businesses, everything they had, and hundreds had lost their lives.

"I can't express to you and to all Southern Baptists how much your help has meant," Rohrman said.

Traylor, whose church suffered \$500,000 damage and is \$1 million in debt on its property, said he did not know what the response to the insurance claim would be, but that the church is now beginning to overcome financial difficulties it faced at first, "We're trying to shift our concern from bulkings to people," he said.

Brister said the response to the needs had been so overwhelming that "we learned what it was like to be killed with kindness."

Earlier, the Southern Baptist Home Mission Board presented a report on their relief efforts, reporting that they offered funds to Baptist groups in Mississippi, Louisiana, Alabama, and Virginia for relief, but only \$5,000 was immediately requested by the state conventions in Louisiana and Mississippi.

Two main distribution points were set up to receive and distribute food, clothing, and other supplies—one in Gulfport directed by Brister, and another at New Orleans Seminary, directed by Mercer Irwin, New Orleans associational leader.

T. E. Carter, secretary of the board's department of Christian Social Ministries, who coordinated the relief effort, said that at least 131 people were killed

in flash floods caused by Camille when 31 inches of water fell in four hours in Nelson County, Va.

Virginia Executive Committee Member Albert Sims added that 52 members of one small Baptist church drowned in one night in the flood waters.

Carter said that the board had learned many lessons from the disaster, saying that one of the greatest problems is "that Baptists will not do anything with anybody except other selected Baptists, in the traditional Baptist way—do it mainly for Baptists or Baptist property—and thereby miss one of life's most unique ways of witnessing for Christ through concrete expression of love, compassion and concern.

"If we are to do an effective work of disaster relief, we will have to have cooperative efforts with others who deal with disasters," Carter said.

The Executive Committee, in other action, approved bylaws changes dealing with its subcommittee structure, eliminating the current public relations subcommittee and making it a part of the administrative committee.

The action was taken in order to equalize the work load of the committees, deepen the study of the committees, and relate public relations to the total work of the Executive Committee, explained James Monroe, Ft. Walton Beach, Fla., chairman of the committee.

Other actions taken by the committee included adoption of a new fiscal year of October-September rather than January-December; approval of loan requests from the SBC Radio-Television Commission and New Orleans Seminary; rejection of a loan request for Southern Baptist Hospital, Jacksonville, Fla., because of insufficient information; and other financial matters regarding SBC agencies.

A procedure for the possibility of a depth study on effective lay involvement within the denomination was approved (though the study itself was not), and the program subcommittee reported after study that it found no problem of relationships between theological seminaries and hospitals with clinical pastoral care education programs.

As a matter of information, the program committee also reported that it expects to complete by February a depth study of the denomination's student work program.

The Executive Committee paid tribute to Albert McClellan on his 20th anniversary on the organization's staff, and W. C. Fields and John Williams on their tenth anniversaries. Mc-

(Continued on page 15)

God's overruling hand

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

The regulations of the East India Company which stipulated that missionaries from England sail to India by way of America was a blessing in disguise.

Many found a home away from home in the residence of the Rev. William Staughton of England. This young Baptist preacher had been in the famous Kettering meeting when the Baptist Missionary Society was formed in 1792. At 23 years of age he came to America to pastor a church in Georgetown S.C., before moving to Philadelphia. He kept up a fraternal correspondence with English Baptist leaders, Fuller and Ryland. He opened his home to the missionary friends from his native land.

These pioneer souls often embarked in New York, and their stay was sometimes prolonged by waiting for a ship or the detention of a ship. Meanwhile, they would be invited to make addresses or preach sermons on the subject of missions. Both parties profited.

A Mr. Chamberlain tells of landing in New York in 1802, proceeding to Burlington and spending a few days in the home of Dr. Staughton. Other homes were opened, also. Dr. Francis Wayland, later a leader among Baptists, recalled, "I well remember in my boyhood, the temporary residence of such missionaries in New York, and the deep interest which their presence occasioned in all the churches in that city."

Dr. William Carey of India acknowledged his indebtedness to Baptists in America. He wrote Dr. John Williams, pastor in New York, in whose home missionaries often stayed: "The Lord has wonderfully stirred up the whole religious world of every denomination, to favor the work in which we are engaged, and to contribute pecuniary assistance to a large amount. Our American friends have a special claim upon our gratitude in this respect."

The East India Company sought to harass and impede the missionary work by forcing missionaries to take passage by way of America. Actually, it strengthened the cause of missions in England and America. Did not Joseph in the Old Testament and Paul in the New find similar forces at work? In each case God's work was furthered.

¹G. Winifred Hervey, *The Story of Baptist Missions in Foreign Lands*, (St. Louis, Chancy R. Barns, 1886) p.189

²Ibid

Typical of the teams and committees engaged in the project, the general editorial committee is made up of scholars from varied denominational backgrounds.

"When you go back to the Word of God you find true ecumenicity," said Dr. Edwin H. Palmer, executive secretary of the overall committee on Bible translation. "It is only when you try to force ecumenicity from the top—from hierarchy and church boards—that you risk failure."

The committee includes men from the Bible Presbyterian, Anglican, Baptist, Reformed Episcopal, Lutheran, Church of Christ, Independent, Conservative Baptist, Baptist General Conference, Christian Reformed and Reformed Presbyterian denominations.

The Gospel of John has been completed and is expected to be published and made available in October. (EP)

Religious leaflets 'planted' in books

COCOYA, Fla.—In sexy portions of the novel Portnoy's Complaint and other books of similar repute, religious leaflets and tracts have been found.

The inserts were located by Charles E. Huber, director of the Cocoya Library. "It's a sneaky way of creeping up behind you and socking it to you," Huber said.

He wrote to the address on one of the tracts and got a reply from James T. Lufin, director of "Gospel," headquartered in Eau Gallie, Fla. Said Lufin: "I print them and give them out at no cost. I have no idea what happens to them after that."

The librarian said he had found more than a dozen of the leaflets in the library's books. Particular targets, he said, are sexy novels. (EP)

Seminary president takes sabbatical

NEW ORLEANS—H. Leo Eddleman, president of New Orleans Theological Seminary, began a sabbatical of several months starting Sept. 25, returning to the campus once a month for board meetings and other important events.

Dean James D. Mostler has been asked to serve as "first administrative officer" while Eddleman is absent from the campus.

Eddleman plans to audit a course at the University of Chicago in the area of curriculum building and has accepted an invitation to lecture three days a week at Trinity Evangelical Divinity School, Deerfield, Ill.

His schedule will also allow for continuing fund-raising meetings scheduled in Texas. The fund campaign will be continued in Florida, Georgia, North and South Carolina by Stan Hardee, former assistant to the president at the seminary; and in Tennessee by Doug Chatham, newly-elected assistant to the president.

In announcing his sabbatical to the seminary faculty, Eddleman mentioned his wife's recent major surgery and requested prayer for her speedy and complete recovery. (BP)

New translation of Bible emerging

WHEATON, Ill.—A fresh, new translation of the Bible is emerging from the united efforts of a team of scholars sponsored by the New York Bible Society.

Hosted by Wheaton College, the committee is currently reviewing work already completed by various translation teams on the Old Testament books of Joshua, Judges, Psalms, Song of Solomon, Jonah and Micah

Kansas convention

(from page 13)

when it meets in Wichita, Nov. 11-13.

The plan, he added, would include a massive fund drive which would be well under way by Jan. 1, 1970, in an effort to "raise sufficient funds to meet the projected deficit of the Church Loan Association."

Arvin said that the management committee is now seeking candidates for the position as director of the Kansas Convention of Southern Baptists and the Church Loan Association, with hopes to fill the position as soon as possible. (BP)

WMU promotion director is named

Miss June Whitlow has been elected Promotion Division director of Southern Baptist Woman's Missionary Union by the WMU Executive Board. She succeeds Mrs. R. L. Mathis, who was elected WMU president in June. Miss Whitlow has served on the WMU headquarters staff since 1967 as consultant in church WMU administration and research.



MISS WHITLOW

FOR SALE

Church furniture; Pulpit Table, 2 flower stands, choir rail, 2 four ft. clergy pews, 18 pews 16 ft. long. All solid oak, Natural finish, excellent condition. Priced Reasonable.

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About people

Alton Pearson, assistant administrator of Hillcrest Baptist Hospital in Waco, Tex., has been named executive director of Baptist Memorials Geriatric Center in San Angelo, Tex.

He will succeed H. D. Bruce, who will retire in October.

The Waco and San Angelo institutions are two of nine hospitals owned and operated by the Baptist General Convention of Texas. The geriatric center encompasses a 248-bed hospital, a 200-bed hotel for elderly and a 70-acre area of cottages and living units for retired persons.

A prayer for others

Sometimes when I begin to pray,
I only think of me;
I quite forget the other folk
For whom my prayers should be.

But people big and people small
All need God's loving care;
And I should not forget to pray
For people everywhere.

—By Mary E. Jenkin
(Sunday School Board Syndicate,
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"A masterpiece of evangelical scholarship..."

— F. F. BRUCE, Editor
Evangelical Quarterly

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— DR. W. A. CRISWELL, Pastor
First Baptist Church, Dallas



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"Good News" television show reaches Texas youth on issues

SAN ANTONIO—Suddenly the color television screen is filled with young faces, belting out the "Good News" theme.

The scene fades to Jimmy R. Allen, pastor of the First Baptist Church of San Antonio, who glances at a brief reminder written on his palm, and then sets the scene for 30 minutes of unique television programming.

Religious folk songs and conversation with teenagers are not unusual, but the way they've been combined in this joint production of WOAI-TV and the First Baptist Church here is rare in TV programming.

Through the songs and candid, lively,

no-holds-barred dialogue between Allen and the teenagers, the Christian outlook is brought to bear on topics ranging from "peace of mind" to the hard realities of drugs, drinking, Vietnam, race relations, cheating, the generation gap, alienated persons and other problems confronting today's youth.

Sometimes playlets or guest panelists are used as a change of pace. Almost always, it's different from the usual type church-sponsored television show.

Allen and the church's teenagers have been involved in this program—"Good News"—for about nine months. Already, positive results have surfaced.

A former member of the studio crew, through contact with Allen and the

"Good News Kids," sensed an unfilled need in his life. Before long, Allen said, he accepted Christianity and joined First Baptist Church.

Results in the community have been harder to assess. But one day Allen was in a restaurant where a waitress, who identified herself as a Roman Catholic, recognized him.

"My husband teases me," she said, "because I always go to the 6 a. m. mass, come home and work in the garden, come inside at 8:30 and watch your program, and then go back to the garden."

One of the most noticeable results, Allen observed, has been with the "Good News" kids—the church's teenagers who come down on Saturday night (and that's a date night) to film the program to be shown at 8:30 on Sunday morning.

(Continued on page 20)

RADIO-TV COMMISSION Program Guide

Please clip and save this convenient guide to programs produced by Southern Baptists' Radio-TV Commission. Station listings and times of broadcasts are the latest and most accurate at publication time.

RADIO

- THE BAPTIST HOUR — A 30-minute modified worship service featuring Dr. Herschel Hobbs.
- "MASTERCONTROL" — A 30-minute variety inspirational program for the entire family.
- MUSIC TO REMEMBER — A 15-minute program of time-tested religious music.
- OMNISCOPE — A 30-minute variety program designed exclusively for college campus radio stations.
- MANNA IN THE MORNING — A 4½-minute devotional designed as a station "sign-on."
- RELIGIOUS NEWS PROGRAMS — A 5-minute program provided for the individual states upon request.
- POWERLINE — A 30-minute popular music program with tips on contemporary life for teenagers.

TELEVISION

- THE ANSWER — A 30-minute color television series featuring both dramatic and documentary films.
- JOT — A 4½-minute animated color cartoon series for children five to ten years of age. 40 stations.
- DR. THEODORE ADAMS' "SPOTS" — Sixty inspirational spots, 60-seconds and 20-seconds in length.

OMNISCOPE

KCAB DARDANELLE SU 915P

ARKANSAS NEWSBREAK

KVRC ARKADELPHIA MO 135P
 KJMH CAMDEN SU 703A
 KVEE CONWAY SU 703A
 KCCB CORNING SU 1255P
 KDGN DEQUEEN SA 945A
 KXAR HOPE SA 945A
 KASU JONESBORO SA 620P
 KARK LITTLE ROCK SA 620P
 KDYE LITTLE ROCK SU 830A
 KVSA MCGEEHEE SU 330P
 KHBH MONTICELLO SU 330P
 KBHC NASHVILLE SU 330P
 KDRS PARAGOULD SU 1040A
 KCCL PARIS SU 325P
 KOTN PINE BLUFF SU 325P
 KPBA PINE BLUFF SA 1155A
 KPOC POCAHONTAS SA 1155A
 KTPA PRESCOTT

POWERLINE

KNCW AUGUSTA SU 335P

THE ANSWER TV

KTHV LITTLE ROCK SU
 CATV PIGGOTT

THE ADAMS SPOTS TV

KTHV LITTLE ROCK
 JOT TV

KTHV LITTLE ROCK SA 900A

THE BAPTIST HOUR

KVRC ARKADELPHIA SU 300P
 KTHS BERRYVILLE SU 815A
 KCON CONWAY SU 200P
 KCCB CORNING SU 100P
 KDGN DE QUEEN SU 700A
 KELD EL DORADO 430P
 KFAY FAYETTEVL SU 830A
 KBJT FORDYCE SU 400P
 KXAR HOPE SU 100P
 KNEA JONESBORO SU 700A
 KENA MENA SU 700A
 KBIB MONETTE SU 930A
 KHBH MONTICELLO SU 330P
 KDRS PARAGOULD SU 830P
 KCCL PARIS SU 900A
 KPOC POCAHONTAS SU 715A
 KUOA SILOAM SPG SU 700A
 KURF WARREN SU 800A
 KWYN WYNNE SU 730A

Network Television Specials

ABC Television

October 5, 1969—1:00 p.m. EST
 "The Game And How It Was Played Today"
 October 12, 1969—1:00 p.m. EST
 "People Who Live In Glass Paperweights Can't Throw Stones"
 December 21, 1969—1:00 p.m. EST
 Texas Boys Choir in concert

NBC Television

December 28, 1969—1:30 p.m. EST
 The Centurymen in Concert

MUSIC TO REMEMBER

KCCB CORNING MO 900A
 KVSA DERMOTT SU 900A
 KENA MENA SU 945A
 KDRS PARAGOULD SU 945A
 KTPA PRESCOTT

MASTERCONTROL

KTHS BERRYVILLE SA 1130A
 KVEE CONWAY SU 430P
 KCCB CORNING SU 1000A
 KDGN DEQUEEN SU 300P
 KDDA DUMAS SU 130P
 KBJT FORDYCE SU 1000A
 KXJK FORREST CTY SU 130P
 KWHN FT SMITH SU 1215P
 KHOZ HARRISON WE 730P
 KXAR HOPE WE 600P
 KVOM MORRILTON SU 530P
 KBHC NASHVILLE SU 330P
 KDRS PARAGOULD SU 1000A
 KPBA PINE BLUFF SU 200P
 KPOC POCAHONTAS SA 400P
 KTPA PRESCOTT SU 915A
 KUOA SILOAM SPGS SA 1000A
 KWYN WYNNE SU 430P



SOUTHERN BAPTISTS' RADIO AND TELEVISION COMMISSION
 6350 West Freeway, Fort Worth, Texas 76116 / Paul M. Stevens, Director

This ministry is supported by the churches of the Southern Baptist Convention through Cooperative Program gifts.

Twenty pets for Caroline

BY PATRICIA HAINLINE

Carolyn was five years old. Her brother David was six. They loved animals and often played with the little brown dog next door. But every time Carolyn and David asked their mother for a dog of their own, she said, "No, I'm sorry. You cannot have a dog because Carolyn is allergic to animals."

David always asked, "What does 'allergic' mean?" Carolyn always said, "If you were allergic, you'd know what it means! Animals make me sneeze. They make my eyes itchy. Sometimes they make me wheeze."

"But I love animals anyway, Mommy," said Carolyn, "and I want a pet!"

"Yes, we want a pet," echoed David. "Isn't there any animal that Carolyn would not be allergic to?"

Their mother told them again that she was very sorry they could not have a pet, but she would try to think of something they could have.

One day Carolyn and David went across the street to visit their friend Robby. Robby was excited because his teacher had given him some fish to care for over the weekend. He took Carolyn and David into his house. There they were! A big, square, glass box sat on the table. It was full of water. Swimming around in that water were . . . oh, there were one, two, three, four, five! Five fish! Two were gold, one was black, one was silver, and the last fish was blue. On the floor of the tank were pretty shells and funny green plants which seemed to wave at the children through the water. And there was a castle just for the fish! David noticed some black things on the glass walls and asked Robby what they were. Robby told him that those were snails. They helped keep the water clean.

Carolyn and David were so excited! Carolyn wrinkled her nose.

"No, I don't feel like sneezing. And I don't feel itchy or wheezy, either."

"Oh, boy," said David. "Maybe you're not allergic to fish, Carolyn. Maybe Mommy will let us get some fish for pets!"

They told Robby thank you for showing them the fish. Then they ran home to their mother.

"Mommy," said David, "We've found a pet Carolyn isn't allergic to. We can have twenty of them if we want!"

Their mother threw up her hands.

"Oh, no, we can't have twenty pets!"

David and Carolyn giggled. "Yes, Mommy. Fish!"

Their mother sat down and laughed and laughed. "Why didn't I think of that! Of course, Carolyn wouldn't be allergic to fish. We could have lots of fish. And a castle and snails and even some seashells."

Carolyn, David, and their mother were so happy to have found a pet for themselves that they decided to get their fish the very next day.

As their mother tucked them into



their beds that night. Carolyn whispered, "Mommy, I'm so glad I'm not allergic to fish, because they're my very favorite kind of pet."

And her mother agreed that fish were a very special kind of pet.

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The bookshelf

First published two years ago, *The Modern Handbook of Humor*, by Ralph L. Woods, is still available at bookstores and through its publisher, McGraw-Hill, at \$8.95

Designed for maximum usefulness to speakers and writers, the main emphasis is on business and the professions. It includes anecdotes from the great and famous of past and present; amusing legends, modern and classic; occasional fables that help to make a point; aphorisms of wit and wisdom; amusing definitions never to be found in dictionaries; quips that scold and deflate; and parables that cause the reader to both ponder and to smile.

A Manifesto of Faith, by W. R. White, Baylor University Press, \$2.95

Says Coleman Craig, editor of *The Baptist Review*, Houston, of this book:

"I have seen no book which more succinctly, and with a rare combination of simplicity and scholarship, presents the major doctrines of our faith."

This is an excellent book for anyone interested in knowing more about "what Baptists believe."

The International Lesson Annual for 1970, edited by Horace R. Weaver, with lesson analysis by Charles M. Laymon, Abingdon, 1969, \$3.75

Here is a comprehensive commentary on the International Sunday School Lessons, using both the King James and the Revised Standard Versions of the Bible. The commentary is now in its 15th year.

Pastor's Annual 1970, by T. T. Crabtree, Zondervan, 1969, \$4.95

Included here are 52 morning services, 52 evening services, sermon outlines and illustrations, mid-week meditations and programs, services for special days, funeral meditations and scriptures, communion thoughts and themes, wedding ceremonies, and offertory prayers

Christian Communicator's Handbook, a practical guide for church public relations, by Floyd A. Craig, Broadman Press, 1969, paperback, \$3.50

The avowed purpose of this book is "to help pastors, staff members, and church public relations committee members to cope with the growing problems of communication." It attempts to show how it is possible for a church to communicate the whole gospel in a world of growing complexity.

About people

Don Rutledge, photographer for the Southern Baptist Home Mission Board, received four photographic awards recently from the Atlanta Press Photographers Association.

The annual contest was open to photographers, amateur and professional, who reside in Atlanta. Over 500 prints were entered in the contest's 12 categories.

Rutledge won a first place and a third place in the scenic category. He also won two second place awards, one in feature photography and another for a Georgia Scenic attraction. He was one of three recipients of four awards each. Last year Rutledge won four prizes in the same contest. (BP)

U. N. President attends N. Y. Baptist church

NEW YORK—On her first Sunday in office as president of the 24th session of the United Nations General Assembly, Miss Angie Brooks of Liberia sought out an evangelical church.

Madame President found herself in the worship service of Calvary Baptist Church at 123 W. 57th St.

Pastor Stephen Olford was out of town, however, and the congregation did not know the distinguished visitor was with them until after the service when Associate Minister Edwin Mitchell had an opportunity to greet her.

The spunky leading lady at the U. N. is not ashamed to declare herself the daughter of an impoverished Protestant African pastor or that she worked her way through Shaw University in Raleigh, N. C., by washing dishes and scrubbing floors. (EP)

A fund shortage has forced the National Cancer Institute to order the death of 380 valuable research monkeys. . . When the monkeys were born five years ago, they were inoculated with material from human cancers suspected of being caused by viruses. The animals were to be kept alive for at least seven years while scientists studied them for signs of cancer. From what scientists know of cancer, they would not expect malignancies to develop in the animals within five years. Thus, the animals are being sacrificed just at the time they might have helped scientists learn whether viruses cause human cancer. (Louisville Courier-Journal, Sept. 15, 1969)

Federal investigators have determined that alcohol was the major cause of 45 fatal aircraft accidents last year, all involving private pilots. This is considered a conservative figure. The Federal Aviation Administration's leading expert on the matter believes that as many as 200 of the nation's 692 fatal private-plane accidents in 1968 were caused by pilots numbed by the effects of alcohol. Whatever the number, air-safety experts agree that, as the nation's increasing affluence and leisure time spawn a massive growth in private flying, drinking pilots are a mounting problem in aviation safety. . . FAA research indicates that only a small amount of alcohol could markedly disorient a pilot as he soared through the sky, or could make him dangerously reckless. Dr. Stanley Mohler, chief of FAA Aeromedical Applications Division, said that reduced oxygen in the sky has a "multiplying effect" on alcohol. At 10,000 feet, one pre-flight martini assumes the punch of three martinis. (By Robert Lindsey, New York Times, Sept. 21, 1969)

An hour ago Jim Marshall's concern was world missions



now it's the World Series.

How many times has this happened to you?

You've become disturbed over some sermon or missionary talk. A few hours later, nothing!

For some it comes twice-a-year (once for Annie Armstrong, once for Lottie Moon). Then it's back to business-as-usual.

This big concern kind of blows over.

Other things crowd it out.

Everyday things like the kid's dental appointment, a sale on dresses downtown, getting the car greased Saturday.

Somehow our zeal is softened by the everyday things. And somehow we forget that missions is also one of the everyday things . . . not just once a month.

Or even once a year like the World Series.

COOPERATIVE
IT SHOWS THE WORLD
THAT WE CARE
PROGRAM

foreign mission board/sbc/richmond



'Good News'

(From page 17)

Molly Reddell, a 17-year-old high school senior, admits: "I didn't have definite views on some issues. But Dr. Allen, in the discussion, always manages to get across a point of view that's worth thinking about."

In fact, Allen's goal is to generate "creative tensions" in the discussions

which will lead the group and the audience to crystallize Christian principles. "Not only do we talk about issues," he explained, "but we also try to arrive at something youngsters can do about them."

Allen set out to disprove the misconception that teenagers skim only along the surface and fail to think deeply about issues.

A perceptive summation of the value of the "Good News" program by one of his group indicates Allen is right:

"You know," the teenager said, "this show has helped us know each other bet-

ter, and it's made us more sensitive to the needs of others. We learned, for example, that maybe we shouldn't ignore or laugh at 'loners' and people of other races, but try to be kind and treat them as Christians should."

Skipper Allen, the pastor's 15-year-old son, is closer to the situation than almost anyone else. He is the fellow who has to live with it. He rides home with his father after the show and their conversation—or, perhaps, even spirited debates—continue.

But Skipper has found a positive result, too. "You know, my father's a pretty good guy," he said.

DAVID WILKERSON'S latest book



"This 'Psychedelic View of God' will be a bestseller. Guaranteed."

—New York Times



David Wilkerson was there.

With the hippies tripping out on LSD. With the freakniks seeking God through transcendental meditation. Freebie gypsies living in remote tribal communes. Young people who search for kicks with hallucinates and other bizarre methods.

PURPLE VIOLET SQUISH will shock you, but you will never forget it. Because David Wilkerson, author of *The Cross and the Switchblade*, tells what it's really like among these lost and lonely young people.

Each chapter describes a different group. The freakniks, the yuppies, the wagumps, the junkies... all "dropping out"... all turning a deaf ear to the "establishment."

Here is a provocative, challenging appeal for Christian witness to a "turned on" generation desperate for a spiritual home.

Read it!

Cloth, \$2.95

at your Baptist Book Store

408 Spring St.

Little Rock

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The Creator's masterpiece

By H. L. COLEMAN
Pastor, Emmanuel Church
Pine Bluff

Life and Work
October 12, 1969
Genesis 1:26-28
2:7-25

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Last week's lesson dealt with the doctrine of God. More specifically, the study involved the omnipotent God, the Creator of all things. The study emphasized the crowning work of creation, man.

Today's lesson goes into detail concerning the creation and origin of man. The doctrine of man has been overlooked by too many church members. Theologians and biologists have given considerable attention to the subject however.

I. The origin of Man (Gen. 2:7)

A good book to read, which deals forthrightly with the theory of evolution as opposed to the biblical account of the creation of man, is **Did Man Just Happen?**, by W. A. Criswell.

Dr. Criswell's thesis is that no truly intellectual individual can accept the theory of evolution (as proposed by Charles Darwin and others) because the evidence is faulty, too many questions are left unanswered, and scientific proof is sadly lacking with this theory. As for myself, if I can accept the other parts of the story of creation (which I accept by faith), then there is no problem in accepting the Genesis account of man's creation, which was life out of non-life.

Genesis 1:26-28 records the story also. God made man "in the image of God." Genesis 1 deals with the entire account of creation. Genesis 2 goes into detail concerning man's creation. Man's purpose is given:

- Be fruitful, multiply and replenish;
- Have dominion;
- Subdue the earth;
- Work (See Ge. 2:15).

Much is involved in the phrase "in the image of God." Man was made by his creation for fellowship with God. He is in the world to love God, honor him, obey his commandments, do his will. Man cannot obtain his intended high

purpose in creation apart from service to God.

II. Man in the garden (Gen. 2:8-15)

Work is a blessing, not a curse from God. Without work man cannot have a sense of fulfillment. Every man has a work to do. God has a plan for every life.

With our expanding welfare state in this country, someone needs to emphasize the dignity and calling of work. Too many today want something for nothing.

Remember man's orders from God to work (dress and keep the garden) came before the fall of man. Do not be guilty of stating that work came as a result of man's sin. Nothing could be farther from the truth.

Trees are mentioned in verse 9. A river is mentioned in the next verse. How could man have had a greater environment? God made every provision for man's happiness.

III. Man with a choice (Gen. 2:16, 17)

God placed before man certain choices. He was made a free moral agent, capable of choosing right or wrong. God forbade Adam to eat of one particular tree ("the tree of the knowledge of good and evil," verse 17).

In all likelihood this is figurative language. There are as many viewpoints on the meaning of this forbidden tree as anything else mentioned in the Bible. Was it a literal tree? Was it an apple tree? What kind of tree was it? We do not know. The main point is that God made man a creature of choice. God placed before him good and evil. Man disobeyed God. He reaped the consequences. Spiritual death followed. Man's sin later would result in physical death.

According to the Bible all men died in Adam (See I Cor. 15:22). Volumes

have been written concerning the depravity of man, man's state before the fall, and his state following the fall.

IV. Man and animals (Gen. 2:18-20)

God gave to man for his blessing all the animals of the field, fish in the sea, and fowls of the air. Adam gave to each a name. The above verses are a recapitulation. Man was created after the animals, etc. But man was lonely. He needed a companion, someone else to complement his own makeup. If God told man that he was to replenish and multiply, then something drastically was missing from the scene!

V. Creation of Eve (Gen. 2:21-25)

The story of creation reaches completion with the story of Eve's creation. The Bible states that God made Adam to have a "deep sleep." This was the best sleep man experienced. God became a surgeon; took one of Adam's ribs, closed Adam's flesh, and created Eve.

God established the first home, society's first and most basic institution. God performed the first marriage. God created sex. He created male and female. Evil comes through a perversion of the good. When sex is used and experienced outside God's will, then sex becomes evil. Please note that God did not create for Adam a harem; Adam was a "one-woman man." So should it be today.

Conclusion:

What do you believe concerning the origin of man? Do you accept the Genesis account of creation or is the Bible inaccurate? Please list some basic lessons which are found in today's study.

Next week the lesson will deal with sin and the fall of man. Please study the two lessons together.

The Lord or Baal?

International
October 12, 1969
I Kings 18:30-39

BY DR. VESTER E. WOLBER
Religion Department
Ouachita Baptist University

The first severe test of the northern nation was brought on by the Baal crisis during the reign of King Ahab. Although the ten northern tribes had seceded politically from the union of tribes, both Israel and Judah were the chosen people of God and together were thought of as composing a divided kingdom. The Baal crisis was centered in Israel where it was promoted and subsidized by Queen Jezebel who supported 450 prophets of Baal and 400 prophets of Asherah, his female consort (18:19).

The Baal crisis was not created in an effort to distort or compromise the Hebrew religion; Jezebel sought to destroy true religion and replace it with an altogether different religion. She had all the resources of the nation under her control, and she made full use of them in achieving her goal. King Ahab was as soft putty in her hand to be controlled and employed as she willed. The record states that as an example of Ahab's light attitude toward sin he married Jezebel and served Baal (16:31). Ahab was not an altogether bad man so much as he was a woefully weak one, which observation brings to mind the debatable question whether the most damage is done in this world by bad people or weak people. Pilate was another weak man. When men have a light attitude toward sin, they will not have sufficient determination to resist temptation.

Background

(I Kings 16:29, 18:29)

This lesson is the study of conflict. Against the wicked queen and her weak king and the subsidized prophets of Baal stood one man, the true prophet of the true God, named Elijah. It required unusual courage for Elijah to challenge the entrenched evil in the palace of Israel, but then Elijah was an unusual man. One reason why we see a watered down version of Christianity in many churches and Christian institutions is that the people of God lack the necessary courage to challenge and do battle with moral evil.

1. Elijah told Ahab that there would be no more rain until he gave the word. The drouth that followed was so severe that food for men and livestock became extremely scarce.

It is significant that God chose to

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show his superiority over the Baal gods by calling for a drouth since Baal was thought to be a god of fertility who could cause abundant harvests.

2. In the third year God called Elijah out of his hiding place and sent him to confront Ahab. He told Ahab that it was because Ahab had forsaken the Commandments of God and turned to Baal worship that the Lord had withheld the rain. He challenged the king to assemble all Israel on Mt. Carmel to witness a contest between the 950 prophets of the Baal system and Elijah the lone representative of the Lord God (18:17-19).

3. When the people had assembled, Elijah challenged the people to make a firm decision between the Lord and Baal. "How long will you go limping with two different opinions?" he asked; "If the Lord is God, follow him; but if Baal, then follow him" (18:21).

Indecision is frustrating and a time-

Counterfeit

The coin he held was nice
and bright,
But it seemed to him that it
was light—

Not like the real thing.

He knew it was made of
worthless ore

When he dropped the piece
upon the floor

And it gave out no ring.

To look like gold is not
enough

If we are made of cheaper
stuff

No good can come of it.
To try to act a Christian
part

Without God's love within
our heart

Makes us a counterfeit.

—Carl Ferrell

waster; and when it continues over an extended period of time, it destroys a person. But religious indecision is most destructive, because religion has to do with ultimate values. One gives himself in faith to that which he considers to be of supreme value, and one can't have two supreme values.

4. The Baal prophets prepared their sacrifice and called on their god to put fire to it. They prayed unto Baal from morning until noonday; but there came no answer, and there was no fire. Their afternoon session was more frustrating as the silence of their imaginary god was matched by the taunting noise of Elijah who told them to cry louder in case their god was meditating, had withdrawn, had gone on a journey, or was sleeping. With renewed frenzy they abused themselves, cutting their bodies with knives until blood flowed freely; but the heavens were silent and unmoved.

Facing the challenge (I Kings 18:30-39)

1. Invitation (30-35). Elijah called on the people to come near and observe that the demonstration was free and aboveboard. He made it difficult for fire to get started by flooding the place with water, including the sacrifice and the altar.

2. Prayer (36-37). He called on God, the God of Abraham, Isaac, and Jacob, to demonstrate that he was God of Israel, that Elijah was his prophet and that he had enabled the prophet to do these mighty deeds. His ultimate prayer was that the people might know that the Lord was truly God.

3. Answer (38). Fire fell and consumed the altar and its offering plus all the water which had settled in the ditches surrounding the altar.

4. Proclamation (39). The people who had been halting between two opinions at last made a stand and shouted that the Lord was God. Some people require a demonstration such as Elijah and God put on before they will acknowledge the Lord, and some of those who are convinced by the miraculous demonstration don't last very long. But the reverent readers of the account are impressed with the openness of the record and the implication that God stands ready to supply all the evidences needed to satisfy the honest mind that he is God.

September 28, 1969

A—Ashcraft, Dr. Charles, writes guest editorial, p8; Arkadelphia, First, kindergarten, p4
 B—BSU booth at livestock show p7
 D—Dad's Day set at OU p7
 H—Haygood, R. V., resigns post p. 11
 O—"On making decisions" (PS) p2; "Our problem of mob violence" (E) p3; Ouachita track slate told p5
 P—Parris, Fred W., dies p9
 S—"Solving our Arkansas Baptist problems" (Guest E) p3; Southern faculty adds four, p5; Sanders, Ronnie, ordained p5



"It's a wonderful buy! Never been driven faster than the speed of light!"

Sticky situation

A small boy in a department store was standing near an escalator. He was watching the moving handrail.

"Is anything wrong?" asked a saleslady.

"Nope," said the boy. "I'm just waiting for my gum to come 'round again!"

Communications rift

Two transport drivers were taking a cargo into Canada for the first time. Late in the evening, they stopped at a large town, parked their truck, and entered a diner. A waitress approached them.

"What town is this?" asked one of the drivers.

"Saskatoon, Saskatchewan," sang out the waitress.

The driver turned to his companion and exclaimed, "No" we're in a real mess. They don't even speak English here!"

A genius is a man seen driving his own car when his son and daughter are home from college.

Teenagers don't trust anything over 30 unless it's on their speedometer.—Joseph Salak

The desire to polish the family car waxes and wanes, and when it's waning you don't feel like waxing.—Raymond J. Cvikota

Self pity is when you begin to feel that no man's land is your island.—Dana Robbins

Church	Sunday School	Training Union	Ch. Adds.
Alicia	67	67	
Arkadelphia Shiloh	21	11	
Berryville			
Freeman Heights	110	32	
First	187	55	
Rock Springs	80	48	1
Booneville First	253	243	
Camden			
Cullendale	406	115	1
First	466	118	3
Cherokee Village	62	31	
Crossett			
First	551	172	
Mt. Olive	257	189	2
Dumas First	290	56	
Forrest City First	539	152	1
Ft. Smith First	1,200	877	2
Gentry First	149	88	
Green Forest	185	83	
Greenwood First	297	112	
Hampton, First	142	46	2
Harrison Eagle Heights	285	64	
Hope First	495	147	
Hot Springs			
Grand Avenue	191		
Piney	178	87	
Jacksonville			
Bayou Meto	149	70	
First	464	102	1
Marshall Road	305	125	4
Jonesboro			
Central	474	155	3
Nettleton	305	120	2
Lake Hamilton	94	33	2
Little Rock			
Archview	162	71	2
Crystal	185	72	3
Geyer Springs	638	151	
Life Line	522	179	2
Rosedale	172	71	
Marked Tree			
First	143	55	
Neiswander	96	69	
Monticello			
Northside	100	56	3
Second	289	118	
North Little Rock			
Baring Cross	585	157	
Southside Chapel	86	16	
Calvary	484	136	5
Central	255	120	
Gravel Ridge	162	104	
Highway	174	86	
Sixteenth St.	57	83	
Sylvan Hills	258	98	
Paragould, East Side	311	147	3
Paris, First	363	95	
Pine Bluff			
Centennial	216	106	1
East Side	144	78	
First	704	191	
Green Meadows	49	17	
Second	212	91	
Springdale			
Caudel Avenue	110	80	
Berry Street	103	33	
Elmdale	370	117	8
First	443	103	7
Oak Grove	63	36	
Tillar First	65	38	
Van Buren			
First	337	176	
Jesse Turner Mission	10		
Chapel	45		
Warren			
First	396	108	
Southside Mission	52	53	
Westside	62	47	
West Memphis Calvary	247	100	3
Williford, Springlake	59	40	9

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Denny is elected acting BWA head

WASHINGTON—The administrative committee of the Baptist World Alliance named Robert S. Denny acting general secretary of the international organization of Baptists following the death of Josef Nordenhaug on Sept. 18.

Denny, an associate secretary of the alliance since 1956, was elected by the BWA executive committee meeting in Baden, Austria in August to succeed Nordenhaug as general secretary. Nordenhaug had planned to retire in July 1970.

The administrative committee of the alliance met in emergency session on

Bible reading law ignored in N. D.

BISMARCK, N. D.—A group of North Dakota legislators has declined to tamper with two North Dakota laws which permit Bible reading in public schools and require display of the Ten Commandments in all classrooms.

One attempt to recommend that the Legislature wipe the laws off the books was overwhelmingly defeated on a voice vote.

Officials say only a small minority of public school teachers now read the Bible in North Dakota classrooms and very few schools meet the requirement that placards containing the Commandments be hung in every classroom—from one-room rural schools to university lecture halls.

Neither law has been challenged in the courts. (EP)

Jews unhappy with prayer in schools

NETCONG, N. J.—The high school in this town has started a program of reading from the Congressional Record prayers which Senate Chaplain Dr. Edward L. R. Elson delivered in Congress, but the American Jewish Congress calls the practice "improper, divisive and harmful." The Jews want the prayer in Netcong High to stop.

School officials contend that since the "reading" session is voluntary and is conducted before regular classes begin, it does not violate the U. S. Supreme Court ruling against prayers in public schools.

The first prayer was read to some 300 pupils in the gym, and was taken from the Aug. 8, 1969, Congressional Record. (EP)

Sept. 22, the day of the Nordenhaug funeral. Denny's new duties began immediately. He is continuing with the arrangements for the Baptist World Congress in Tokyo, July 12-18, 1970. The Baptist World Alliance established a "Josef Nordenhaug Memorial Fund."

Nordenhaug had been general secretary of the alliance since 1960. The memorial fund began when Mrs. Nordenhaug requested friends to make gifts to the alliance rather than send flowers to the funeral. Receipts will be used for whatever alliance objective the Nordenhaug family may designate later. (BP)

Common cup seen as health hazard

ST. PAUL—The common cup used in Communion may spread infection, according to a report on a test conducted in a St. Paul hospital laboratory.

Richard L. Hillstrom, chaplain at Bethesda Lutheran Hospital, described the test and its results in a letter to *The Lutheran*, publication of the Lutheran Church in America.

Commenting on the results, Chaplain Hillstrom wrote:

"One is led to conclude from this that neither the wine nor the silver, as some have supposed, have significant bacteria killing power, and, therefore, it is possible that various kinds of infection may be spread through use of the common cup in Communion." (EP)

'Tax incentives' spur charity gifts

WASHINGTON, D. C.—Testimony from the Lutheran Council in the USA before the Senate Committee on Finance asked that "long established and essential tax incentives to charitable giving" be continued in federal tax reforms.

Drafted by Dr. C. Thomas Spitz Jr., general secretary of the council, the testimony was presented by Howard E. Holcomb, assistant executive secretary of LCUSA's division of educational services.

Dr. Spitz was asked to submit testimony to the Senate committee by the four Lutheran denominations making up LCUSA—the American Lutheran Church, the Lutheran Church in America, the Lutheran Church-Missouri Synod, and the Synod of Evangelical Lutheran Churches.

The Lutheran testimony said churches are concerned about philosophical and practical aspects of the Tax Reform Act of 1969. (EP)

'Common' church being considered

DON MILLS, Ont.—Soaring land costs may bring church unity of a sort between Roman Catholics and Presbyterians in this Toronto suburb, where a common building is being discussed.

"The words are similar," said one church official, "ecumenic and economic." There are some 25,000 persons living in the Flemingdon Park area and forecasts show 15,000 more will come here by 1972. But there's no church and no site available in present plans. (EP)

Presbyterian agencies plan new magazine

RICHMOND—A new magazine called Church and Society will be launched by agencies of the United Presbyterian Church and the Presbyterian Church, U. S. (Southern), it was announced here.

The joint publication will continue the 60-year history of the United Presbyterian's Social Progress. Sponsors of the new venture are the church and society departments of each denomination's education board.

The magazine will be issued six times a year. First publication date is tentatively set for January 1970. Focus will be on analysis of contemporary movements, issues, and problems of concern to those approaching public affairs with religious and ethical commitments. (EP)

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