

11-6-1969

November 6, 1969

Arkansas Baptist State Convention

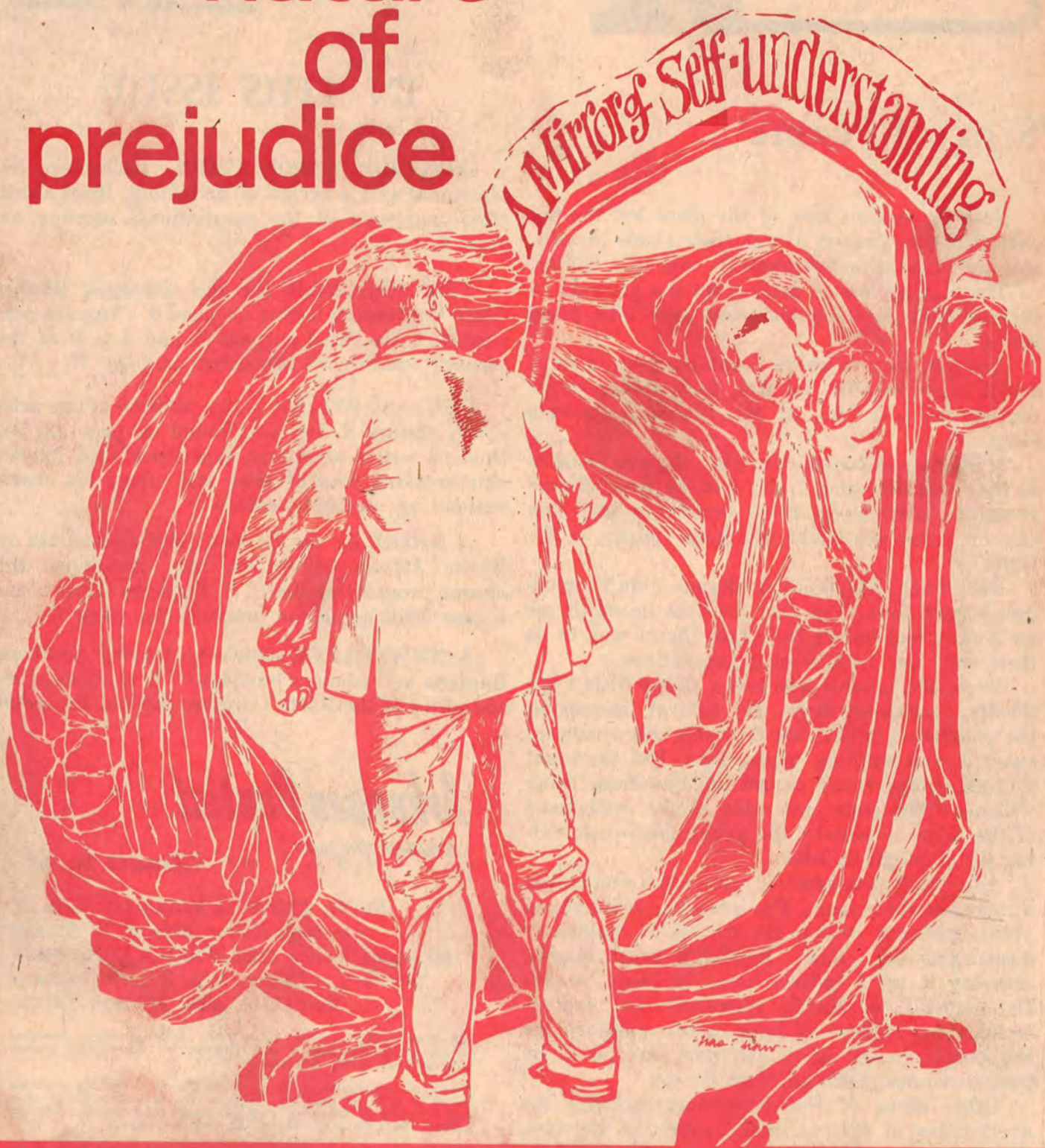
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the nature of prejudice



Arkansas Baptist

news magazine

NOVEMBER 6, 1969

Personally speaking



'Since I came'

Nothing remains now of the place but the big oaks that once graced it with their shade in summer and stood as gaunt sentinels over it in winter.

There is no bronze marker on the grounds to indicate that anything historical ever took place here.

And yet, here is where I was born—on a wonderful night in 1907, in Mrs. Love's three-room rent house, just back of Mr. Sherm Ashmore's place.

If Mama had known then what she was to learn as time went on—that I was but the first of nine younguns she was to bring screaming into this vale of tears—she might well have thrown in the towel.

But what Mama—and Papa—didn't know didn't hurt them. And they were as proud of me as if they had known for a fact that I was to be their only link with coming generations.

Normally, London was just a sleepy little Pope County, Arkansas, town. My arrival, increasing the population to 272, left the town still somewhat short of metropolitan proportions. But the night I came, things really picked up. Far from being "sleepy," the town was wide awake, with most of the folks—especially the young ones—celebrating till midnight or later.

Admittedly, the sense of celebration was rather bizarre, in some cases. For example, some young yokels patiently went to the trouble of completely dismantling Mr. Kelly Derrick's farm wagon, carrying it up a ladder, piece by piece, to the flat-roofed L. G. Martin Mercantile Co., and re-assembling it there. It made quite a spectacle, as the people looked at it the next day, with its tongue pointed down on Main Street.

Other signs of the celebration included the overturning of several small bridges in the area, the blockading of streets at certain points, and interesting slogans scribbled in soap on some of the windows.

It is quite a tribute that anyone would be proud of to take note of the fact—modestly of course—

that there has not been a birthday for me in all of these fleeting years that has not brought forth from the good people of London further celebration.

For, you see, I was born on Hallowe'en!

Edwin L. McDonald

IN THIS ISSUE:

CONCORD ASSOCIATION celebrates its centennial with a review of its history. Read about other goings-on at the associational meeting on page 6.

THE PROGRAM for the Arkansas Baptist State Convention begins on page 8. Program personalities are listed on page 9, and details of the pastors' conference are noted on page 10.

CHURCH SPLITS is the subject of an article by Gaines S. Dobbins, found on page 12. Dr. Dobbins writes about his experience with fellowship-breaking controversies and offers his observations on probable causes.

A BRIEF by the Baptist Joint Committee on Public Affairs argues for tax exemptions for church property as the U. S. Supreme Court hears a case challenging the practice. See page 13.

A NEWSPAPER article portraying Southern Baptists as "country bumpkins" is challenged by the editor of the North Carolina *Biblical Recorder*.

Arkansas Baptist newsmagazine

Volume 68, No. 44

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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.

Peace on the wolf trail

The Fox and Wolfhunters Association has made peace with the Arkansas Game and Fish Commission and now the association and agency are working together for the best interests of all concerned.

According to a news release from Texarkana, the Fox and Wolfhunters Association has withdrawn its appeal to the State Supreme Court contesting a four-month dog ban set by the Commission.

As a result, the Game and Fish Commission has now voted to rescind its ban for a four-year period and during this time the Commission will finance a study of the relation between dogs and wildlife, utilizing help from sportsmen's groups such as the Fox and Wolfhunters, along with research facilities at the University of Arkansas and Commission employees.

In announcing that the Fox and Wolfhunters Association was dropping its court fight, association president Fenton Stanley of Malvern said: "We want to work with the Commission instead of against it. A house divided against itself will fall, and we feel that we are members of the same household as is the Commission and its supporters."

In this day so characterized by dissension and ugly spirits, this is refreshing news. Sweetspirit-edness and brotherly love are where you find them—whether in church or on the fox and wolf trails!

Bitterness in religion

Bernadette Devlin, the 22-year-old civil rights leader from Northern Ireland and youngest member of Parliament, has some incisive views on the Protestant-Catholic strife in North Ireland.

In her autobiography, excerpted in the current issue of *McCall's*, the young Catholic praises "the good, puritan Protestant Presbyterians" in her hometown who signed references for her family's application for public housing, "when nobody [else] could be found to sign."

Miss Devlin charges that both the Protestants and the Catholics in North Ireland "use religion to divide and rule the working class.

"There are very few Christians in Northern Ireland," she asserts. "One American said that the most interesting thing about Holy Ireland was that its people hate each other in the name of Jesus Christ. And they do!

"Both the Protestants, who, of course, are the majority in Northern Ireland, and the Catholics deny they discriminate against each other, but both use religion to divide and rule the working class," Miss Devlin was quoted in *McCall's*.

"Where discrimination hurts most is in employment and housing," she said. "You go to a factory looking for a job, and they ask you which school you went to. If its name was Saint Somebody, they know you are a Catholic and you don't get taken on.

"To the Protestants," she continued, "the Catholics are heretics, worshipping idols and going in for terrible pagan stuff like that. The ordinary Catholic doesn't match the Protestant in strength of feeling, but has a kind of smug attitude: 'We're all Christians, but *we* are the one true church, and *they* are the poor, deluded brethren who will maybe know better someday.'"

Speaking out for basic Christianity rather than mere religion, Miss Devlin said that the "common situation" in Northern Ireland is: "If you don't have basic Christianity rather than merely religion, all you get out of the experience of living is bitterness."

And that is the way it is over here, Miss Devlin.

Sez Clabe

Why is it that a baby allus takes his good looks an sweet disposition after his mama but gets his temper from his papa?

Life was a heap simpler back when graduation from school or college completed a feller's education.

Jake Woolcutt is considerin runnin fer constable of Clark Township. Says he will announce his decision as soon as he can decide what he is—Democrat, Republican, or Mugwump.

Clabe Hankins

The Christian's finest asset

BY DR. CHARLES H. ASHCRAFT
Executive Secretary
Arkansas Baptist State Convention

A Christian's finest asset is his testimony. A Christian's witness is the composite of his image, person, poise, bearing, philosophy, theology, what he is, what he says, what he does, and his general disposition. His immortal and intrinsic worth is the degree to which he makes Christ real to others. The highest authentication of any man of God is the degree to which his witness puts together the people of his organization in a corporate witness to those about them.



DR. ASHCRAFT

The highest validation of a pastor is his arrangement and positive projection of the composite witness of the believers over which the Holy Spirit has made him the undershepherd. The extent of his effectiveness is reflected in the number of converts, the extent of the church's penetration into the life of the community of this witness, and world mission consciousness.

No greater damage may be inflicted against God's eternal design than for a church to lose its testimony. The normal mind is not capable of assessing the extent of the human wreckage caused by this nor God's hot displeasure with those responsible for it. Leaders who contribute to the crippling of a church and its detachment from the historic stream of evangelical faith will find small solace from God, contemporary history, or from the elect of God who sacrificed in earlier days to bring the church into being. Regretfully, the constructive man who follows after will not find it easy to repair such fatal damage.

If we are patient enough here to think this thing through we may be convinced that the blackest sin is that

which dims the Christian's witness. We may come to the conclusion that the very essence of evil may be found at this point. We may be forced to reason that things normally accepted as good—example: eating of meat, I Cor. 8:13—are evil if they dim one's ability to make Christ real to those about him, or if it would prejudice the ability of any church to perform its function in the world. Those who wreck a church or a human life never seem to possess the desire or ability to put it back together again. I want no part of it.

I must say it!

Ouachita debaters win 13 awards

Working together for the first time, a newly organized debate squad from Ouachita University recently won 13 awards in the Mississippi State University Tournament in Starkville, including a tie for first place.

The two four-man teams, coached by Roy Ambrester, assistant professor of speech at Ouachita, were entered along with teams from 24 other southern colleges and universities, including such schools as Vanderbilt, Tulane, and the University of Alabama.

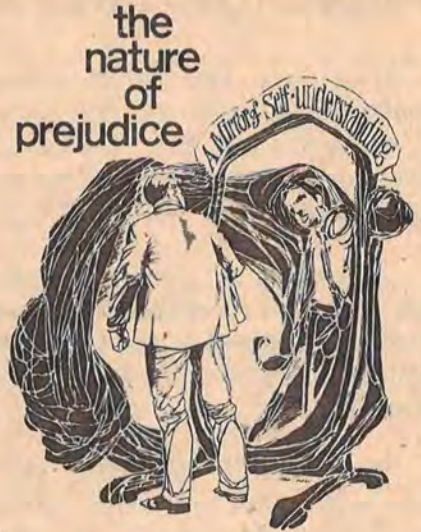
In total awards won, Ouachita finished among the top three schools.

The first place tie was won in the junior affirmative division, by Tom Daniels, a speech and journalism major from Ft. Smith, and Tom Roberts, a speech and religion major from Batesville. They were undefeated in the tourney, edging previously unbeaten Vanderbilt and the University of Southern Alabama.

Another debater, Diane Martindale of Ft. Smith, a chemistry major, was rated 10th among the 108 speakers registered.

Other awards won by Ouachita include a "superior" to both Daniels and Roberts, who also achieved "excellents" in persuasive speaking and oral interpretation.

Jane Thomas, a speech and drama major from Little Rock, won a "superior" in persuasive speaking and "excellent" in oral interpretation. Ratings of "good" in debate went to Sherry Arnold, a home economics major from Arkadelphia, and Brad Harper, Tulsa. Miss Arnold also won an "excellent speaker" award in debate and a "good"



Prejudice study material available

NASHVILLE—"The Nature of Prejudice, a Mirror of Self-understanding," will be available as an undated special study unit beginning Jan. 1.

Intended for use individually or as a group, the unit deals with past and present situations of prejudice, biblical concepts of equality, the prejudiced personality, and overcoming prejudice.

The purpose of the resource unit is "to help Christians grow in spiritual power and depth; to understand the nature of their own prejudice; and, therefore, to understand the prejudices of others. In understanding the prejudices of others, the Christian will be afforded the opportunity of ministering to the needs of those who do not know Christ as their personal Saviour."

Written in a style intended to deal with the positive aspects of the problem as well as negativisms, each session features a different author and his approach to one phase of the topic.

"The Nature of Prejudice, a Mirror of Self-understanding" may be obtained through the regular church literature order form or by writing to the Church Literature Department, 127 Ninth Avenue, North, Nashville, Tenn. 37203.

in persuasive speaking.

The team of Diane Martindale and Linda Cross also won a "good" certificate in debate. Miss Cross is a home economics major from Spokane, Wash.

Revival speaker

Dr. Charles H. Ashcraft, Executive Secretary of the Arkansas Baptist State Convention, is the evangelist for the "Lordship of Christ Crusade," which will conclude tomorrow at First Church, Hot Springs. The revival began Nov. 2.

Archview breaks ground Oct. 26 for auditorium

Archview Church, Little Rock, held a groundbreaking Oct. 26 for a new auditorium, to be financed by a \$90,000 bond issue.

The church members are buying \$50,000 of the 7 percent bonds and the remainder will be sold on the open market.

The Archview Church had its beginning in March of 1954, with a meeting of 25 people in the home of Mr. and Mrs. E. M. Jensen. First a mission of Immanuel Church, Little Rock, it became Archview Church on Aug. 18, 1957. Leslie Smith served as the first pastor of the church. Other pastors have included James H. O'Cain and Andy Kerr.

The present pastor, Allen T. McCurry, has served since March, 1967. The church was among the 25 leading churches of the state last year in number of members received by baptism, 51 of its 98 new members received coming by baptism.

The church has a budget of \$30,053 for the current year. More than 125 of its 327 members are tithers.

The new church building will connect with the present building on its north side. The present auditorium will be used for additional educational space.

Berry to Gurdon

Carlston Berry, formerly of Jonesboro, has accepted the pastorate of Beech Street Church, Gurdon. A native

of Jonesboro, Mr. Berry is a graduate of Ouachita University and a former school teacher, basketball coach, and radio station manager. He has served as music and youth director at Marked Tree, North Little Rock, and Forrest City and has served as pastor at Mount

Zion, Grannis, and Jonesboro. Since January of 1968 he has served as pastor of Westvale Church, Jonesboro. Westvale, a mission of Jonesboro First Church, officially became a church in October a year ago, and during Mr. Berry's ministry there were 56 additions to the church, including 21 for baptism. Gifts to the church increased from less than \$4,000 per year to \$13,344 during the past 12 months.

Rev. and Mrs. Berry have four daughters, ranging in age from 5 to 13 years: Luanne, Leanne, Suzanne and Holly Anne.



ARCH VIEW EVENT: Pastor Allen McCurry, of Archview Church, Little Rock, takes his turn with the spade in groundbreaking for the church's new auditorium. Members of the building committee, left to right: Johnny Farmer, chairman; W. S. Buffalo Jr., Carl Gray, Bob Young, and Gene Jensen. (Absent when the picture was made was Don Hayes.—ABN Photo

Baptist beliefs

Transformed disciples

BY HERSCHEL H. HOBBS

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

"And they worshipped him, and returned to Jerusalem with great joy."—
Luke 24:52.

This happened immediately after Jesus' ascension. On the human level one would have expected the disciples to be sad.

This had been their feeling for sometime. They were troubled at the thought of Jesus leaving them (Jn. 14:1ff.). They were plunged into despair after his death (Lk. 24:21). But now they rejoiced. This transformation is one of the strongest proofs of Jesus' resurrection. Why were they rejoicing on this occasion

For one thing, they knew that as the conqueror of death and sin Jesus was more than a man. He was truly God himself. And they anticipated victory in/with him.

Again they were aware that now they had a friend in heaven. He had gone to prepare a place for them. And when they died they would go to him. Death had no terror, for a friend awaited them on the other side.

Furthermore, Jesus' going away meant the coming of the Holy Spirit. So they would also have a friend on earth. Never again would they be alone. He would be to them a comforter, a paraclete or divine helper.

Which suggests that no matter what may be one's trial, the Christian can meet it with joy. For he does not stand alone. And he who triumphed over all his foes can give victory to all who trust in him. Though Jesus is out of sight he is not out of presence. For through the Holy Spirit he is with us "always" or "all the days," even unto the consummation of the age, until Jesus comes again.

Concord Association in observance of centennial

In the annual meeting of Concord Association, Oct. 13-14, the association launched the observance of its centennial with a review of its history.

"The Years of Amazing Grace," a drama directed by Mrs. James Zeltner, Ft. Smith, highlighted the association's history. Bernes Selph, pastor of First Church, Benton, and well known Baptist historian, was a featured speaker.

The drama began with a song selection entitled, "Faith's Review and Expectation," the original title of the church hymn now known as "Amazing Grace." Several of the original stanzas of the song, no longer in use, were sung.

The drama cast included 16 persons representing the representatives from the 16 churches which organized the association in 1870.

C. C. Roberts, retired pastor, played the part of E. L. Compere, the first moderator of the association, and Orval Haley, pastor of Northside Church, Ft. Smith, represented W. A. Welch, the first clerk of the association. They were dressed in the styles which were in vogue 100 years ago.

The original Articles of Faith adopted by the association were read responsively, under the leadership of Mr. Roberts and Mr. Haley.

During the offering, each member present received a gold medallion, commemorating the Centennial Year.

Special music included numbers by a quartet from Booneville. The youth choir from First Church, Ft. Smith, directed by Bill McGraw, concluded the program with a modern-day arrangement of "Amazing Grace."

Newly elected officers for the coming year are: Charles Whedbee, pastor of Calvary Church, Ft. Smith, moderator; Charles Skutt, pastor of Spradling Church, Ft. Smith, vice moderator; Orville Haley, pastor of Northside Church, Ft. Smith, clerk; and Harry Wilson, minister of music and education of Haven Heights Church, Ft. Smith, treasurer.

The 47 churches affiliated with the association are now reported to have memberships totaling 22,915.

Baptisms for the year just closed totaled 794. Sunday School enrollment is 12,408; Training Union, 6,176; Woman's Missionary Union, 2,178; and Brotherhood, 581.

The churches reported gifts to world missions of \$255,537 for the past year.

Places of meeting for 1970 will be; Oct. 12, First Church, Paris; Oct. 13, Grand Avenue Church, Ft. Smith.

J. Harold Smith, pastor of Windsor Park Church, Ft. Smith, has been designated to preach the annual sermon, with James Zeltner, pastor of Immanuel Church, Ft. Smith, as alternate. Boyd Baker, pastor of Mixon Church, Booneville, is scheduled to preach the doctrinal sermon, with Orville Haley, pastor of Northside Church, as alternate.

The following new pastors and staff members who have come into the association during the past year were recognized:

Wilbur Webb, pastor of Oak Cliff Church, Ft. Smith; L. A. Farrell, pastor of the Palestine Church; Bobbie Joe Martin, pastor of Rateliff Church; Jim Nole, pastor of Grayson Church, Booneville; Robert Canaday, pastor of Pine Log Church; Richard Goodrum, pastor of Roseville Church; Robert James, member of the staff of First Church, Ft. Smith; Phil Whitten, staff, Grand Avenue Church; Wyndole Sullivan, staff, Windsor Park Church; R. E. Starr, staff, Immanuel Church.

Grayson Church, Booneville, was received into the association as a new member.

The association adopted a new constitution and by-laws.

Brackett chosen Clear Creek moderator

The 97th annual meeting of Clear Creek Association was held with Kibler Church near Alma. Bruce Cushman, pastor of First Church, Van Buren, moderator, presided.

The doctrinal message was by Ray South, pastor of Oak Grove Church, near Van Buren; and the annual message was by Herbert Stout, pastor of First Church, Mountainburg. Lawson Hatfield, state Sunday School secretary, brought greetings from the Baptist Building and a message regarding the 70's.

Garland Brackett, pastor of Webb City Church, Ozark, was elected moderator; and Billy Ray Usery, pastor of First Church, Clarksville, vice moderator. Mrs. Faber L. Tyler, Ozark, was re-elected as associational treasurer, and Paul E. Wilhelm, clerk.

The next annual session will be held with Lamar Church on Oct. 13, 1970. W. H. Jenkins, pastor of Kibler Church, is to bring the doctrinal message, with Wendell Morse, pastor of First Church, Mulberry, as alternate. The annual message is to be by Edward L. Smith, pastor of First Church, Alma; with Garland Morrison, pastor of First Church, Ozark, as alternate.—Paul E. Wilhelm, Superintendent of Missions



CONCORD ASSOCIATION OFFICERS: Charles Whedbee, pastor, Calvary Church, Ft. Smith, moderator; Harry Wilson, minister of music and education, Haven Heights Church, Ft. Smith, treasurer; James A. Griffin, superintendent of missions; Charles H. Skutt, pastor, Spradling Avenue, Ft. Smith, vice moderator; and Orville J. Haley pastor, North Side, Ft. Smith, clerk.



1969-70 Officers of Liberty Association: (left to right) Clerk Herman Voegele Jr., pastor of Hillside Church, Camden; Vice Moderator Jerry Wilson, pastor of West Side Church, El Dorado; Moderator Glenn Morgan, pastor of East Main Church, El Dorado; and Missionary Conway H. Sawyers, El Dorado.

Trinity Church, Searcy shows great growth

Trinity Church, Searcy, will be eight years old in February, 1970. However, since October of 1965 the church has shown considerable growth. During these four years the Sunday School has grown from an enrollment of 95 with a yearly average of 59 to an enrollment of 180 with a yearly average of 109. Training Union has moved from an enrollment of 63 and an average attendance of 36 to an enrollment of 116 with an average of 56.



DR. DISHONGH

Membership has advanced from 85 in 1965 to 211 in 1969 and the budget has increased likewise. The 1965 budget was \$7,747 and this current year it is \$20,670.

The church indebtedness was \$22,400 with a property valuation of \$30,000 and today it is \$49,236 with a property valuation of \$90,000.

An auditorium seating 300 has been built, some landscaping has been done and all departments have been air-conditioned. The additions to the church have totaled 170, of which 44 were for baptism. The total net membership gain is 126.

W. W. Dishongh came to Trinity as pastor in October of 1965 and is beginning his fifth year there this month.
—Church Reporter

Editor to speak at Michigan meeting

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine is in Detroit this week on the invitation of the Baptist State Convention of Michigan to speak this afternoon (Nov. 6) at the annual meeting of the convention as a representative of the Arkansas Baptist State Convention.

The Michigan Convention is taking special note this year of the assistance received from the Arkansas Convention in helping to establish Southern Baptist work in Michigan.

Nineteen years ago four Michigan churches were received into the Arkansas Convention as the Southern Baptist work was just getting started in the North Central state. Arkansas continued to give active support to the work up to the organization of the Michigan Convention, in 1957.

Arkansan Fred D. Hubbs, a pioneer leader in the Michigan work, has served as executive secretary of the Michigan Convention since its founding.

CORRECTION, PLEASE!

The contributions report published in the Oct. 30 issue of the Arkansas Baptist covered the period from January through September, 1969, not July through September as stated in some copies of the Newsmagazine.

First Church, Huttig, Oct. 5-12; Jesse S. Reed, state missions and Evangelism secretary, evangelist, Polly Williams and Dennis Little, song leaders; eight professions of faith, 10 for baptism, three by letter, four for special service. Rev. Dale Floyd is pastor.

Centennial, Pine Bluff, Oct. 5-12; Andy O. Kelly of Crossett, evangelist; five professions of faith. Jesse Whitley is pastor.

Opello Baptist Mission, October 6-12; Dr. Tal Bonham, evangelist; seven by baptism, 14 by letter, one by statement.

First Church, Ozark Oct. 6-12; Clarence Shell, rural evangelist from Arkansas Baptist State Convention, evangelist, Henry Van Ravenswaay, singer; 13 professions of faith, 5 by letter. Garland Morrison is pastor.

Grand Avenue Church, Ft. Smith, Nov. 9-16; Clifford Palmer will be evangelist, Fritz Smith will be song leader.

Calvary Church, Paragould, Oct. 13-19; Johnny Fuqua, evangelist; seven professions of faith. Junior Vester is pastor.

First Church, Winona, Mo., Oct. 13-19; Jamie Coleman, pastor of First Church, Green Forest, evangelist; 41 professions of faith, 26 baptisms, 43 rededications, 1 surrender to preach. C. A. Wynn Jr. is pastor.

West Glenn Church, Dallas, Tex., Oct. 5-12; Jack Hazlewood, Little Rock, evangelist; 22 professions of faith, 3 by letter. Steve Philpot is pastor.

College Hills Church, San Angelo, Tex., Oct. 12-19; Jack Hazlewood, Little Rock, evangelist; 36 professions of faith, 8 by letter, 85 rededications. Earl Sherman is pastor.

Moreland trust to aid students

In 1965 Dr. W. H. Moreland, who died recently, assigned to the Arkansas Baptist Foundation a \$5,000 life insurance policy to provide scholarships for deserving students.

The first beneficiary was designated by Dr. Moreland, but after that the trust will be used for others attending Southern Baptist College, Walnut Ridge.

The trust specifies that students assisted must be students for the ministry.

Persons wishing to add to the trust fund may do so by contacting the Arkansas Baptist Foundation, 525 W. Capitol Ave., Little Rock, and designating their contributions for the Moreland Memorial Trust.—Ed F. McDonald Jr.

Arkansas Baptist State Convention

Nov. 18-20

Ft. Smith

Tuesday evening—Municipal Auditorium

“Exercise of faith”

- 6:45 Musical Meditation—
Music Men of Arkansas,
Ray Holcomb, Director
- 6:55 WORSHIP AND BOW DOWN—GLORIFY HIS NAME
Congregational Singing LeRoy McClard
Choral Worship Music Men of Arkansas
Prayer John A. Abernathy
- 7:05 BIBLE STUDY J. W. MacGorman
- 7:25 CONVENTION ENROLLMENT AND ORGANIZATION:
Enrollment of Messengers
Appointment of Committees
Committee on Order of Business
Welcome to Host City
Welcome to Host Association
- 7:45 Miscellaneous Business
- 8:10 Baptist Book Store Robert Bauman
- 8:15 Inaugural Ceremony for Charles Ashcraft
- 8:30 Forecast of Program
- 8:35 Choral Worship Music Men of Arkansas
- 8:40 THE CONVENTION KEY-NOTE ADDRESS
Gordon Clinard
Benediction L. C. Hoff

Wednesday morning—First Church

“Fellowship of faith”

- 8:45 Musical Meditation
Sanctuary Handbell Choir
First Baptist Church, Fort Smith
William McGraw, Director
- 8:55 WORSHIP AND BOW DOWN—GLORIFY HIS NAME
Congregational Singing William McGraw
Duet Mr. and Mrs. William McGraw
Prayer Oba I. Ford
- 9:05 BIBLE STUDY J. W. MacGorman
- 9:25 Welcome From Host Pastor
William L. Bennett
- 9:30 Welcome, New Arkansans!
Charles Ashcraft
- 9:40 Thank You, S. A. Whitlow
- 9:45 Historical Society & Memorial Moments
George Blackmon
- 9:55 Solo John Richardson
- 10:00 PRESIDENT'S ADDRESS
Thomas A. Hinson
- 10:30 Miscellaneous Business

- 10:50 Executive Board's Budget Recommendation
Tal Bonham
- 11:10 Election of Officers
- 11:25 Trio
Triple Sounds
First Baptist Church, Siloam Springs
- 11:30 CONVENTION SERMON
Benediction
Herbert Hodges
Carl Fawcett

Wednesday afternoon—First Church

“Obedience of faith”

- 1:45 Musical Meditation
Misty Crystals
First Baptist Church, Springdale
O. J. Pierson, Director
- 1:55 WORSHIP AND BOW DOWN—GLORIFY HIS NAME
Congregational Singing John Gardner
Musical Ensemble Misty Crystals
Prayer W. Payton Kolb
- 2:05 BIBLE STUDY J. W. MacGorman
- 2:25 Arkansas Baptist Home For Children
Maurice Caldwell
- 2:45 Election of Officers (Continued)
- 3:00 The Christian Civic Foundation
Henry Goodloe
Dick Hall
- 3:15 Americans United
Dick Hall
- 3:30 Musical Ensemble
Misty Crystals
- 3:35 MESSAGE
Charles Ashcraft
Benediction Harold Ray

Wednesday evening—Municipal Auditorium

“Work of faith”

- 6:30 Musical Meditation
Sanctuary Choir
First Baptist Church, Fort Smith
William McGraw, Director
- 6:40 WORSHIP AND BOW DOWN—GLORIFY HIS NAME
Congregational Singing LeRoy McClard
Choral Praise Sanctuary Choir
Host Church
Phil Shope
- 6:50 BIBLE STUDY J. W. MacGorman
- 7:10 Pictorial Presentation of Baptist Building Reports
- 8:20 Miscellaneous Business
- 8:35 Choral Witness Sanctuary Choir
Host Church
- 8:40 MESSAGE
Stephen Olford
Benediction A. B. Carpenter

Thursday morning—First Church

"Vision of faith"

- 8:45 Musical Meditation
Southern Baptist College Choir
Fred Bridger, Director
- 8:55 WORSHIP AND BOW DOWN—GLORIFY HIS NAME
Congregational Singing E. Amon Baker
Solo Al Presley
Prayer Andrew Setliffe
- 9:05 BIBLE STUDY J. W. MacGorman
- 9:25 Miscellaneous Business
- 9:45 SOUTHERN BAPTIST CONVENTION EMPHASIS
Seminaries J. W. MacGorman
Ex. Com. & Stewardship Albert McClelland
Radio & T.V. Commission
Annuity Board T. K. Rucker
- 10:15 Choral Music Ouachita Singers
Charles Wright, Director
- 10:20 Home Mission Board Hugo Culpepper
- 10:35 Foreign Mission Board Winston Crawley
- 10:50 Ouachita Baptist University Daniel Grant
- 11:05 Southern Baptist College H. E. Williams
- 11:20 Music (Combined College Choirs)
Ouachita and Southern
- 11:30 MESSAGE Daniel Grant
Benediction Gerald Trussell

Thursday afternoon—First Church

"Persistence of faith"

- 1:45 Musical Meditation New Creations
University Baptist Church, Fayetteville
- 1:55 WORSHIP AND BOW DOWN—GLORIFY HIS NAME
Congregational Singing Ural Clayton
The New Sound New Creations
Prayer Harry Wigger
- 2:05 BIBLE STUDY (WORKS IN JAMES)
Jimmy Millikin
- 2:25 Committee on Nominations L. H. Coleman
- 2:40 Committee on Resolutions
- 2:50 Presentation of New Officers
- 3:00 Executive Board Report (Continued)
Tal Bonham
- 3:20 More New Sounds New Creations
- 3:25 MESSAGE Verla Pettit
Benediction Joe C. Denton

Thursday evening—Municipal Auditorium

"Decision of faith"

- 6:45 Musical Meditation
Combined Youth & Adult Choirs
Grand Avenue Baptist Church, Fort Smith
Phil Whitten, Director

- 6:55 WORSHIP AND BOW DOWN—GLORIFY HIS NAME
Congregational Singing LeRoy McClard
Musical Testimony Ladies Sextet
First Baptist Church, Springdale
- Prayer Billy R. Usery
- 7:05 BIBLE STUDY (SAVING FAITH IN JAMES)
Vester Wolber
- 7:20 Musical Witness Church Choir
First Baptist Church, Fayetteville
Don Edmonson, Director
- 7:25 Testimony Jack Brown
- 7:45 Combined Church Choirs
Grand Avenue Church, Fort Smith
First Baptist Church, Fayetteville
- 7:55 MESSAGE Stephen Olford
Invitation
Benediction Mrs. Wade Carver

PROGRAM PERSONALITIES

Charles Ashcraft, Executive Secretary-Treasurer, Arkansas Baptist State Convention, Little Rock

Gordon Clinard, Pastor, First Baptist Church, San Angelo, Tex., and President of the Baptist General Convention of Texas

Daniel Grant, President-Elect, Ouachita Baptist University, Arkadelphia

Herbert Hodges, Pastor, South Highland Baptist Church, Little Rock, and Preacher of the 1969 Convention Sermon

LeRoy McClard, Staff Consultant, Church Music Department, Baptist Sunday School Board, Nashville, Tenn.

Stephen Olford, Pastor, Calvary Baptist Church, New York City

Verla Pettit, Executive Secretary-Treasurer, Memphis Union Mission, Memphis, Tenn.



THOMAS HINSON
President



DR. W. L. BENNETT
Host Pastor

Pastors Conference program to emphasize spiritual life

"The Spiritual Life of the Minister" will be the theme of the annual meeting of the Arkansas Baptist State Pastors' Conference at First Church, Ft. Smith, Monday night, Nov. 17, and Tuesday morning and afternoon, Nov. 18.

Jerry Don Abernathy, pastor of First Church, Crossett, president of the conference, will preside. Other officers are L. Alfred Sparkman, pastor of Levy Church, North Little Rock, vice president; and Tom E. Bray, pastor of Second Church, El Dorado, secretary.

Program personalities include C. L. Culpepper, San Antonio, Tex., Southern Baptist Convention missionary emeritus; John W. Drakeford, professor

of psychology and counseling, Southwestern Seminary, Ft. Worth, Tex.; J. W. MacGorman, professor of New Testament, Southwestern Seminary, Ft. Worth, Tex.; Clifford P. Palmer, pastor of Grand Avenue Church, Ft. Smith; Sonny Rios, music evangelist, Dallas, Tex.; and Robert Gee Witty, pastor-educator, Jacksonville, Fla.

The opening session will begin Nov. 17 at 6:45, with scripture and prayer by Mr. Bray and congregational singing led by Mr. Rios.

Bible study will be led by Dr. MacGorman. Dr. Drakeford will speak on the topic, "Spiritual Life in the Home." Dr. Culpepper will speak on "The Meaning of Spiritual Life."

Special music will be by Mr. Rios and the benediction, scheduled for 9:25 p.m., will be led by Pastor Jack Clack of First Church, Brinkley.

The second and final session will begin Tuesday morning, Nov. 18, at 9:15 a.m., with scripture and prayer by Mr. Sparkman and congregational singing led by Mr. Rios.

Dr. MacGorman will again lead Bible study. Dr. Witty will speak on "Spiritual Life in the Study."

Election of officers is scheduled for 10:50 a.m.

Mr. Palmer will speak on "Spiritual Life in Evangelism," and Dr. Culpepper will discuss "The Must of Spiritual Life."

Mr. Rios will again provide special music. The benediction will be by L. H. Coleman Jr., pastor of Immanuel Church, Pine Bluff.



DR. CULPEPPER



DR. DRAKEFORD



DR. MACGORMAN



MR. PALMER



MR. RIOS



DR. WITTY

Arkansas Musicians with CenturyMen

Three ministers of music from Southern Baptist churches in Arkansas have been chosen to sing with The CenturyMen, a hand-picked, 100-voice men's chorus composed of full-time ministers of music from throughout the Southern Baptist Convention. The three are: W. R. Canary, First Church, Harrison; Jim M. Hart, First Church, Jacksonville; and Jim Raymick, Park Hill Church, North Little Rock.

Organized under the auspices of the Southern Baptists' Radio and Television Commission, the choir will provide music for the Commission's programs, which are broadcast across the nation and in more than 40 foreign countries. In addition, the group will make a number of concert appearances and mission tours each year.

In their first recording sessions, The CenturyMen recently pre-recorded portions of a television program scheduled to be shown nationwide on Dec. 28 over

the National Broadcasting Company network.

The group will be in New York City Dec. 4-8 to video-tape the remaining portions of the program.

Vocal talent in The CenturyMen represents the cream of a crop of nearly 300 ministers of music who submitted audition tapes and applications for membership in the group last spring.

The singers, representing 21 states, for the most part hold master's degrees in music, and all are qualified conductors.

The churches whose music ministers were chosen for the choir allow the men time away from their regular work and pay their transportation to Ft. Worth for recording sessions and concert tours three times each year.

The CenturyMen are under the direction of James Woodward, head of the department of church music at Oklahoma Baptist University, Shawnee, Okla.

Buryl Red, senior music editor of Holt-Reinhart and Winston Publishing Co., New York, N. Y., is musical director.

The accompanist is Max Lyall, assistant professor of piano at Belmont College, Nashville, Tenn.

OBU profs honored

Three Ouachita University faculty members are listed in the 1969 Directory of American Scholars.

They are: James Berryman, associate professor of religion and acting vice president for academics; George Blackmon, professor of religion, and Robert Stagg, associate professor of religion.

Minister of the year

Pastor Ester L. Lewis of Martindale (Tex.) Church was recently named Texas Rural Minister of the Year. The honor was conferred by a committee of the staff of Texas A & M University, in cooperation with the Texas Extension Service.

Annual evangelism conference is scheduled for January

VBS roundup 1969

Our annual state-wide evangelism conference will be held Jan. 26-27, 1970, at First Church, Little Rock. We shall begin Monday afternoon January 26 and close Tuesday night January 27.

Dr. W. A. Criswell had been scheduled for two years to be one of our speakers. However, as President of the Southern Baptist Convention he has accepted engagements for a series of evangelistic rallies through the countries of East Africa. This is in preparation for a gigantic evangelistic crusade to be held later in the year. He is scheduled for our conference in 1972, however.

Dr. Manuel Scott, Negro preacher from Los Angeles, Calif. will be one of our speakers. He was one of the most popular speakers for our conference last year.

Rev. Herbert Hodges, pastor of South Highland Church, will be our Bible teacher. There is not a better Bible teacher to be found in our convention. Dr. Charles Ashcraft, our executive secretary, will speak three times. Dr. J. Harold Smith will speak twice. Jack Stanton, from the Division of Evange-

lism of the Home Mission Board and one of the most warm-hearted and enthusiastic preachers in our convention, will speak twice. Mr. Maurice Caldwell, superintendent of our children's home, will speak concerning our children's work and evangelism. Brother J. T. Elliff, superintendent of missions, will lead an open forum on "Tourism and Evangelism". Rev. Russell Clearman, pastor of Gaines Street Church, will also preach.

Please mark these dates on your calendar. Don't plan any type meeting in your churches for those days and nights. Let your people feel free to attend. This conference will be for our pastors and also the members of our churches.

The association should pay the way of their superintendents of missions. Churches should pay the way for their pastors, music and educational directors, and other staff members.

Please put our conference on your daily prayer list.—Jesse S. Reed, Sec., Evangelism

Missionary in seminary

J. David Fine, Southern Baptist missionary who spent four years in a Cuban prison and was released a few months ago, is now enrolled at Southwestern Seminary, Ft. Worth, Tex., working on a Th.D. degree.

New enrollment high

The 1959 fall registration at Southwestern Seminary, Ft. Worth, is the largest in 10 years, reports Registrar Katie Reed. The 1,791 students enrolled constitute an increase of 56, over the 1968 fall total and 177 more than for 1967, Miss Reed reports.

Watch that midriff

John Drakeford, professor of psychology and counseling at Southwestern Seminary, Ft. Worth, has developed a new laboratory formula for weight watchers—M (mind) over P (platter) equals three R's, which are: reality, responsibility, and right.

There is still time to send in the report for the Vacation Bible School in your church. To date 640 schools have been reported. There are perhaps as many as 350 schools not yet reported. Nov. 30 is the deadline for reporting.

The reports revealed some interesting things for this year. How about these? . . .

Mississippi Association, John Gearling, Missionary, reported a VBS for all 40 churches and missions in the association—100 percent. This is the 15th year it has been so. Congratulations to Mississippi Association!

A group of concerned ladies of the Montrose Church, Delta Association, had a mission VBS in a local school building which was no longer in use. Mrs. R. D. Shelby served as school principal. The school enrolled 114 Negro boys and girls. Among the juniors and intermediates, there were 27 professions of faith. There was a wonderful spirit by all and the ladies are looking forward to next year.

The Bluff Avenue Church in Fort Smith, C. D. Peoples, pastor, reports having an all day school. By all day, they mean 9 to 3 p.m. Lunch was served at the church. Compared to other "usual" years, the faculty and pupils were well pleased with this year's results. Plans are already being made for an all day VBS next year.

And then, there was the VBS held in a local rest home by the First Church, Walnut Ridge, Jim Tillman, pastor. Bible study, creative activities, and refreshments were included in the schedule. Pastor Tillman reports the appreciation high, and the results very satisfying.

There is a story in almost every Vacation Bible School. We would be interested in hearing your story.

Don't forget, Nov. 30 is the deadline for reporting for 1969.—Don Cooper, Sunday School Department.

Magazine announces contest for GAs

BIRMINGHAM—Tell magazine, published by Southern Baptist Woman's Missionary Union, has announced a creative writing and art contest for members of Girls' Auxilliary.

Any of the 323,000 members, ages nine through 15, may enter. Original poetry or articles of any length will be accepted. Art work may be collages, montages, or black and white drawings.

Entries may be on the following subjects: friends, love, family, church, prayer, nature, and experiences in mission action.

Deadline is Jan. 1, 1970. Entries should be sent to Miss Oneta Gentry, editor of Tell, 600 North Twentieth Street, Birmingham, Ala., 35203. The name, address, and age of the entrant must be included.

Entries will be categorized by age of the writer or artist. A winner will be named for each age.

Winning entries will be published in future issues of Tell. Complete details appear in the November issue of Tell.

New subscribers to Ark. Baptist

Church	Pastor	Association
New budget:		
Plant Ch., Clinton	Sam Brown	Van Buren
Petty's Chapel	Ivan Fletcher	Ark. Valley
Grace, No. Little Rock	R. E. Fowler	North Pulaski

Church splits: then and now



BY GAINES S. DOBBINS

The turn of the world, on my graduation from the Seminary, landed me in a small-town Mississippi pastorate. I wasn't prepared for what I ran into—a rival church a few blocks away in a community that could barely support one church and pastor. The pastor who caused the split was a former mathematics professor who had devised a water-tight "plan of salvation" based on a hidebound doctrine of election. Everybody who did not meet his logical requirements was not saved and should therefore make a profession of faith and be rebaptized. So forcefully did he argue his point that in revival meetings he would sometimes rebaptize the whole church membership, including the pastor!

This pastor was strong on "once saved, always saved." It was reported that he once came into the pulpit with a six-shooter, waved it back and forth in the faces of the frightened congregation, and declared that if he should shoot and kill everyone present it would in no wise alter his salvation. A meeting of the deacons was held. "This has gone too far," they agreed. "The fool might shoot!" He was asked to resign. Refusing, he called for a council of the Association to conduct a hearing. The council decided against him, whereupon he organized a split-church and took with him a considerable following.

The original wound had healed but the scars remained. Members of the two congregations strictly had no dealings with one another. I began at once to

try to bridge the gap, although warned not to do so. A revival was held in the off-side church. My wife and I attended regularly, to the amazement of all. The visiting preacher (who was in on my plan) had to go back to Jackson for a funeral and invited me to preach for him that night. There were rumblings but no explosion. Soon after, I had to be away, and invited the neighbor-pastor to supply for me. Despite some dire predictions, nothing happened.

My fellow pastor and I began to have lunch together as we planned certain things we could do cooperatively. He was an older man, of gentle spirit, and I tried graciously to give him first place. He confided to me that a call had come to him from a nearby growing community. This opened the way for my delayed proposal: If he would resign I would also, and we would seek to lead the two churches to unite and call the same pastor!

Where would I go? I didn't know, but I trusted the Lord to provide. Sure enough, there soon came a call from a good church in North Mississippi, which we joyfully accepted. A brother beloved was called by the united churches and broken fellowship restored after years of ill-feeling.

Since then, I have witnessed many church "splits." What causes them? I recall a story that the Devil once called a conference of his chief imps throughout the world. He proposed to award highest honor to the prince-devil who had done the most devilish deed during the generation. One after another told of his machinations that brought hurt to humanity and sorrow to God. Finally one devil recited how he had slipped into a church, taken a back seat unnoticed, then gradually worked his way up front until he got into the deacons' meeting and at last into the pulpit. "I split that church wide apart," he reported, "and it has never recovered." Whereupon all the devils arose and cheered and His Satanic Majesty awarded the prize to the church-splitting devil!

It would be an interesting although saddening research case study to try to locate the causes of church divisions. I undertook to do this once, in an inadequate way, by addressing an inquiry to some fifty churches that were known to have had serious divisions. It was hard to get objective, factual replies. In some cases, no one was willing to answer. A few conclusions may be noted:

At the head of the list was hurt pride. Sometimes the pastor's pride was wounded and he felt called on to re-

taliate—not of course for his own sake but to protect the honor of his office! Sometimes the break came because a member or members felt slighted and must return the slight in like kind, not out of vindictiveness, of course, but "for the principle of the thing." Often the rupture arose over rivalry for leadership. "Who does he think he is? We'll show him who runs this church!" Of course all this for the sake of democracy and the welfare of the church! Occasionally the dissension arose over a doctrinal difference, usually because a doctrine was taken out of context and magnified out of proportion. In a few instances, the root of the matter was pure obstinacy—a position having been taken, though overruled by the majority, would not be surrendered even at the cost of a rift in the fellowship. Sometimes it worked the other way around—the majority ruthlessly overriding the rights of the minority, who then felt that their only recourse was to withdraw. Such withdrawal has been known to result in good, in that another needed church was formed.

It is interesting to note that Jesus gave explicit directions concerning polity and practice in only one situation—broken fellowship. In the second recorded instance in which Jesus used the word church, he stated the procedure for dealing with it. There had arisen a quarrel among the apostles over leadership. James and John had tried to get ahead of the other ten by seeking from Jesus appointment to the two highest places in his coming kingdom. When the ten learned of the trick, they were bitter and resentful. Jesus rebuked their self-seeking ambition, pointing out that true greatness consists not in high position but in lowly service. He then made a listening, hurt child an object lesson. Indicating that this child was the real victim of their quarreling, Jesus spoke scathing words of warning, declaring that it would be better for a millstone to be hanged about their necks, and they be drowned in the sea where it is deepest than to be the occasion of one child to stumble over their misbehavior and be lost.

This brought up the question of forgiveness of the offenders. "Seven times?" "No, seventy times seven," Jesus said. But how shall reconciliation be brought about? Here Jesus is very explicit: Let the aggrieved person go to the one who has offended him and try to win him back. If he will not listen, let the aggrieved take one or two friends and have them intercede. If this fails, tell it to the church. If still he stubbornly refuses to be reconciled, let him be treated as if he were

Baptist brief argues for church tax exemptions

unsaved, which of course would mean to try* to lead him to a saving experience.

Ignoring these clear instructions of their Lord, churches have sinned and may continue to sin by "turning out" or ex-communicating the erring brother. Paul interprets Jesus when he writes: "My brothers, if someone is caught in any kind of wrongdoing, those of you who are spiritual should set him right, but you must do it in a gentle way. And keep an eye on yourself, so that you will not be tempted. Help carry one another's burdens, and in this way you will obey the law of Christ" (Galatians 6:1, 2 TEV).

I have carried the lesson of this my first pastoral experience with me through the years. Many times I have been called on to help churches settle their differences. Not always have I succeeded, but where the spirit and teaching of Christ have prevailed, the outcome has been happy. This course is not starry-eyed idealism but highly practical commonsense.

This does not mean that differences of opinion and conviction are to be ignored or squelched. One reason for explosions is that the people have had little or no guided experience in problem-solving discussion. Paul almost exhausts language in his plea for spiritual unity in the church; yet he, along with other New Testament writers, is fully committed to the right and duty of free expression. (Philippians 2:1-4; Acts 15:8-21). It will be noted that, in the Jerusalem Conference, as widely as the Judaizers were from the missionaries, neither side resorted to excommunication but thought themselves together and came to a satisfying conclusion through the democratic process.

The world keeps on turning and all of us will eventually get off and join those who have entered eternity. All those involved in the bitter controversy which split the church of my first pastorate have long since passed on. As they look back on it from the realm of eternity, how foolish it all must seem! From their perspective, may not our present controversies seem equally absurd?—From The Alabama Baptist

CORRECTION, PLEASE!

A story appearing in the Oct. 16 issue of the Arkansas Baptist Newsmagazine on the television broadcasts of First Church, Pine Bluff, incorrectly identified Don Milam as chairman of the television committee. R. C. Casey is chairman of the committee. Mr. Casey is also identified as Milam in the cutline of the picture in which he appears.

WASHINGTON—"Religious liberty requires that real property owned by religious organizations and used in the main for religious purposes be exempt from taxation," according to a brief filed with the U. S. Supreme Court by the Baptist Joint Committee on Public Affairs here.

The brief by the Baptist agency is one of several filed with the Supreme Court in a case that challenges tax exemption for property owned by religious organizations and which is used exclusively for religious purposes.

The case (Frederick Walz vs. Tax Commission of the City of New York) is scheduled for argument before the nation's highest court in the near future. A decision is expected in the late winter or spring of 1970.

The case arose in the Tax Commission of the City of New York in 1967 when Walz challenged the New York law allowing real estate tax exemption to religious organizations. After the commission denied his claim, he appealed to the special term of the Supreme Court of New York and later to the appellate division. Both courts upheld the tax commission.

The Baptist Joint Committee, directed by C. Emanuel Carlson, entered the case as a "friend of the court" after it approved a "policy statement" defending tax exemption of certain church properties as a matter of religious liberty.

Walz claims that tax exemption for church real estate forces an involuntary payment by non-members. He contends that such payments are in effect a confiscation of property without due process of law.

The Baptist brief pointed out that the Walz position fails to recognize the scope of religious liberty.

While Walz professes to be a religious person, a Christian, he rejects membership in religious organizations as "hostile."

Carlson declared in his brief that Walz's "understanding of religious freedom does not include provision for free churches and other religious groups." Freedom for the corporate expression of religion would be in danger, Carlson continued, if the Walz view prevails in the decision of the Supreme Court.

The Baptist executive argued:

"The exemption from taxation by state and local government of real property owned by religious organizations

and used for religious purposes is not prohibited by the federal constitution.

"Constitutionally guaranteed religious liberty presupposes the free conscience and the free church. This requires, by right, the freedom from taxation of property used for religious purposes.

"The constitutional prohibition of an establishment of religion means that "neither federal nor state government agencies can operate churches, and if such governmental agencies attempt to turn churches into a source of revenue for state purposes those attempts constitute restraints on the free exercise of religion."

The Baptist brief also made a distinction between exemption of property used for religious purposes and exemptions for other properties as recognition for services rendered for the public good.

If the idea of a quid pro quo (something for something) is used with reference to worship or religious education, "It tends toward a contractual relationship which invites terms and conditions which can readily be misunderstood and misused by church and state alike," Carlson said.

He concluded that "tax exemptions of real property of religious organizations most appropriately rests on the principle of religious liberty."

Carlson challenged the theory that churches are becoming so wealthy that they should be taxed. "We have heard and read of 'research' which claims to indicate a vast wealth on the part of religious organizations, but we have not found well validated factual reports," he told the court.

"The real property used for religious purposes, however, is only a small and indeterminate part of that estimated wealth," he said. This means, he continued, that tax exemption for real property used for religious purposes is "so unsubstantial that it is not sufficient cause for action."

Carlson also said that payment by churches for services rendered to their property by government must not be confused with taxation "directly or indirectly through forced payments for public purposes."

The conclusion reached by the Baptist brief was that the decision by the Court of Appeals of the State of New York to allow tax exemption on property used for religious purposes "should be affirmed." (BP)



Feminine intuition

by Harriet Hall

Harvest time

On a recent trip to Kentucky, we enjoyed seeing the colorful autumn scenery as we revisited the scenes of our church and seminary activities of about 20 years ago.

Almost a thing of the past is a field of shocked corn, because most of it now is picked with mechanical corn pickers. As we came around a curving stretch of road in western Kentucky, we saw a small field which had three or four neat rows of corn shocks. Nearby were several giant maples, much like those in my front yard, but these looked to be at least 10 years older. There had been no trimming of branches to make room for telephone wires, so their leafy foliage spread gracefully in the afternoon sun, brilliantly lit with yellow, orange and red.

I remembered a baptismal scene in a nearby pond, where I had watched my husband baptize more than 30 people one Sunday afternoon.

The phrase "seedtime and harvest" came to mind. I remember one young lady to whom our church near Owensboro had ministered; now she is a home missionary. I recalled another who married a preacher. I thought of other young lives brought to the Savior 20 years ago—now they are young adults with growing children of their own, and taking places of leadership. I thought of a young man who was a teenager then, and now is a foreign missionary.

I was reminded of John 4:35 (TEV) "I tell you, take a good look at the fields: the crops are now ripe and ready to be harvested!"

There are still many fields in need of harvest. "Now is the day of salvation." (II Cor. 6:2)

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



FOR SERVICES RENDERED: Pastor Lonnie Lasater, center, of First Church, Greenwood, awards service plaques to James McKeever and Mrs. Catherine Bailey. Mr. McKeever has been Sunday School superintendent for seven years and Mrs. Bailey has been church clerk for 21 years.

Ouachita students in 'Who's Who'

Twenty-seven Ouachita University students have been named to *Who's Who Among Students in American Universities and Colleges*.

The students will be included in the 1969-70 edition, a listing of the campus leaders from more than 1,000 of the nation's institutions of higher learning.

Ouachita students receiving the honor are: Donita Austin, English, Mena; Mark Bowles, psychology and biology, Arkansas City; Mark Coppenger, philosophy, Arkadelphia; John Wayne Cunningham, physical education, Des Arc; April Dunham, elementary education, Little Rock; James Elliff, speech and drama, Little Rock; Douglas Freeze, business administration, Pine Bluff; David Alen Glaze, music, Camden; and Charles Alen Hampton, philosophy, Ft. Worth, Tex.

Also included are Clifford Harris, mathematics, Des Arc; Patsy Hill, speech and drama, Sterling, Okla.; Kathy Knight, mathematics, Texarkana; Daniel Lumpkin, mathematics, Muskogee, Okla.; William Massey, social science, Malvern; David Mizell, mathematics and English, Benton; Lillian Nowlin, sociology, Arkadelphia; Phillip Peters, business, Little Rock; Dennis Ramsey, political science, Hope; and Grandy Royston, biology, Hope.

Other recipients are Roger Schoeniger, religion, Cincinnati, O.; Linda Spargo, English, Arkadelphia; Bobby Stover, journalism, Dermott; Allan Roy Threet, psychology, Ft. Worth, Tex.; William Viser, religion and psychology, Memphis, Tenn.; William Walker, psychology, Pine Bluff; Martha White, home economics, Ola; and Cynthia Wilson, chemistry, Arkadelphia.

Jared licensed

Don Jared was licensed to preach by Shorewood Hills Church, Jones Mills, Oct. 19. Paul McClung, pastor of the church, presented the license to Mr. Jared during the morning worship service, at which the young minister preached his first sermon. A 1969 graduate of Magnet Cove High School, the young minister is now a student at Henderson State College, Arkadelphia.



MR. JARED
He is the son of Mr. and Mrs. Mickey Jared, Rt. 5, Malvern.

O U enrollment shows increase

Enrollment is up slightly this year at Ouachita University, according to figures released by T. L. Gambrell, field representative.

Regular student enrollment has increased from 1,323 in 1968 to 1,353 this year. The number of special students and graduate students has remained approximately the same, with 41 special students enrolled this semester as compared to 42 in 1968, and 39 graduate students, an increase of three over 1968.

Calling this year's enrollment increase "most encouraging", Wayne Smith, Ouachita registrar, said the figures were especially significant since "many schools throughout the state and nation have had a slight decline in the size of their student bodies."

The statistical breakdown also indicates a freshman enrollment of 364, representing 90 Arkansas communities and 58 home towns outside of the state.

Transfer students listing Arkansas as their home state came to Ouachita from 13 colleges and universities throughout the U. S., while out-of-state transfers represent 25 other schools.

Smith attributes Ouachita's increase in enrollment "to the continuing support we receive from our state convention, our churches, and the people who believe in private higher education."

Shady Grove Church work prospers

Since 1960 Shady Grove Church, Walter J. Adkins, pastor, has made tremendous progress.

Its church building burned in 1960 and left the church practically penniless. The membership began a financial drive immediately, with Pulaski County Association coming to the rescue of the church.

The church has since built a beautiful new auditorium and has just finished a new recreational building. Since 1960 the church has received 46 by baptism, 28 by letter, and one by statement.

We commend Brother Adkins and the membership of Shady Grove Church for fighting back against tremendous odds. They have established a good work in the Shady Grove community.—R. V. Haygood, Superintendent of Missions, Pulaski County Baptist Association

Beacon lights of Baptist history

Carey and Carey compared*

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

Striking similarities may be found between William Carey, missionary to India, and Lott Carey, pioneer missionary to his people in Africa.

They both served during the same general period of time. Though Mr. Carey of India was 19 years older than Mr. Carey of Africa he outlived the latter by six years. Lott Carey died of a gun powder explosion in 1828, and William Carey died of gradual debilitation due to a fall, fevers, and other disorders in 1834.

Both were largely self educated, though William Carey had better background training for an education than most other children of his time. Both were diligent students.

They were men of determination. William Carey would not be denied his place as a missionary to others, nor would Lott Carey to his own people. They faced all but insurmountable obstacles. William Carey had pressures from his family to stay in England. Lott Carey had inducements of a good job, good home, and pleasant surroundings.

They both possessed good health and strong bodies. However, Lott Carey bested William Carey here. The former stood about six feet in height, and was broad shouldered, of erect frame and great strength. In youth, William Carey was small for his years and slightly built, but wiry and nimble, of good physical stamina. As an older man, the sun aggravated a skin condition, limiting him in his outdoor activities.

Both men had to support themselves largely by their own ingenuity. William Carey taught in a college; Lott Carey worked for some time as a mechanic.

Both gave support to their governments. In spite of the treatment by the government, due to the influence of the East India Company, William Carey gave allegiance to his government. A British author said his influence and that of the mission saved India to the British Empire. Lott Carey fought with the government to protect his colony against the mutinous natives and sought to make those of his colony good citizens.

They both faced poverty in their early years but never permitted this to keep them from having goals and working at them. They were Baptist preachers strong in faith, deep in devotion, and dedicated in talents.

G. Winfred Hervey, *The Story of Baptist Missions in Foreign Lands* (St. Louis, Chancy R. Barns, 1886) pp. 1-40; 199-207



Shady Grove Church



PICTURED AT the presentation are left to right Paul Barrington, James Thornton, Vernon Gean Wayne Gunther, Eldon Hale, missionary to Upper Peninsula Association, Michigan, A. C. Uth, and Bill Burnett.

Michigan missionary speaker

Eldon W. Hale, missionary of Upper Peninsula Association in Michigan, spoke at the closing session of the annual meeting of Calvary Association.

Calvary Association is related to the Upper Peninsula Association in Project 500. Missionary Hale gave a report on the progress of his work and brought

greetings from the churches.

Vernon Gean, as chairman of the Calvary Missions Committee, presented Mr. Hale a check for \$2,500 to be used as down payment on a movable chapel to be used first at Minising, Mich., for the Alger Heights Mission.

Little Rock Negro leader named 'Woman of Conscience'

Mrs. Annie Mae Bankhead, Little Rock, has been named the 1969 "Woman of Conscience" Award recipient by the National Council of Women. The award was presented at the Council's annual luncheon, in New York City, October 28. The presentation was by Mrs. Belle S. Spafford, council president.

The Woman of Conscience Award is offered annually for outstanding individual contribution to the realization of an NCW goal. This year, in addition to the citation, there is a cash grant contributed by Clairrol.

In her description of this year's recipient, Mrs. Spafford said, "Mrs. Bankhead represents the kind of inspirational leadership for which the award was conceived. Her vision and courage in dealing with causes against unfavorable odds are characteristic of all of our honorees.

"But Mrs. Bankhead's modest begin-

nings suggest special strength in overcoming the obstacles which impede the work of a black woman seeking reform in the South."

Mrs. Bankhead is president of the College Station Progressive League in Arkansas. College Station is just outside the city limits of Little Rock, and Mrs. Bankhead has lived there for 43 years.

Mrs. Bankhead began to emerge as a community leader in the late 1940's, encouraging and teaching Negroes to cast their first vote, finally permitted in the Democratic primaries then.

Prior to this involvement, Mrs. Bankhead had worked in laundries and munitions plants or as a practical nurse or a maid, and had taken in sewing at night in order to see her four children through college. She was their sole support. One son will receive his doctorate at Peabody College this year.

Indian Hills Church, North Little Rock, ordained three new deacons on Sept. 21. They were Bill Stevens, Stan Myers, and Bill Finton. Bill Kreis, Pastor of Calvary Church in North Little Rock, questioned the candidates. Rev. Bennie Hindmon, Pastor of Central Church, brought the message and charge. Deacons from Indian Hills, Calvary and Central participated in the service. Rev. J. Ronald Condren is pastor at Indian Hills.

Eugene Anderson enters ministry

Mountain Valley Church, Hot Springs, recently ordained to the ministry Eugene Anderson, pastor of Refuge Church, Story.

Mr. Anderson is the son of Rev. and Mrs. Joe Anderson, Mountain Pine, and is a sophomore at Henderson State College.

Those serving on the ordination council were: Joe Anderson, pastor of Mountain Valley Church, moderator; Buford Frost, a deacon at Mountain Valley Church, clerk. Homer Speer gave the ordaining prayer; Clarence Shell Jr., rural evangelist, led the questioning; J. P. Emory gave the charge; and Curtis Stilwell led the concluding prayer.

Ben Clark, BSU director at Henderson State College, preached the ordination sermon.

College Station is a town of about 5,000 residents, many of whom live in crumbling shacks. Mrs. Bankhead's home, like those of her neighbors, is without running water or plumbing.

Despite her personal hardships, however, Mrs. Bankhead has been unremitting in her efforts to bring pride and political leverage into the lives of her neighbors. When she first became active, College Station was known as a Saturday night town, too rough for law enforcement.

Mrs. Bankhead urged that petitions be circulated to close the bars on weekends. Since then the condition has improved. She also has advocated petitions to obtain municipal water and paved streets, has helped to acquire the community's only fire truck. In 1954, she went to work for a fledgling Head Start program that not many people in College Station thought would work.

"I don't see poverty as only a lack of money," said Mrs. Bankhead. "Pride plays a great part in eliminating poverty. You can have a lot of money in your pocket and if you have no pride, you can still be poverty-stricken."



SWORN INTO the U. S. Army reserve as a chaplain, 1st lieutenant, on Oct. 21 was Richard D. Boggan (left) of Little Rock. Administering the oath was R. H. Dorris, Director of Chaplaincy Ministries for the state convention, and a reserve chaplain. Chaplain Boggan is affiliated with the Billy Graham film ministry.

Book One, by Clara B. Kennan, begins with the pre-statehood period in Arkansas and traces public education from its beginnings to the close of the first half-century of the State Teachers Association. Book Two, by T. M. Stinnett, deals with the period from 1919 to the present.

The title of the book is a paraphrase of Rachel Ford's novel, *All This—and Heaven Too*.

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The bookshelf

Ashes for Breakfast, by Thomas J. Holmes, with Gainer E. Bryan Jr., Judson, 1969, \$3.95

Threats of court suits to stop the circulation of this book notwithstanding, it has had a steady sale since coming off the press last spring and is still available through the Baptist Book Store and other outlets.

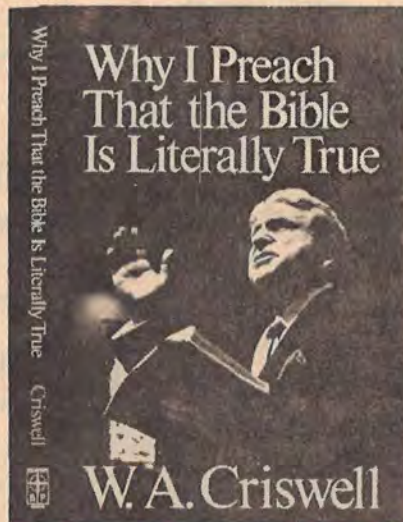
The diary of racism in a Southern Baptist church, this is the shockingly true story of a Christian minister and his two colleagues being evicted from their pastorate because they sought to change the congregation's lily-white racial policy.

A dramatic highlight was the confrontation on the front steps of the church between several lay leaders and a young African student who had been converted to Christianity through the missionary efforts of churches such as the one that now denied him their fellowship.

All This and Tomorrow Too, by T. M. Stinnett and Clara B. Kennan, The Arkansas Education Association, \$5 post-paid from AEA, 1500 W. 4th Street, Little Rock

This is a two-part, 600-page historical study of Arkansas' oldest professional organization, its origin, purposes,

leadership, and programs. Reported here are the organic development and expansion of the Arkansas Education Association and its influence on education and the teaching profession from 1869 to 1969.



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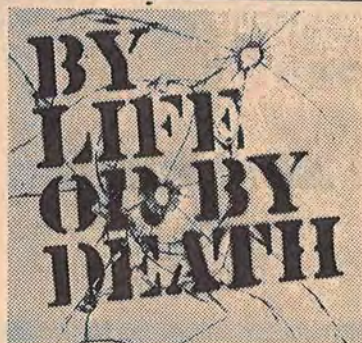
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Somewhere in the Commonwealth of Massachusetts, there is a screech owl telling a strange story to his friends. The story, although true, more than likely has them shaking their heads in amazement.

"It was mighty cold," he says to them, "but that wasn't the worst of it. There wasn't any food. All the mice were hiding and so were the birds. I've never been so hungry."

At this point the other birds nod agreement. They know about hunger in the wintertime.

"All at once," he continues, "after I had been looking for food for hours, I became weak from hunger and then cold and sleepy. I finally must have dozed off, though I don't remember much about it. When I woke up, I was still cold, and I was in a strange, dark place. All around me was food, all the food I could eat."

The other birds shake their feathery heads. A place full of food in the winter? Impossible!

"I ate all I could hold and then went back to sleep. Then I woke up and ate some more. After a long time the strange place opened up and a great light came into it. I could see nothing, but I could hear odd noises. Then I was lifted up. When I could see again, I found a man was holding me. There were all sorts of lights flashing, and

they treated me like a king."

What the owl did not know was that the strange place he had been in was a freezer unit. He had been picked up on a road by a member of the Massachusetts Audubon Society. The Society member had thought that the owl was dead, because he was frozen stiff.

The member had placed the bird in the freezer along with other birds that had been found. Later someone would take them out to be stuffed and mounted for educational purposes. The food the screech owl had found had been these other birds. He had lived in the freezer for four days before being discovered.

His ability to keep alive under these cold conditions shows naturalists that frequently bird deaths in the winter are not due entirely to the dropping of the thermometer but to lack of proper food.

Mr. Owl was none the worse for his experience. He will probably be telling the story of his adventure for some time to come.

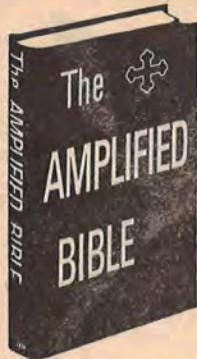
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Geese know their destination



Geese stop briefly in Arkansas on their way south.

For several weeks long uneven "V" shaped strings of blue and snow geese have been moving south; coming from their ancestral nesting grounds, mostly north of the arctic circle, stopping briefly in Arkansas, and going on to the Gulf coastal marshes to spend the winter.

Fish and wildlife authorities agree that migratory birds are not wondering aimlessly, but know exactly where they are going even before they take off in the north and fly south. It is wonderful to think that our God has so provided for these his feathered creations. At the same time it is sad to realize that there are countless millions of people who are wandering without purpose in life and have no idea where they are going or where their final destination will be. Those of us who have purpose in life and know our destination have a great responsibility.

In late winter and early spring these same geese will stay for a longer time in Arkansas as they are making their way back to their nesting grounds to start the cycle over again.

The faith of God's remnant

By ROBERT W. STAGG
Religion Department
Ouachita University

International

Nov. 9, 1969

Lamentations 3:19-40

Ezekiel 18

Moral responsibility

Many of those exiled refused to accept responsibility for what had happened. They paraded their self-righteousness, they reflected a confused and frustrated mental attitude, saying that God was unfair in his punishment of them, and they expressed a feeling of futility.

They threw up their hands and said, "What's the use anyway?" But there were some who took seriously Ezekiel's emphasis on the need for man to return to God individually.

In chapter 18, Ezekiel makes a general announcement of the principle of God's righteousness: his character is such that he deals fairly and impartially with each individual according to his own actions (18:4). Ezekiel then proceeds to illustrate this principle with four hypothetical situations;

A righteous man sincerely desires to keep the ways of the Lord (18:5-9). He does not practice a long list of evils, and consequently he shall live.

A son refuses to follow the example of a righteous parent and turns to the way of evil living (18:10-13). He shall surely die.

The son of an unrighteous person turns from the evil of his father's doings to do the will of God (18:14-18). He shall not die for his father's iniquity. (Verses 19-20 restate the principle already indicated in verse 4.)

The same individual (not two generations) changes from bad to good (v. 21) or from good to bad (v. 24). He is responsible for his decisions and actions.

Ezekiel closes this chapter with the affirmation that if God's people are depressed and suffering then it must be because of a sinful condition. They cannot absolve responsibility to a previous generation. Therefore, the call comes to repent and turn from their unrighteous ways (v. 30). This is not just a surface new resolution, but in verse 31 Ezekiel emphasizes that a new heart and a new spirit must characterize the people. Their repentance must be genu-

(Continued on page 22)

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submission), accepting judgment in the form of chastisement, with the realization that God's punishment is not capricious nor does it endure forever.

So, in the midst of suffering, heartache, and disappointment, the writer makes a very positive affirmation of faith in Jehovah as the One who can bring restoration.

A nation forced to change

It was during the time that Judah was exiled in the land of Babylon under Nebuchadnezzar and his successors that a drastic change came over the nation, in several respects. People during this time changed from basically agricultural to commercial. They began their long history of becoming prosperous in trade during their stay in Babylon.

While away from their homeland, and with the Temple in ruins, they turned to a renewed emphasis on the study of the Law and met together in local groups reappraising it. Thus, the Synagogue came into existence and has remained to this day to be the classic expression of the Hebrew faith.

The doctrine of the Remnant is a theme that runs throughout both the Old and New Testaments. It was during this time that the purging of God's people took place and a representative portion, the faithful few, eventually returned to the homeland to become the core of the nation and to be identified once more with God's redemptive purposes. Out of the despair of the destruction of the city and their exile, and based partly on Jeremiah's promise of restoration (Jeremiah 32:37-38), the faith of the people enabled them to be used of God to establish the nation once again. Ezekiel's message is to the Hebrews in exile and, incidentally, it was during this time that the term "Jew" developed, a corruption of the name Judah. Ezekiel, as he preached to the exiles by the river Chebar, emphasized individualism and personal

moral responsibility.

Today we study the second lesson of Unit 5, which is entitled "God's People in Exile." It is concerned with the genuine faith that sustained God's people during their time of captivity in Babylon. It is the preservation of the Remnant through times of difficulty and forced exile in a foreign land.

Hope out of despair

The book of Lamentations is thought to have been written by Jeremiah and consists of five songs of sorrow, or dirges. Four of these are acrostic; that is, each verse begins with the next letter of the alphabet in order. Lamentations is essentially a funeral song over the demise of Jerusalem.

Chapter three is the personification of the suffering of Judah. Here the writer compares the recent tragedy of the fall of Jerusalem with wormwood and gall. Wormwood was a non-poisonous bush which produced a bitter taste. Consequently, the poet emphasizes the bitterness and suffering connected with the fall of Jerusalem and the subsequent exile of Judah.

But the poet soon begins an expression of faith which emphasizes Jehovah's loving-kindness as "fresh, every morning" and his constancy that never fails. This gives us the title of our currently popular hymn, "Great is Thy Faithfulness" (verse 23).

He further asserts that the time of youth is the ideal time for one to turn to God. One's emotions are then the strongest, and one's ambitions and fervor the most vibrant. Surely youth is one of the most fruitful and effective times for the realization of God's purposes in one's life. The searching of youth today for the right meaning in life is really a symptom which indicates that the older generation needs to direct the younger generation in the right pathway. Often if one's directions are not set Godward in youth, it is never done.

The writer moves on to the matter of individual responsibility and full submission before God (3:25, 28-29). This theme is later emphasized by Ezekiel. The writer of Lamentations expresses it in terms of sitting alone and keeping silence, putting one's mouth in the dust (an expression of humiliation and

Man before a holy God

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

Life and Work

Nov. 9, 1969

Leviticus 20:7-8, 26
22:31-33

Last Sunday's lesson told of God's name and how man learns about God. Moses was the principal character in the lesson. Moses was called to be a deliverer of the Israelites. God spoke directly to Moses and identified himself as the "I Am That I Am" and "the Lord God of your fathers" (Ex. 3:14-15).

We noted in the study God's attributes and his holy character.

Today we dig deeper into the aspect of God's holiness.

I. Keeping God's commandments (Lev. 22:31-33).

Leviticus is a neglected and often misunderstood book in the Old Testa-

International lesson

(From page 21)

ine and thorough if they are to live and if restoration to the homeland is to take place.

Ezekiel reminds us today of these truths:

1. Every person is of intrinsic value before God (18:4a).
2. Each man is accountable for his own deeds (verses 4-20, 30).
3. Each person is free to choose his own destiny (verses 21-24).
4. God desires that each person should repent and establish a right relationship with him (23,32).

Out of this suffering and hardship of a people confined to a foreign land by force, the faithful few of the nation taken in exile did travel the road of repentance and faith.

It is only as men individually turn toward God and genuinely repent of their evil deeds and of their lack of faith and assert a renewed trust in God and his constant faithfulness, that they can enjoy restoration. It is only as individuals follow this course of action that a nation can enjoy restoration.

What of our nation today and of us individually as we are an essential part of it? What will be the direction of our nation in the future in terms of the way each of us lives today?

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

ment canon of Scriptures. The book is a directory of divine worship and gives the law pertaining to the Levites or priests. The tabernacle had been erected. The question on many minds was. "How could a holy God be approached in worship?" Various sacrifices are discussed.

God's requisite for worship is summarized in the word "holy" or "holiness." This word occurs more than 80 times in this book. The word "holy" means set apart for God's use; separation from sin, and dedication to God.

The priests wore on their breast-plates the words, "Holiness to the Lord" (Ex. 28:36).

The book of Leviticus does not teach a double standard of morality—one for the priests and another for the people. Everyone is instructed to "keep my commandments, and do them" (v. 31).

Verse 32 gives the instruction to hallow or respect God's name. His name reveals his character. The third is one commandment God repeated often. God's name is holy. The very essence of his being is holiness.

Verse 33 repeats a truth found in last week's lesson: God is active, concerned, intervening, delivering. God moves in the events of history. God took an active part in Israel's history and he brought the Israelites out of Egyptian bondage.

II. Isaiah's vision of God and service (Isa. 6:1;1-5).

Isaiah 6 is a very familiar and oft-used passage. In the year good King Uzziah died Isaiah had a moving experience. He came into the very presence of God in a great worship experience. From this encounter Isaiah received his call to be a prophet or spokesman for God.

The key word in the passage is "holy." We have a hymn entitled "Holy, Holy, Holy" which is based on this passage. What happened to Isaiah when he received a vision of the holy God? He saw himself as he really was. This vision of self led to a vision of service.

In the presence of holiness Isaiah saw himself as being "unholy." He was "undone" and a "man of unclean lips" (v. 5). However, God touched his lips and moved his heart toward a great career of statesmanship for God. Every time we see God in all the beauty of his holiness we realize our wretchedness, lack of dedication, sin, wickedness and rebellion toward God. Then we call to God for help and cleansing from sin. This enables us to be usable in God's hands.

Have we ever had such a worship experience? When was the last time we went into the very presence of God and stayed long enough to see ourselves?

II. Exaltation of the holy God (Ps. 9:1-5).

This psalm praises and exalts the holy God of the universe. The key word is "holy."

When was the last time you heard a sermon from the text, "Let the people tremble"? (v. 1). Have we given up on the idea of preaching the fear and wrath of God? Can we be true to the biblical concept of the nature of God and not preach God's holiness which will result in both fear and love in the hearts of true worshipers?

God's greatness and loftiness are set forth in v. 2. Charles Haddon Spurgeon once remarked, "The more He is honored and exalted in the hearts of men, the more exultant are his people."

Verse three is interesting and thought-provoking. God's name is great to the believer but terrible to the unbeliever. To the believer God is our Creator, Redeemer, Lord, Provider, and Friend. To the unbeliever he is Judge.

The passage concludes with an emphasis of God's holiness, God's taproot attribute.

Conclusion:

Do we not need a new, fresh look at Leviticus 19:2, "Ye shall be holy: for I the Lord your God am holy"? We have no problem believing in God's holiness. But we are also to be holy. We are to be like the God we serve; are to abhor sin and walk in the direction of righteousness. Perhaps we should begin by saying, "Woe is me; I am unclean; I will repent and walk the ways of God."

A—Archview Church, Little Rock, breaks grohnd (photo) p5; Anderson, Eugene, enters ministry p 16; 'A' Christian's finest asset' (I must say it, p 4; Ashcraft, Dr. Charles, speaker for revival p 4.
 B—Berry, Carlston, to Gurdon church p 5; Brackett, Garland, chosen Clear Creek moderator p 6.
 C—Concord Association observes centennial p 6; "Church Splits; then and now" p 12; "Carey and Carey compared" (BL) p 15.
 D—Dobbins, Gaines S., article by p 12.
 H—"Harvest time" (FI) p 14.
 J—Jared, Don, licensed to preach p 14.
 L—Liberty Association officers (photo) p 7.
 M—McDonald, Dr. Erwin L., to speak at Michigan Convention p 7; Moreland fund to aid students p 7.
 O—Ouachita University enrollment up p 15.
 S—"Since I came" (PS) p 2.
 T—"Transformed Disciples" (BB) p 5.



Traffic trick

Perhaps it is impossible to fool all the people all of the time, but those highway interchange signs come mighty close to it . . . * * *

Adult education might best be defined as that which goes on in a household containing teenagers.

News perspective

Look out the window from the breakfast table and you see the bird after the worm, the cat after the bird, and the dog after the cat. It gives you a little better understanding of the morning's news.

If you think gold bricks are a thing of the past, wait until you get a builder's estimate on a new home. * * *

October 26, 1969

Church	Sunday School	Training Union	Ch. Addns.
Alicia	65	54	
Arkadelphia Shiloh	18	12	
Benton First	530	115	1
Berryville			
First	162	63	
Freeman Heights	144	29	
Rock Springs	82	58	2
Booneville First	289	260	2
Camden			
Cullendale First	384	113	
First	471	136	
Cherokee Village	74	41	
Crossett			
First	572	173	2
Mt. Olive	350	132	12
North Crossett First	135	76	
Dumas First	283	53	
El Dorado			
Caledonia	32	20	
Ebenezer	173	77	
Fayetteville First	623	200	2
Forrest City First	570	122	
Ft. Smith First	1,239	452	
Greenwood First	284	141	2
Gentry First	164	55	
Hampton First	142	34	
Harrison First	253	81	
Hope First	492	186	2
Hot Springs			
Grand Avenue	208		
Piney	191	83	2
Jacksonville			
Bayou Meto	182	92	2
First	568	120	1
Jonesboro			
Central	505	150	
Nettleton	317	117	
Lake Hamilton	118	41	
Little Rock			
Archview	176	59	1
Crystal Hill	165	67	1
Geyer Springs	628	220	7
Life Line	784	211	
Magnolia Central	641	260	
Marked Tree			
First	177	85	2
Neiswander	95	58	
Mineral Springs Central	129	53	
Monroe	65	43	
Monticello			
Northside	99	70	2
Second	279	124	1
Nashville Ridgeway	110	65	
Norfolk	82	58	3
North Little Rock			
Baring Cross	628	215	1
Southside Chapel	26	21	
Calvary	473	160	
Central	270	91	2
Gravel Ridge	161	100	
Harmony	71	29	
Highway	185	69	1
Levy	524	152	6
Park Hill	878	237	1
Sixteenth St.	43	33	
Paris First	353	86	
Paragould East Side	316	134	2
Pine Bluff			
Centennial	243	114	4
East Side	173	96	
First	769	601	
Green Meadows	63	84	
Second	215	88	
Watson Chapel	183	88	
Springdale			
Berry St.	124	65	
Caudle Ave.	116	32	
Elmdale	384	116	2
First	465	137	
Trumann Anderson Tully	69	69	
Van Buren			
First	431	182	1
Jesse Turner Mission	28		
Chapel	45		
Vandervoort	44	26	
Warren			
First	433	116	5
Southside Mission	55	53	
Westside	89	57	
Willford Springlake	75	47	
Winthrop	53	25	



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In the world of religion—

Key SBC leaders answer

Kansas need for help

WICHITA, Kan.—Following a “summit meeting” of top Southern Baptist leaders, the Kansas Convention of Southern Baptists has launched a crash fund campaign to raise \$500,000 by January of 1970 within the convention as the first major step toward funding its \$1.6 million indebtedness.

Lester Arvin, state senator who serves as chairman of the convention’s five-member board of managers, said that once the fund campaign within Kansas and Nebraska is successful, plans will be announced detailing sources for the remainder of the goal.

“If we are successful, and we are sure we will be,” said Arvin, “we are convinced we will have other aid from other Southern Baptists and other Baptist state conventions.”

Arvin said that William Pitt, director of endowment and capital giving services for the Southern Baptist Stewardship Commission, is already on the job as leader of the fund campaign.

In addition to the staff assistance from the SBC Stewardship Commission, Arvin said that the executive secretaries of the nearby Missouri and Oklahoma Baptist state conventions had offered the assistance to their staff members to help the Kansas convention with its ongoing program promotion.

Arvin said that two state convention executives, Earl Harding of the Missouri Baptist Convention, and T. Lackey of the Oklahoma Baptist Convention, attended the “summit meeting” here as representatives of a committee appointed by the State Execu-

tive Secretaries’ Association formed in September to come to the aid of the Kansas convention.

Arvin added that the Kansas convention is also in constant, almost daily contact with Hugo Culpepper, head of the missions division for the Southern Baptist Home Mission Board, and with Bob Kilgore and Pat McDaniel, of the board’s church loan division, who also attended the meeting.

Also attending was Owen Cooper, president of the Mississippi and Coastal Chemical Corp., Yazoo City, Miss., and former vice president of the Southern Baptist Convention, who came as an interested and concerned layman. Arvin said that Cooper compared the Kansas convention’s financial troubles to Hurricane Camille, adding that Baptists would respond to the financial crisis just as they did to the natural disaster hitting Mississippi.

The group met with the five-man management board, and with Kansas State Securities Commissioner Michael Quinn. They discussed alternative ways to fund the \$1.6 million indebtedness of the convention.

Arvin said the group ended the meeting with a spirit of optimism, feeling that the convention was on the way toward solving the financial crisis.

Last November, the convention acknowledged that its church bond association was financially insolvent, due to making long-term loans to churches backed by short-term church bonds. At last report, about 44 of the church loans were in arrears on their payments. (BP)

North Carolina editor

Challenges TIMES accuracy

BY MARSE GRANT
Editor, Biblical Recorder

Normally, The New York Times has a good reputation for accuracy, but an article on Southern Baptists in its magazine of Sunday, August 24, is as sorry a job as we have ever seen it do—and we have been a daily and Sunday subscriber for years.

Not only is the article by Bill Surface filled with countless errors, it pictures Southern Baptists as a bunch of country bumpkins. As Dr. William Angell of Wake Forest University told the Winston-Salem Journal’s Virtie Stroup, the article is unfair and inaccurate and leads the reader “to believe all Southern Baptists are illiterate, backwoods boors, which we all know is far from true. We have as cultured and educated people as any other faith. It (the article) took one side and made it appear the whole.”

The “one side” Dr. Angell refers to was the endless quoting of uneducated pastors who broke every rule of good English with remarks like this one on liquor: “I’d be again hit even if hit wasn’t in the Bible. Hit’s harmful to the body.” No mention is made of the fact that Southern Baptists have the two largest non-Catholic seminaries in the world (Southwestern and Southern).

The article charges that “Southern Baptist women ... unite with local bootleggers to transport voters to the

polls and defeat any referendum . . .” We challenge Surface to document this ridiculous myth that has been circulated so long he apparently believed it.

On race, no mention is made of the action of the 1954 SBC in St. Louis approving (by a vote of 9,000-100) the U. S. Supreme Court’s decision on school integration only three weeks after it was handed down. The SBC Christian Life Commission does not rate a word, neither does the Home Mission Board’s cooperative work with Negroes. Facts like these would have spoiled the image of Southern Baptists Surface set out to convey.

We are the first to admit that Southern Baptists are not perfect. We are also a diverse people—educationally, culturally, theologically, and in our understanding and interpretation of the Bible—but we resent a magazine writer with pre-conceived notions talking only to people who would confirm his erroneous conception of us. His article was about as accurate as another New York Times writer trying to identify the South Carolina Baptist Convention recently as the supporter of Furman University. He called the convention “The Carolina Baptist Church.”

You can’t beat that for accuracy in a newspaper that prides itself in printing “all the news that’s fit to print.”

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