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Arkansas Baptist State Convention

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# *Arkansas Baptist*

*newsmagazine*

NOVEMBER 13, 1969



## Personally speaking



doll as it is to sprinkle the baby, and fully as religious."

"One fearless pen is worth more to a people than a mighty army."

*Edwin L. McDonald*

## IN THIS ISSUE:

### The 'average' Baptist

Clabe Hankins has some counsel for the "average" Baptist, in his little corner this week on the editorial page.

Just who is an *average* Baptist, or, what is the *average* Baptist like?

No doubt our readers would have many and varying answers.

Here are the views, some of them apparently with tongue in cheek, of Dr. J. B. Gambrell, as he wrote in the *Texas Baptist Standard*, in May of 1907:

"The average Baptist is a plain, straight thinking person. He may be a great scholar, or a hod carrier, but, in religion, he takes on the complexion and manners of the New Testament.

"He believes in simplicity. he likes plain preaching and simple worship.

"If the choir, by any machination of the devil, falls under the lead of any professional musician and is turned to singing tunes with the delirium tremens, the average Baptist is grieved, and solaces his soul by singing 'How Firm a Foundation' or 'Amazing Grace' . . . .

"The average Baptist takes no stock in Easter, and the like, not that he does not believe in the resurrection, not that people may not observe days; but, like Paul he is skittish of these extras and prefers the plain, old, level Jordon road, with a steady incline up, all the way till it reaches the city of God."

This is one of the interesting tidbits found in the very readable and informative new book, *Prophets with Pens*, A History of the Baptist Standard, by Presnall H. Wood and Floyd W. Thatcher, just off the presses of Baptist Standard Publishing Company, Dallas, Tex.

Dr. Gambrell, editor of the *Standard* from 1908 to 1914, and one of the most prolific writers found in the paper years before and years after his editorship, had a rare gift for expressing himself in language easily understood by his Baptist readers. Here are other examples of what we are talking about:

"Whenever you get in a fox chase, don't stop to hunt mice."

"It is just as Scriptural to sprinkle the baby's

HARMONY Association has adopted a resolution against the Sunday opening of Sears and other stores, registering 'a strong protest' against more encroachment of business of the Lord's Day. Read about the other business at the annual meeting on page 6.

BSU STUDENTS are challenged to 'come alive' by speakers at a joint convention for Arkansas and Tennessee. Photos and story are found on page 7.

MORE FACTS about the program of the state convention at Ft. Smith are given in an article on page 10. Welcomes from the host pastor and the host association are found on page 12.

CONVENTION HOST pastor, Dr. William L. Bennett writes on church discipline. His thoughts are found on page 14.

THE LATEST Billy Graham film is coming to Arkansas. See page 16 for details.

COVER STORY is on page 12,

## Arkansas Baptist

*newsmagazine*

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



## How much is fellowship worth?

How much is good fellowship worth?

When the fellowship in a church is ideal, many people come to worship, many come to Christ, finances are up, and everyone is happy. When fellowship deteriorates all spiritual processes of the church are retarded, the witness suffers and the lost go to hell (II Cor. 4:3).

The Arkansas Baptist State Convention is much like a church. When harmony and warm fellowship exists, all is right with the world. Allow a disruption of fellowship and everyone suffers.

Present receipts to the Cooperative Program indicate we will miss our 1969 budget by \$200,000. The \$200,000 represents to a large degree the Capital Needs provision for our educational institutions and will not be available unless our stewardship improves.

Some of our strongest associations are reporting staggering losses in baptisms this year. Some associational reports indicate losses in all our work.

This is no success story. When people are disturbed, upset, or unhappy with their brethren they do not pray, witness, pay or make friends for Christ.

Fellowship is a very delicate matter. It is not easy to achieve nor is it easy to restore once it is lost. Excellence in participation of world mission giving and reaching the lost is a combination of many things, not the least of which is a warm spiritual fellowship. Wise pastors know this and work incessantly for the sweetness of Christian

### Sez Clabe

Never fall out with a feller babtis over *his* faith an practis. An try not to let yore wife's leetle faith an feeble practis rile you too much. If you air jist a average babtis yoreself, you'll be kep purty busy looking out fer yore own faith an practis.

Th new versions of th Scriptures is all right I guess. But the most of us ain't begin to use half we have learned from our King James Bibles yet.

Yers trooly,

*Clabe Hankins*

fellowship in their churches.

The finances of a church, considered by some as a secular matter, is vitally related to the deep spiritual processes of the organization. People give when they are happy in the Lord but not so when they are angry. Our success as a convention depends largely upon our ability to build fellowship into our organizations. Fellowship is everybody's business. How much is it worth? At least a thousand souls and \$200,000.

*I must say it!*—Charles H. Ashcraft, Executive Secretary, Arkansas Baptist State Convention.

## Our Fort Smith image

In just a few days hundreds of Baptists, from all sections of Arkansas, will converge on Ft. Smith for the 116th annual sessions of the Arkansas Baptist State Convention.

What will our visit to the Border City mean, aside from a crowding of the hotels, motels, restaurants, and streets?

There will be much preaching, praying, singing, and witnessing. But the effect all of this will have on Ft. Smith and the world will depend largely on the public image we reflect through the way we conduct ourselves—in our business sessions as well as in our worship services; on the streets and in the market places, as well as in our meeting places.

Will Arkansas Baptists be remembered from their visit to Ft. Smith for their brotherly love and compassion for people, or for their self-interest, self-righteousness, and their "brotherly contention"?

This depends on many things, but most of all on how closely we are walking with the Lord, individually and collectively, as we turn our steps toward Ft. Smith. One thing is sure, Ft. Smith will never be the same after our visit. The city will be closer to the Lord or farther away from him, depending on how faithful and effective we are as ambassadors for Christ.

We will not be holding our meetings in private. What is done in Ft. Smith will not only be known to the Lord but will be "shouted from the housetops." Let us pray that the image we project there will be one that reveals that we have been with Jesus.



## Black River orchid

"More than one said our annual meeting was the best ever. Thank you for helping make it so . . .

"Your message was relevant and religious . . . One fellow here is a great admirer of Clabe Hankins and after hearing you speak said, "If that feller keeps on he just might be another Clabe Hankins." I feel sure that he meant it as a compliment—to Clabe—or both.

"You and your dedicated force are to be commended for the effort you give in putting out a readable, thought-provoking newsmagazine week after week and year after year."—Cecil Guthrie, Missionary, Black River Baptist Association, Newport, Arkansas 72112

**REPLY:** I am not sure how Clabe and his Sal will react to this, but Mrs. Mc and I think it is great. Thanks a billion.—ELM

## Likes Criswell views

Amen! Amen! Amen! Thank God for those followers of Jesus and leaders of men, who will speak out for our "Narrow Mindedness" as Baptists.

Would to God that there were more Dr. Criswells in our midst. My prayer is that his message will get back to the individual congregation and cause a closer look into some of the "broad-mindedness" that has crept into our churches.

Along with Dr. Criswell, I have long felt that those who think our confessions of faith are too strict, could benefit themselves as well as our denomination, by leaving us and joining with congregations of like mind. Why insist on belonging to something that you don't believe in.

With all my heart I believe that those confessions of faith of 1925, following the teachings of our Lord, as near as is possible, and if I didn't believe that, I'd be looking for a church that would fill the lack.

I am sure that Dr. Criswell is in for some severe criticism but as for me—I'll have him in my prayers for his continuance in convictions and power.—Iris Futrell Basden, Quitman, Ark.

For Broadcasting the Good News—



keep all the parts in good repair!

## The elect lady

BY HERSCHEL H. HOBBS

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

"The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth."—II John 1.

These words give both the signature and addressee of this brief letter. The "elder" is the writer, one title given to those who had the pastoral care of a church (also pastor or shepherd and bishop). The consensus of opinion is that this is the apostle John.

But who is "the elect lady?" The Greek reads *eklektei kuria*. It means the called out or chosen lady, a Christian lady. *Kuria* is the feminine form of *kurios*, lord. Some derive the names "Eklekte the lady" or "the elect Cyria" from these words, making them the names of a woman.

Was "the elect lady" a woman or a church? If the latter, then "her children" would be the church members. The obvious way to take this is that the addressee was a Christian lady of distinction, perhaps a widow, and her children. One cannot be certain. Dana and David Smith (Epositor's) both see "the elect lady" as a person. It has been suggested that since *kuria* is the Greek form of "Martha" this is Martha, the sister of Lazarus and Mary, who as an aged widow lived in Asia Minor. However, this is mere supposition.

Another suggestion is that she was one with whom John was in love! But the word for "love" is *agapo* which would carry a Christian connotation rather than a romantic one.

Everything being considered it is probably that "the elect lady" was a devout Christian (named *Kuria*?), perhaps a widow, who lived in a city near Ephesus and who had grown children. Perhaps she had had a sister, now dead, whose children were members of the congregation in Ephesus (v. 13). Maybe at some time the elect lady's children had visited their cousins. John had found them true to the faith (v. 4). So he wrote her to commend them and to urge her to continue to be true to the faith.

Of course, the cited verses could apply to churches and their members. But the tender note of the epistle suggests a more personal relationship. If so, it is a beautiful note of the aged apostle gladdening the heart of an aged widowed mother concerning her children and those of her deceased sister.

## Arkansas native on Glorieta staff

GLORIETA, N. M.—C. Bill Lowry, a native of Pine Bluff, has joined the full-time staff at Glorieta Baptist Assembly as buildings foreman.

The son of Mr. and Mrs. J. M. Lowry, Pine Bluff, Mr. Lowry holds the bachelor-of-arts degree in religious education from Ouachita University. He also studied at Southern Seminary, Louisville, Ky.

Prior to joining the Glorieta staff, Lowry served as minister of education at First Church, Baton Rouge, La. Earlier, he served as minister of education at First Church, Baton Rouge, La. Earlier, he served as minister of education and administration at First Church, Muskogee, Okla.; First Church, San Antonio, Tex. and First Church, New Orleans, La.

He is married to the former Minnie Lee Sullivant of Pine Bluff. They have three children.

## Greenway church makes progress

H. W. Johnston, retired missionary of the Gainesville-Current River and Greene County associations, has completed four months as interim pastor of First Church, Greenway, in Clay County. The church has called James Moore, Marmaduke, as pastor.

During the interim pastorate, the church received six members by baptism and seven by transfer of letters; conducted a study course with 20 enrolled; and began and completed an annex to the building, consisting of a kitchen, two classrooms, and two rest rooms.

Mr. Johnston reports that the church "is in a very fine spirit of fellowship as manifested by the fact that in a field of 13 churches in the association, Greenway Church was fifth in contributions to the denominational program through the Cooperative Program and other missions, beside associational missions."



## First Church, Parkin, holds groundbreaking

First Church, Parkin, broke ground Nov. 2 for a new educational building which will be located just across the street, west of the present building.

Taking part in the groundbreaking was Mrs. A. J. Bernard, the only resident charter member of the church, and Bobby Turner, the newest member of the church.

The educational building is the first phase in a building program that will also include complete remodeling and redecorating of the present sanctuary and extensive remodeling and redecorating of the present educational space.

The Building committee which is directing the work is composed of Talmadge Doss, Jack Cothran, Jack McNeil, Gilmore Wood, and James Wood. Truman Spurgin is pastor.

## A. M. & N. chapel being constructed

Work is underway on the construction of the A. O. Smith Memorial Chapel, an addition to the Baptist Student Union Center at A. M. and N. College, Pine Bluff, John H. McClanahan, Pine Bluff, chairman of the Arkansas Baptist State Convention Executive Board's Chapel Advisory committee, reports.

The chapel project began with a \$15,000 contribution by A. O. Smith, a deacon and active churchman of Stamps, Dr. McClanahan said.

The Executive Board of the Arkansas Baptist State Convention has voted to expend up to \$10,000 to equip the new building.

Supervising architect for the construction is Mack Ferguson, Little Rock. Actual construction is under the supervision of Willburn and Bean, Texarkana.

The new building is expected to be completed in 60 days.

## Win music awards

Kathy Killian, Cardwell, Mo., and Darlene Flippo, Powhatan, were recently named the 1969-70 recipients of the Clayton Music Scholarship at Southern Baptist College. Each has received \$100 as an outstanding sophomore music major. Mr. and Mrs. Paul Clayton, Tuckerman, are the donors. The winners were determined by the faculty of the Department of Music.



LEFT to right: Jack McNeil, Gilmore Wood, Talmadge Doss, Bobby Turner, Mrs. A. J. Bernard, James Wood, and Truman Spurgin. (Jack Cothran was unable to be present because of illness.) The present church building is in the background.

## Deaths

VERNON E. SAMMONS, 77, of Hot Springs, died last week in a hospital there. He was principal of Hot Springs High School from 1924 to 1940. He was a deacon in First Church there, and had served as Sunday School superintendent.

Mr. Sammons was born at Batesville. He was a 1918 graduate of Ouachita College (now University), where he was a member of the varsity baseball team. He received a master's degree from the University of Arkansas in 1929. Before becoming principal of the Spa high school, he was on the faculty at Arkansas State Teachers College and at George Peabody College.

Upon his resignation at Hot Springs, Mr. Sammons operated a bookstore in El Dorado, where he was chairman of the board of deacons of First Church. He retired in 1955 and returned to Hot Springs.

Survivors include his widow, Mrs. Flora Stone Sammons; two sons, Dr. Vernon E. Sammons Jr. of Hot Springs, and Dr. Billy Proctor Sammons of Batesville; a sister, Mrs. Ray Bell of Oklahoma City; a half-brother, Robert Sammons of Batesville; and eight grandchildren.

## Mrs. Ethel Hardy

Mrs. Ethel Cooper Hardy, 65, emeritus Southern Baptist missionary to Brazil, died October 31 in Hillcrest Baptist Hospital, Waco, Tex.

"A bundle of consecrated energy" was a colleague's description of Mrs. Hardy during the years she and her husband, Rev. Clemmie D. Hardy, conducted their evangelistic, medical, and educational ministry in equatorial Brazil. Appointed by the Foreign Mission Board in 1936, the Hardys were for a time the only Southern Baptist missionaries in the Amazon River basin. They were stationed in Manaus.

A registered nurse, Mrs. Hardy treated the sick along the way when she accompanied her husband on his frequent evangelistic trips. She was the only "doctor" available to many of the river people.

Mrs. Hardy had made her home in Waco since 1953. That year, while she and Mr. Hardy were in the States on furlough, he suffered a heart attack that prevented their return to Brazil. He died in 1968.

In 1955 Mrs. Hardy accepted the presidency of the Woman's Missionary Union of Texas, a post she held for six years.





**HARMONY OFFICERS:** Superintendent of Missions Harold White, Clerk E. A. Richmond, Second Vice Moderator Don Nall; First Vice Moderator E. L. McCord; and Moderator Jay D. Tolleson.

## Harmony Association opposes Sunday opening of Sears

Harmony Association, in its 52nd annual meeting, adopted resolutions alerting its 37 churches to the prospect of an election in Jefferson County on liquor by the drink and called on Sears, Roebuck and Company, along with other firms, to reconsider plans to keep their stores open on Sundays.

The association called on the members of the churches affiliated with it to use their influence to oppose the calling of an election on liquor and to help defeat the proposal if an election is held.

Referring to plans of Sears, Roebuck to open its affiliate stores in Arkansas on Sundays during November and December, and taking note of the tendency of Magic Mart, Gibson's, and T. G. and Y. Family Center "more and more to remain open on holidays and Sundays," the association voted to commend businesses that do close on Sundays and to register "a strong protest against places of business being open on Sunday, since this represents another step of increased encroachment of business on the Lord's Day."

A further resolution emphasized that the support of missions through the Cooperative Program is "one of the main methods of sending the gospel into all the world," and urged churches to support "this important phase of the kingdom's work through contributions to the associational mission program and the Cooperative Program by monthly contributions, preferably on a percentage basis through the church budgets."

Executive Secretary Charles Ashcraft, of the Arkansas Baptist State Convention, addressed the Monday evening and Tuesday morning sessions of

the meeting.

Jay D. Tolleson, pastor of Second Church, Pine Bluff, was elected moderator; E. L. McCord, pastor of Watson Chapel, first vice moderator; Don Nall, pastor of East Side Church, Pine Bluff, second vice moderator; and E. A. Richmond, chaplain, Arkansas School for Boys, clerk.

## Minister ordained at Guernsey church

Donald Jones, licensed by Guernsey Church last August and recently called to the pastorate of Marlbrook Church,



MR. JONES

in Red River Association, was ordained to the ministry Sunday afternoon, Oct. 26, at the Guernsey Church, Hope Association. Present for the service were pastors from churches in the association and deacons of the Guernsey and Marlbrook churches. Moderator of the ordaining council was Raymond Coppenger, pastor of the Guernsey church. M. T. McGregor, Hope Association missionary, was clerk.

The questioning was led by Gene Lindsey, former pastor of Guernsey Church. The sermon was preached by Charles Jones, brother of Donald, and pastor of Bethany Church, Spring Hill.

The Bible was presented by Odie Jones, father of Donald, and the ordaining prayer was led by S. A. Whitlow, retired executive secretary of the Arkansas Baptist Convention.

## Dr. Hart resigns his OEO position

Dr. Clyde Hart, director of the state Office of Economic Opportunity, has resigned to become director of the Garland County Community Action Agency. He had served as director of race relations for the Arkansas Baptist State Convention.

Dr. Hart submitted his resignation Tuesday to Governor Rockefeller, who accepted it with reluctance. The OEO head for 13 months said he was approached about the job some weeks ago. He said he was not interested at first, but changed his mind after some reorganization of the agency and planning for enlarging its program.

Dr. Hart formerly lived at Hot Springs. He gave this as one reason for accepting the job, and said that another was that he wanted the closer association with a local antipoverty effort that it offered.

He said he would like for his resignation to become effective Dec. 1, but that he might stay longer if requested by the Governor.

## O U homecoming will be Nov. 22

Homecoming at Ouachita University has been set for Nov. 22. Varied activities are planned under the theme, "Tigers Have True Grit."

The day opens with registration, beginning at 8 a.m. and lasting through noon. The annual parade is set for 10 a.m., and will be followed by a drop-in reception for all former students, held from 10:30 to 12. Reunions for the the classes of 1944 and 1959 are scheduled around lunchtime.

Pregame activities for the contest between the Tigers and Henderson's Reddies will begin at 1:30 at A. U. Williams Field. A reception for the homecoming Queen and social club reunions will follow the game. A basketball game with Oklahoma Baptist University will climax the day. Starting time is 7:30.

## Ordination service set for Nov. 23

Witt's Chapel Church, Maynard, will ordain Bill Goode to the ministry on Sunday afternoon, Nov. 23.

Mr. Goode, who announced his call to the ministry in October, 1967, has recently been called to pastor Columbia-Jarrett Church.—Doyle Wesson, Pastor, Witt's Chapel.



# Students challenged to 'come alive' at BSU meet

BY MARILYN MOTLEY

Take a large Southern Baptist Church. Add 1,000 Baptist students from campuses over a two-state area. Sprinkle heavily with spices in the form of convention speakers such as Ron Willis, and Charles Trentham and a pinch of herbs such as the MIL Singers and JOY Singers. Place in a con-

tainer of a large city with the excitement of its ghettos and suburbs. Mix thoroughly with a theme of "Alive in the Faith" and you will have the annual Baptist Student Union Convention held jointly with Arkansas and Tennessee Oct. 31-Nov. 2 at Bellevue Baptist



*THE MIL SINGERS, an Arkansas group, presented the Special music on Saturday night. From left are Jeanette Thompson, State College of Arkansas, Becky Castelle, University of Arkansas, Dr. Jerry Blaylock, University of Arkansas Medical School and Mickey Anders, University of Arkansas, Little Rock.*



*RON WILLIS, who ministers to the hippies in the Haight-Asbury district of San Francisco, illustrates a point in Dialogue with BSU students after his conference. Photo by Dale Tucker*

Church in Memphis.

Beginning Friday evening, the conference speakers urged the students to "come alive" in their faith. They were challenged to become involved with the people of their world and to be a living witness to those around them.

Saturday morning there were 12 conferences with the students having a choice of two of them. Contemporary art forms, Christian folk music, changing campus ministry, churches in transition, ethics of transplants, and mission ministry were a few of the conferences which gave opportunities for the students to hear resource persons and to engage in dialogue with the conference leaders on the problems and changes in today's world.

Saturday afternoon was highlighted by the summer missions presentations from Arkansas and Tennessee and the business sessions by states.

On Saturday night Ron Willis, who ministers to the hippies in the Haight-Asbury district of San Francisco, challenged the students to quit passing by on their way to church those who need their witness most. Also in the Saturday evening session were testimonies by Brooks Metts, a Journeyman who served in Nigeria, and Jim Foster, a US-2 worker, now in his term of service at the University of Wisconsin.

The Convention was closed Sunday morning.

Convention Music was directed by Dr. Jack Jones, First Baptist Church, Little Rock.

## Officers named for Little River Ass'n

Little River Association elected the following officers at the association's annual meeting at Ogden: Moderator, James Cannon, pastor of First Church, Lockesburg; vice moderator, J. D. Webb, pastor of Central Church, Mineral Springs; clerk, Gaines Armstrong, pastor of First Church, Murfreesboro; treasurer, Gene Arrington, Nashville; W.M.U. director, Mrs. John Tice, DeQueen; Brotherhood director, Walter Tullos, Ashdown; music director, James Gunter, Ashdown; Sunday School superintendent, Joe Starr, Nashville; and Training Union director, Mrs. James Dean, Nashville.

James Dean is missionary of the Association.

## Makes 'Who's Who'

Richard H. Brown, biology professor at Ouachita University, has been named to Who's Who in the South and Southwest for 1969.



## Calls for balance in seminary study

LOUISVILLE, Ky.—During his inaugural address as Dean of the School of Theology at the Southern Seminary, Dr. William Edward Hull called for the seminary's theological education to be based upon equal emphasis of present, past, and future historical and theological perspectives.

Hull was inaugurated dean Oct. 28. He had officially assumed the duties of dean on Aug. 1 when Dr. C. Penrose St. Amant requested permission to return to teaching. St. Amant had been dean for 10 years.

The new dean said the curriculum in the School of Theology should not be geared to only one historical or theological perspective, but should try to present all the different views.

"In this plea for a balanced theology of time let me point out that such a perspective makes it impossible for the seminary curriculum to be committed either to conservatism or liberalism," Hull said.

"Any effort to commit the curriculum to one of these extremes must be resisted, not because it is safer . . ., or because it would be bad politics to let one segment of the faculty triumph, but because it is theologically illegitimate to absolutize one temporal dimension as the exclusive mode of God's access to man," he said.

Hull said that the curriculum in the School of Theology should try to unite "what we teach with why we teach it."

"Unless they [the students] can see that the theology being taught in the classrooms is at least important enough to influence the character of the curriculum, they may rightly wonder whether it should be normative for the churches which they serve."

Citing the need for continuing theological education for seminary graduates who are performing the various functions of the ministry, Hull said, "It is unfortunate that the denomination has not yet seen fit to fund this program on a sustaining basis."

Hull said that the continuing education program would "both update the perspectives of those who finished seminary several years ago and continually retrain those going out from the seminary today."

A native of Birmingham, Ala., Hull received his education at Samford University in Birmingham. He entered Southern Seminary in 1951, subsequently earning the bachelor of divinity and doctor of theology degrees. He pursued post-doctoral studies in New Testament at the University of Goettingen, Germany in 1962.



Mr. and Mrs. Stephenson

## Marshall Church honors couple

The congregation of First Church, Marshall, Dorsey L. Crow, pastor, has honored Mr. and Mrs. Claude E. Stephenson for their many years of service to the church. Mr. Stephenson served as Sunday School superintendent for 45 years, and Mrs. Stephenson

as church clerk for 30 years.

The church presented the Stephensons with a record player, two records and the book, *Measure for Living*.

Mr. Stephenson has been a deacon, Sunday School teacher, song leader, and supply pastor many times when needed, both in his church and in many other churches in Searcy county. Mrs. Stephenson has been active as Sunday School teacher and in W.M.U. for these many years.

Mr. Stephenson was a member of the Rural Electrification Administration board for 23 years, until his recent retirement, and during that time was instrumental in helping bring electricity to Searcy county.

He was in military service for two years.

A retired dairyman and merchant, he was postmaster at Baker, where he resides, for 35 years. He served as chairman of the Searcy county CAMPA unit and as director of a soil conservation district.

The Stephensons have been members of First Church, Marshall, for more than 50 years.

## About people

William E. Boyd, pastor of First Church, Eustis, Fla., and former associate editor of *Home Life* magazine, has been named director of promotion by Gardner-Webb College, Boiling Springs, N. C.

Billie Pate, director of field services for the Woman's Missionary Union of the Southern Baptist Convention, Birmingham, has been named editor of youth materials in the Sunday School department of the Southern Baptist Sunday School Board, Nashville, effective Nov. 10.

Miss Pate's areas of responsibility will include the editing of *Event*, a new leisure magazine for youth, and *Youth Leadership* a quarterly magazine for Sunday School youth workers.



## Your state convention at work

### 'An evening to remember'

From the North, the South, East and the West, they came, boys, more boys, and men. They came for food, fun, fellowship, and inspiration almost four hundred strong, for the thirtieth annual Royal Ambassador Fellowship Supper. The dining room at Immanuel Church echoed to the laughter and song of boys and men representing churches from 16 associations from every section of the state. They enjoyed an excellent meal prepared by Mrs. Mary Ruth King and her staff at Immanuel. They enjoyed the music of the New Life Singers from Baring Cross Church and the boys quartet from Jacksonville. Both groups presented several numbers both fun and inspirational.

The entire group attending were challenged to a better job in missionary education and mission action by Dr. Charles Ashcraft, Executive Secretary

of the Arkansas Baptist State Convention.

The evening was brought to a close by Dr. John McClanahan, pastor First Church, Pine Bluff, as he presented slides of his recent tour of Bible Lands. It was a real thrill to everyone present as he made the past and present come to life through the pictures and the spoken word.

His presentation brought afresh to our mind and heart the great blessings we have in Christ and the great challenge we have to share the message of Christ with those who do not know Him, here at home and to all the world. In retrospect of a delightful evening we can only say "Praise God from Whom All Blessings Flow".—C. H. Seaton

### Don't whittle on the lifeline

"We've got to cut down somewhere," said the worried father of a large family.

Living expenses had skyrocketed. As the children grew older, their demands increased—"a room to call my own," "as good of clothes as the other kids in the neighborhood," etc. The list grew and grew.

Finally, the bewildered parents made a terrible decision. They would rearrange the family budget so that the older children would share a considerable increase in benefits.

The younger children? Well, they would just have to do with less or do without.

As a certain church grew older, its needs increased. Some of the buildings needed upgrading. Others needed replacing. Other churches in town had more modern facilities. In fact, there was another Baptist church in the city that had built an entirely new plant just last year.

"We've got to cut down somewhere," cried the chairman of the church's budget planning committee. All agreed that an inviting source of extra money for some of the fixed items in the budget was the church's Cooperative Program allocation.

"But what about world mis-

sions?" asked a concerned member of the committee.

After some time, the committee chairman stated the sentiments of the committee when he said, "Well, world missions will just have to do with less or do without."

World missions is the life of a New Testament church. The Cooperative Program is our lifeline to world missions. To whittle away at that lifeline in order to bail a church out of financial difficulties is as destructive as it is to a lost world waiting to hear of Christ.—T. K. Rucker, Annuity and Stewardship Secretary

### Increase gifts to Cooperative program

We have recently received several letters from pastors stating that they were increasing their gifts through the Cooperative Program beginning with the new year, Jan. 1.

One pastor states that they have increased their giving from 14 percent to 20 percent and that he is looking forward to the time when they will be giving 50 percent to World Missions.

Praise the Lord, and increase the tribe of such pastoral leadership and world mission-minded congregations. We know there are many like this across Arkansas.—T. K. Rucker, Annuity-Stewardship Secretary.

### Mullenax is licensed



MR. MULLENAX

Ronald Mullenax, Waldron, was licensed to preach by Pleasant Grove No. 3 Church recently. He has been called as supply pastor of Cedar Creek Church, Buckner Association.

### Physician killed in crash of plane

Lewis Brown Tilley, 45, Arkadelphia physician and a member of First Church, Arkadelphia, died early Saturday morning when the single-engined plane crashed during a landing approach near Adams Field, Little Rock.

Dr. Tilley's passengers, Head Football Coach Clyde C. Berry, 37, of Henderson State College, Arkadelphia, and Coach Berry's eight-year-old son, Greg, were injured.

Mr. Berry suffered a broken right hip, four broken ribs on his left side, head injuries, and multiple cuts and was reported to be in serious condition at Arkansas Baptist Medical Center. His son was not believed to be seriously injured but was in the hospital for observation.

Dr. Tilley was reported to have been making a landing attempt in heavy fog, shortly before 1 a.m., when his plane crashed into a timbered area about an eighth of a mile southwest of the landing field.

A native of Harrison, Dr. Tilley had practiced medicine at Arkadelphia for the past 16 years. He was chief of staff of the Clark County Memorial Hospital and was the physician for the Henderson football team.

He was chairman of the Arkadelphia Airport Commission and a past president of the Arkadelphia Airport Commission and a past president of the Arkadelphia Lions Club.

Dr. Tilley is survived by his wife, Mrs. Faye Brian Tilley; two sons, Roger Lewis and Stephen B. Tilley; a daughter, Miss Jill Tilley, all of Arkadelphia; his parents, Mr. and Mrs. L. C. Tilley, Harrison; two brothers, L. C. Tilley Jr., Harrison, and Jim Tilley, Missouri; and a sister, Mrs. Raymond Dwyer, Harrison.

### Midwestern alumni plan luncheon

The Midwestern Seminary Alumni Association will meet during the State Convention with the Town and Country Restaurant at 3800 Towson Avenue in Fort Smith on Wednesday, November 19, for their annual luncheon. Robert D. Meade, assistant to the president at Midwestern, will speak.



# Ashcraft innaugural set for convention

By THE EDITOR

The 116th annual session of the Arkansas Baptist State Convention will be held in Ft. Smith, Nov. 18-20, beginning Tuesday night, Nov. 18. Day sessions will be in the auditorium of First Church and night sessions will be in the Ft. Smith Municipal Auditorium.

A feature of the opening session will be an innaugural ceremony for Charles H. Ashcraft, a native of Malvern, who became executive secretary of the Arkansas Baptist State Convention on Sept. 1.

Dr. Ashcraft, a graduate of Ouachita University and of Southern Seminary, Louisville, Ky., came to the Arkansas post from the position of executive secretary of the Utah-Idaho Southern Baptist Convention, Salt Lake City, Utah.

Climaxing the opening session will be the convention key-note address, by Gordon Clinard, pastor of First Church, San Angelo, Tex., and president of the Baptist General Convention of Texas.

The first of a series of Bible studies on the book of James will be led by J. W. (Jack) MacGorman, professor of New Testament at Southwestern Seminary, at the Wednesday morning meeting beginning at 8:45. Dr. Gorman will lead similar study periods at sessions Wednesday afternoon, Wednesday night, and Thursday morning.

The convention president's address, by President Thomas A. Hinson, pastor of First Church, West Memphis, and the convention sermon, by Herbert Hodges, pastor of South Highland Church, Little Rock, will be highlights of the Wednesday morning session.

Other items will include special recognition of S. A. Whitlow, recently retired convention executive

secretary; a welcoming of pastors and other church and denominational workers who have come to the state during the past year; a report from the Executive Board on the proposed budget for the coming year; and the annual election of officers.

An address by Executive Secretary Ashcraft will be featured in the Wednesday afternoon session, along with reports from the Arkansas Baptist Home for Children, the Christian Civic Foundation of Arkansas, and Americans United for Separation of Church and State.

Wednesday night will feature a color-slide presentation of the work of the various departments of the convention, from Baptist Building, and a sermon by Stephen Olford, pastor of Calvary Church, New York City.

Reports Thursday morning will be heard from the Southern Baptist Convention seminaries, by J. W. MacGorman; from the SBC Executive Committee and Stewardship Commission, by Albert McClellan, Nashville, Tenn.; Radio and Television Commission and the Annuity Board, by T. K. Rucker, Little Rock.

The Home Mission Board report will be given by Hugo Culpepper; the Foreign Mission Board report, by Winston Crawley; the Ouachita University report, by President-elect Daniel Grant; and the Southern Baptist College report, by President H. E. Williams.

The session will close with an address by Dr. Grant.

The Bible Study for the Thursday afternoon session will be conducted by Jimmy Millikin, of the



DR. ASHCRAFT



MR. HINSON



DR. CLINARD



DR. MACGORMAN



faculty of Southern Baptist College.

L. H. Coleman, pastor of Immanuel Church, Pine Bluff, will give the report of the Committee on Nominations, and Bernes Selph, pastor of First Church, Benton, the report of the Committee on Resolutions.

The major address of the Thursday afternoon session will be by Verla Pettit, executive secretary-treasurer of the Memphis (Tenn.) Union Mission.

The closing session, Thursday night, will be an evangelistic service. Vester Wolber, of the faculty of Ouachita University, will conduct the Bible study. The closing address will be by Dr. Olford.

Special music groups appearing on the program will include:

Music Men of Arkansas, Ray Holcomb, director; Sanctuary Handbell Choir of First Church, Ft. Smith, directed by William McGraw; Triple Sounds, a trio from First Church, Siloam Springs, John Gardner, director; Misty Crystals, First Church, Springdale, O. J. Pierson, director; Sanctuary Choir, First Church, Ft. Smith, directed by Mr. McGraw;

Southern Baptist College Choir, directed by Fred Bridges; Ouachita University Choir; New Creations, University Church, Fayetteville; Combined Youth and Adult Choirs, Grand Avenue Church, Ft. Smith, directed by Phil Whitten; and Choir of First Church, Fayetteville, directed by Don Edmonson.

Directors of congregational singing will include LeRoy McClard, formerly secretary of the Church Music Department of the Arkansas Baptist State Convention, now a staff consultant in the Church Music department of the Baptist Sunday School Board, Nashville, Tenn., who has served as coordinator of all music for the convention meetings.

Others directing congregational singing will include: Mr. McGraw, of the staff of the host church; John Gardner, III, minister of music at First Church, Siloam Springs; E. Amon Baker, minister of music at First Church, Pine Bluff; and Ural Clayton, minister of music at Immanuel Church, Little Rock.



MR. HODGES



DR. OLFORD



DR. GRANT



MISS PETTIT

## McCarty is named Razorback chaplain

H. D. McCarty, pastor of University Church, Fayetteville, has been named chaplain of the University of Arkansas



MR. McCARTY

Razorback chapter of the Fellowship of Christian Athletes. For the past two years, Pastor McCarty had worked with the University athletes and led a Bible study each week in the athletic dormitory. Now the study has been combined with F.C.A. to include more athletes in a Christian fellowship, McCarty reports.

F.C.A. is a national organization

"composed of top Christian athletes," reports the chaplain. The Fayetteville chapter meets each Thursday night at 9 p.m. and has been averaging 65 in attendance.

In addition to the chaplain, other speakers appear from time to time. Recently a guest speaker was James Jeffreys, national executive director of F.C.A. since 1963.

An All-Southwest Conference back at Baylor University during his own college days, Jeffreys is a former life insurance salesman.

Headcoach Frank Broyles of the Razorbacks is a national officer of F.C.A. Cecil ("Hoot") Ingram, defensive backfield coach for the Razorbacks and faculty sponsor for the Razorback chapter of F.C.A., is a member of First Church, Fayetteville.

## Missionary notes

Miss Amanda Tinkle, Southern Baptist missionary on furlough from Nigeria, may now be addressed at 1923 Main St., Apt. 7, Little Rock, Ark., 72206. Miss Tinkle, a native of Benton, Ark., was appointed by the Foreign Mission Board in 1938.

Rev. and Mrs. Avery T. Willis, Jr., Southern Baptist missionaries to Indonesia, have moved from Surabaya to Djember (address: Djl. Chairil Anwar 25, Djember, Indonesia). Mr. Avery was born in Lepanto, Ark., and lived in Texas, Tennessee, and Alabama while growing up. Mrs. Avery is the former Shirley Morris, of Nowata, Okla. They were appointed by the Foreign Mission Board in 1964.



## The cover:

### Ft. Smith First hosts convention



*Featured on this week's cover is the auditorium of First Church, Ft. Smith, which will be the scene of the day meetings of the Arkansas State Convention next week.*



DR. BENNETT



MR. STEPHENS



MR. FERGUSON



MR. HENEISON



MR. JAMES



MR. MCGRAW

# Host pastor Bennett urges prayers and attendance

Dear Fellow Baptists of Arkansas:

It is unique joy to welcome you to the First Baptist Church, to Fort Smith, and to the Concord Association for the 116th session of our Baptist State Convention. I include the Concord Association in the "welcome" for all of our churches are helping to host the Convention.

It is extraordinarily significant that the Convention will be meeting with us in 1969, because this year marks the 100th anniversary of the organization of the Concord Association. Also, it has been 32 years since the Convention last convened in our city. It is indeed an encouraging and historic occasion as you meet with us again.

I believe we have in prospect one of the finest Conventions in our entire history. An excellent program has been planned, which will include messages by our newly elected Executive Secretary and our newly elected President of Ouachita College. We are exceedingly blessed to have Dr. Stephen Olford speak to us once on Wednesday and to climax the great evangelistic gathering on Thursday evening. I believe he has no peer in proclaiming the Word of God with clarity and power.

So I urge you, my fellow Baptists, to attend this Convention in large numbers. Distance should not deter you from coming, for Fort Smith is connected by excellent roads to all parts of the State. But let us not just come! Let us come in humility. Let us come with the mind of Christ. Let us come to conduct ourselves as responsible, redeemed people under the leadership of Christ. Let us come praying for President Tommy Hinson and the great evangelistic service which will climax the Convention. And the God of all grace will be with us.—William L. Bennett, Pastor, First Baptist Church, Ft. Smith.

## Welcome and greetings from Concord Baptist Association

The 23,000 members of the 47 churches and three missions of Concord Association welcome Arkansas Baptists from across the state to the convention being held in our city. We encourage your attendance and shall pray for you as you journey. The hillsides are beautiful with the many colors of the leaves on the trees. God is very real and his nature so beautiful! Concord Association is observing her



MR. GRIFFIN

Centennial year. We were organized in 1870 when 16 churches from Dardanelle Association formed the "Concord Association of Western Arkansas."

The Convention has previously met in Concord at the following places: Charleston, 1858; Ft. Smith, 1861, 1892, 1905, 1910, 1920, 1930 and 1937.

Our pastors, staff members and church members from the 50 churches and missions welcome you.

Along Highway 22:

Scranton—(Pastorless)  
Roseville—Richard Goodrum  
Paris 1st—Jack Porter  
Ratcliff—Bobbie Joe Martin  
Branch—Roy Lovell

Vesta—Sam Sharber  
Charleston 1st—Eugene Ryan  
Northside—Elton Pennington  
Highway 96—Hugh McGehee  
Lavaca—(Pastorless)  
Bloomer—Delbert Hill  
Barling 1st—Sardis Bever  
Bethel—(Pastorless)  
Along Highways 10 & US 71:  
Magazine—Leroy Rogers  
Union Hall—E. G. Waddell  
Booneville 1st—Hoyle Haire  
Southside—Frank Jones  
Mixon—Boyd Baker  
Grayson—Jim Noles  
Glendale—Bill Williamson  
Burnsville—Bill Lynn  
Mt. Harmony—Clarence Elmore  
Pine Log—Robert Canaday  
Palestine—L. A. Farrell  
Greenwood 1st—Lonia Lasater  
Excelsior—(Pastorless)  
Hackett 1st—Herman Ballentine



## Southern Seminary luncheon Nov. 19

The annual meeting of the Arkansas chapter of Southern Seminary Alumni, held each year in connection with the

Arkansas Baptist State Convention, will be held this year in the dining room of First Church, Ft. Smith, immediately after the close of the Wednesday morning session of the Convention, Nov. 19. W. Morgan Patterson, professor of church history at Southern Seminary and chair-

man of the Southern Baptist Convention Historical Commission, will be the guest speaker.

Price of the meal, announces State President Margaret Sparks Kolb, is \$2.25. Reservations should be made, if possible, in advance by addressing Southern Seminary Luncheon, First Baptist Church, Ft. Smith, Mrs. Kolb said.

## OBU alumni dinner set for Ft. Smith

The annual dinner of the Ouachita University Former Students Association will be at 5:30 p.m. Wednesday, Nov. 19, in First Church, Ft. Smith.

Daniel Grant, president-elect of Ouachita, will be the featured speaker. Also on the program will be D. M. Seward, acting president, and the OBU Madrigal Singers.

Emcee will be Paul Henry, president of the FSA.

Memorial—Vic Neve  
Mt. Zion—Robert Hicks  
Enterprise—Wesley Hogue  
Rye Hill—Ronnie McBride  
Jenny Lind—(Pastorless)  
Fort Smith  
Haven Heights—(Pastorless)  
Temple—Roy Gean Law  
Towson Ave.—Gene Palmer  
Immanuel—James Zeltner

Oak Cliff—Wilbur Webb  
Bluff Ave.—C. D. Peoples  
South Side—Jack Pollard  
East Side—George O'Neal  
Grand Ave.—Clifford Palmer

Moffett Mission—  
First Baptist—William L. Bennett  
2 Missions—Jim Heneisen  
Windsor Park—J. Harold Smith  
Spradling—Charles Skutt  
Calvary—Charles Whedbee  
Trinity—Lester Barker  
Northside—Orville Haley



## Feminine intuition

by Harriet Hall

## Hypocrisy—or hopefulness?

How many times have you heard this age-old charge flung at the church? "I've quit going to church—they're too many hypocrites."

Recently Dr. Cecil Sherman, pastor of the First Baptist Church of Asheville, N. C. spoke to a group of students at the B. S.U. center on the U. of A. campus. He pointed out that many intelligent people have left the church at least temporarily, charging, "There is hypocrisy among you; get honest and I'll come." They are asking for people to live up to perfect ideals . . . and these ideals they are upholding are those they learned at church.

With tongue somewhat in cheek, Dr. Sherman asked the students to carry this same idea over into marriage. "Are you the idiot looking for a perfect wife?" Or carry the idea into medicine . . . do we get mad at doctors because there is still sickness in town? Churches are made up of imperfect people—only Christ is perfect. Our standards and ideals must remain high. "Seek ye first the kingdom of God." (Matt. 6:33). But there will be moments when we will be selfish, forgetful of others, unreasonable, and fall short of our best. Hopefully there will be other moments when we become so unselfish that we attain moments of Christlikeness.

Dr. Sherman continued his line of thought by saying, "I'm staying in the church for three reasons, Honest reasons, Historical reasons, and Hopeful reasons." Most preachers can find three good points in a message and he added to each of these effectively. Under the subject of honest reasons, he said we must be honest and admit that the church is filled with sinners—not saints; imperfection, not perfection. Under the subject of history, he remembered the hypocrisy of the Puritans. They got fed up with the church of England, but thirty years later they burned people for witchcraft. If people leave the church, drawing a circle about themselves, how many missionaries can they support? Think of the number of missionaries we support in nearly seventy countries because of cooperation!

Finally, on the subject of hope, we can find encouragement because more people are opening their eyes to the admonition of James when he said, "Be ye doers of the word and not hearers only." Hopefully there are more ministers and more laymen and laywomen who are willing to be innovators for Christ.

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

## N. Y. Baptists face dense population area

SYRACUSE, N. Y.—Starting in January, the Baptist Convention of New York becomes the smallest and youngest state-level convention in the Southern Baptist Convention. Yet it will be attempting to reach the nation's largest concentration of people.

A recent study by the Southern Baptist Home Mission Board survey and special studies department indicates that 23.8 million people live within the boundaries of the new convention.

The convention includes all of New York state and the northern half of New Jersey, an area expected to gain almost six million more people by 1985.

Five districts comprise the convention, the least populous of which is the Albany (N. Y.) district, with 1.5 million people. The New York City dis-

trict, with 12 million, is the largest.

Some 800,000 students and a diverse group of cultures are included in the convention. The Puerto Rican population is over one million in New York alone. Chinese and Indian are the next largest non-white groups.

According to the study, the entire region is predominately Roman Catholic, especially in the densely populated urban areas. In certain rural sections, Protestants are a majority.

Southern Baptists had 57 organized churches in 1968 in this region, with a total membership of 9,040 and a resident membership of 7,217. The convention was constituted in September with 70 churches 27 chapels and 10,139 members. (BP)



# Discipline in the church

BY WILLIAM L. BENNETT  
PASTOR, FIRST CHURCH, FT. SMITH

Discipline is almost a lost word in our Christian vocabulary. Nevertheless discipline was definitely exercised by our Baptist forefathers. The famous London Confession of 1689 had a detailed section on discipline. It set forth specific offenses for which discipline should be ministered.

Discipline was to consist of three levels according to the seriousness of the offense; **Rebuke** for lesser offenses; **suspension from privileges in the church** for more serious offenses; and **excommunication** for sins of scandal or outright moral violations.

The famous Charleston Confession and Summary of Discipline of 1774 incorporated the section on discipline from the London Confession. The practice of discipline continued in Baptist churches throughout the nineteenth century and even into the twentieth century. But today discipline as a consistent policy of our churches is almost unknown.

With this brief statement of historical perspective, let us move on to consider the subject of church discipline under four headings;

## I. What is the meaning of the word discipline?

The word discipline does not appear in the King James Version of the New Testament. There is, however, a word which is translated discipline in several modern translations. For example, in Ephesians 6:4, Paul commands parents to bring up their children in "the nurture and admonition of the Lord." The word for nurture is the Greek word *paideia* and is translated discipline by Moffatt, Wuest, the Living Letters.

The same word appears in Hebrews 12 and is translated chastisement in the King James Version; but the correct translation is discipline. The word *paideia* refers to the moral and spiritual education of an individual, and this education may be accomplished by instruction or reproof and even punishment. The point is that true discipline teaches. Discipline comes from the Latin word *discere*, to learn. Disciple comes from the same word.

Thus, in discipline, there are two main ideas: There is the positive idea of education and instruction in the truth of God; and there is the negative idea of remedial correction, even punishment if necessary, for sin and wrongdoing. The positive side would include the program of Christian edu-

cation in the church; the negative side includes censures of one sort or another which seek to bring the person in line with the will of God.

## II. What are the areas of church discipline?

The areas of discipline must necessarily be those areas which touch the integrity of the life of the church. A true church must be concerned with three things if she is to maintain the soundness of her inner life and outward witness: the purity of her doctrine, the holiness of her members, the unity of her fellowship.

To state it another way, the church has been called out of the world both to share in and to show forth the holiness of her Lord. The church obviously cannot show forth to the world that she is not in her essential nature. The church cannot do what she has been called to do until she first becomes what her Lord has called her to be.

The finest text I know on the church is 1 Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar nation; that ye should shew forth the excellencies (virtues) of him who has called you out of darkness into his marvelous light." Note carefully the order, "Ye are—that ye should shew."

Thus, the church to be the church must seek to keep its doctrine pure, its character moral, and its unity in good shape. It is to these areas that the church must address its discipline.

In 1959, so I read, Oklahoma voted wet. Immediately seven churches in Oklahoma City voted to exclude any member connected with the liquor business.

The liquor business is serious. Church members who traffic in it or use it should be disciplined. But why have church discipline of members on liquor charges and not deal with unChristian conduct in other matters? This question focuses on one of the main problems in administering discipline. It is easier to know when to begin it than to end it; but it must indeed address itself to those areas which touch the integrity of the life of the church, or it is not biblical discipline.

## III. What does the New Testament teach on church discipline?

The most important passage on discipline would appear to be Matthew

18:15-18, which are the words of Jesus. In summary, Jesus says if a brother has been wronged by his brother in the church, the wronged brother should go to his brother alone and seek to get him to acknowledge his sin and make reconciliation. If the offender rejects the overtures of the offended, a committee is to arbitrate, seeking to establish the facts as nearly as possible. Should the offender not heed the committee, discipline then becomes the inescapable responsibility of the church.

Should the offender refuse to hear the church, the church can only recognize the painful fact that he is not one of them. The church has the responsibility of "binding" and "loosing" or declaring that he is not in its fellowship. This would not mean the church was pronouncing eternal damnation on a soul, nor would it mean that the person could not attend the services of the church though he would not be a member of the fellowship. The church would continue to pray and seek to win the person if there were any opportunity to do so.

The apostle Paul, though not explicit in procedure, reflects the mind of Christ in Galatians 6:1-2 when he says, "Brethren, if a man be overtaken in a fault (trespass), ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ." By the law of Christ Paul meant that approach which is set forth in Matthew 18:15-18.

In John 13:1-7 there is another basic lesson in church discipline. When Jesus said, "Ye ought to wash one another's feet" (v. 14), he certainly taught humility. But a careful study of this context clearly reveals that Jesus was commanding the ministry of spiritual feet washing, which consisted of one brother helping another brother with his sin problem. Humility is never tested more severely than when we express our love in spiritual feet washing. When one offers this ministry, his brother must accept it.

The church at Corinth evidently made practical application of the teaching of Jesus. In I Corinthians 5, Paul charges that the church was tolerating adultery or perversion in the church. He admonished the church to excommunicate the offender: "And cast out this man from the fellowship of the church and into Satan's hands, to punish him, in the hope that this will wake him up



and save his soul before it is too late, when our Lord Jesus Christ returns." (v. 5, Living Letters, p. 62)

The church evidently took Paul's counsel and the offender was restored to full forgiveness and fellowship in the church—2 Corinthians 2:4-8. Certainly Paul advised reconciliation if possible, excommunication being a final step if he refused to repent.

From these verses and incidents several truths regarding biblical discipline may be drawn:

1. Biblical discipline is always redemptive. It is to gain the brother, not to get rid of him.

2. Biblical discipline is always grounded in utter humility, never in a spirit of self-righteousness. Note again Paul's admonition to the ones administering discipline, "considering thyself, lest thou also be tempted."

3. Biblical discipline, assuming that it is successful and results in repentance on the part of the offender, results in absolute forgiveness and trust on the part of the church. There must be no continuing suspicions or spirit of retaliation.

4. Biblical discipline must be exercised by the entire church.

5. Biblical discipline must address itself to the vital areas touching the life of the church, namely, sound doctrine, sound character, sound fellowship.

IV. What are some problems we face in administering church discipline?

There are several problems which make it difficult to administer discipline, though these should not deter us from obeying our Lord Jesus Christ.

1. There is the problem of sin in the church, especially in the Leadership.

2. There is the problem of decreasing moral and spiritual convictions on part of many members. Many members who keep themselves morally clean and are faithful Christians would be reluctant to "draw the line" on moral and spiritual offenders.

3. There is the problem of social respectability. Can you imagine how shocked the average member of your church would be if the church held a heresy trial or withdrew fellowship in open assembly from one who has committed adultery?

4. There is the problem of financial involvements. When churches are heavily obligated financially, there is not much sentiment in losing anyone who might help with this burden. "How can we carry on if we lose our good givers?" is the howl which would arise if certain persons were dealt with.

5. There is the problem of family relationship. For example, the church removes Uncle Jimmy from the roll. He has not attended in 15 years and refuses to answer an inquiry from the church asking him to express his desire to remain or not to remain on the roll. Yet when his name is removed it is likely to hurt the feelings of his nieces who may be fine leaders in the church.

6. There is the problem of our success. How can we discipline when our foremost motive is numbers? I contend that we shall never come to grips with discipline until our first concern is to make disciples rather than to amass numbers. I am not a part of the crowd who always debunk numbers to cover their own unbelief and laziness. When we cease to be concerned about numbers, we cease to be concerned about people. But while counting our numbers, we need to make numbers count.

7. There is the problem of the grounds for discipline. It is fairly easy to know where to begin. But where do we stop?

In conclusion, I would emphasize three things:

1. Discipline is a must if the church is to maintain its integrity.

2. Discipline is enjoined in Holy Scripture.

3. But before we seriously consider discipline, we must concern ourselves with the meaning of church membership. The problem of undisciplined church membership cannot be dealt with by the "back door" of exclusion from membership. It must begin at the "front door" of acceptance.

## 5,000 to pray

SPRINGFIELD, Mo.—Some 50,000 people in many countries will join in an annual world prayer meeting, Sunday, Nov. 23.

Sponsored by "Revivaltime," international broadcast of the Assemblies of God, the prayer meeting is said to be one of the largest of its kind.

Prayer requests are solicited by Revivaltime Evangelist C. M. Ward over the air. Last year nearly 30,000 requests were processed by the staff of Revivaltime—a program heard over more than 600 stations.

Most requests were of a personal nature and all letters are carefully read. The essential information is then transferred to lists which are sent to churches and prayer groups who register their intention to participate in the annual prayer meeting. (EP)

## Religious education, music groups to meet

The annual meeting of the Arkansas Baptist Religious Education-Music Association will be held in Fort Smith Nov. 17-18 at Grand Avenue Church.

The first session will begin at 2 p.m. Monday afternoon. The featured speaker for this session will be Dr. Charles Ashcraft, Executive Secretary of the state convention.

A highlight of this year's program will be a banquet at 5:45 on Monday evening. Tickets may be purchased Monday afternoon for \$1 per person.

All church staff members who work in the area of music or religious education are invited to the meeting. C. J. Holiman Jr., minister of education and music, First Church, Crossett, is president of the organization.

## Deaths Clarence Jordan

AMERICUS, Ga.—Clarence L. Jordan, controversial Southern Baptist theologian and founder of an interracial cooperative farm, died of an apparent heart attack in his study here while autographing a copy of his latest book for one of the workers at the farm.

Jordan, 57, was buried in a pine box in a pasture at the Koinonia Farms, the Christian community near Americus, which he founded in 1942.

A graduate of the University of Georgia and Southern Seminary, Louisville, where he earned the doctor of theology degree, Jordan had written the Cotton Patch Version of the New Testament, and apparently was autographing the Cotton Patch Version of Luke and Acts when he died.

Using Southern phrases and colloquialisms, Jordan attempted to strip away "the fancy language, the artificial piety, and the barriers of time and distance," in his writing.

Though he was a Greek scholar, Jordan devoted his life to hard farm labor and building an interracial Christian community "to witness to the Christian teachings on peace, sharing, and brotherhood." On the farm, white and black Christians live as equals.

As racial tensions increased in South Georgia during the 1950's, the farm and those who worked there became the victims of bombings, shootings, beatings, and economic boycotts. The farm finally had to close its cattle, hog, and chicken business.

When he died, Jordan and a farm associate, Millard Fuller, were working to integrate the First United Methodist Church of Americus. He had scheduled a meeting Dec. 1 with Americus ministers to discuss the issue.



## Latest Graham film shows in state Nov. 20-26

"Two A Penny," the latest Billy Graham film, will be shown at theatres in ten Arkansas cities, Nov. 20-26, Ralph Dodd, former Arkansas Baptist pastor now with Billy Graham Films, has announced.

Showing the film will be theatres in Little Rock, Hot Springs, Pine Bluff, Stuttgart, Jonesboro, Arkadelphia, Mena, Ft. Smith, Fayetteville, and Springdale.

Filmed in London by World Wide Pictures of Burbank, Calif., "Two A Penny" is the love story of two young members of the "mod" generation. It stars Cliff Richard, England's top "pop" personality, as a would-be drug peddler.

The dramatic events progress through the famous Piccadilly Circus, along King's Road, Chelsea, and the quiet banks of the Thames, among the parading "mods," into the psychedelic beat and blaze of a typical English pub, and on into Earl's Court and the 1966 Greater London Crusade conducted by Billy Graham.

Of special interest are scenes shot inside London's National Art Gallery.

Also starring in "Two A Penny" are England's "Hello Dolly" star, Dora Bryan, and the well-known comedienne and dramatic actress Arvil Angers. Introduced to screen audiences for the first time is pert Ann Holloway, niece of Stanley Holloway of "My Fair Lady" fame.

## 20 pct at Cornell favor violence

ITHACA, N. Y.—A trustee-sponsored survey here reveals that one of every five Cornell University students questioned is ready to approve "violent or disruptive protest under exceptional circumstances."

The opinion takers stated their findings were "indeed serious."

Douglas Williams Associates told the New York Times that two percent of the Cornell students approved "violent or disruptive protest as general principle."

The trustees arranged for the poll to try to determine the causes of campus disorders last April. At that time Negro students occupied a building and then emerged the next day, many brandishing guns. More scuffles followed and eventually President James A. Perkins gave up his post.

The conclusion of the trustees was that part of the trouble arose because of a failure to enforce discipline during the past two or three years. (EP)



ENGLAND'S SINGING idol Cliff Richard and enchanting Ann Holloway portray two members of London's so-called "searching" generation in World Wide Pictures' "Two A Penny". Young Ann Holloway makes her debut as Richard's girlfriend and Billy Graham appears briefly as himself in the story.

## Beacon lights of Baptist history

# Women's work in Arkansas

BY BERNES K. SELPH TH.D.

PASTOR, FIRST CHURCH, BENTON

Thank God for the women in Baptist churches who have placed emphasis upon and supported missions. Concord Association in western Arkansas can share in this tribute.

Its second annual (1872) records that each pastor was requested to ask each member of the church to give 5 cents monthly the coming year. At that, the 1,800 members would not give a great amount. Gifts that year for associational work totaled \$65.80. The territory covered by the association was itself a mission field.

Fifteen years later, offerings were being taken for home and foreign fields. Twenty-six men and women pledged 10 cents monthly to foreign missions during the year. Pastors, again, were urged to preach that winter on foreign missions and perfect the system of the monthly pledges. On Tuesday afternoon of the 1888 session, business was suspended to sell some "missionary" quilts. They were sold for \$10 and the money given to J. N. Pennington for missionary work.

The ladies dealt a telling blow to the men in 1898 about finances. Reporting their work they said, "It has, in the last 10 years, assumed such magnitude and strength that the brethren of some of our churches seem to think it is unnecessary for them to look after the church work in any way, seem to console themselves with the thought that the sisters will see to all things concerning the church.

"For the giving of suppers, etc., to raise money for church and benevolent purposes, we have been much criticized, and often are humiliated in having to ask for means. We much prefer to earn the money by having something to do that we can do. We would suggest to our brother pastors that they put a limit on our way of working for the church and save us the humiliation of being called gamblers."\*

In 1907 the Association employed a missionary and bought a tent. The associational WMU was organized and its constitution carried in the minutes. The women's work was firmly established and has been supportative of the entire program since.

\*Minutes of Concord Association, 1898, p. 12



# The seed tree

"And so can we," said David, "because we helped to start it growing!"  
(Sunday School Board Syndicate, all rights reserved)

## On who's who board

Dean James C. McKinney of the School of Church Music at Southwestern Seminary, Ft. Worth, Tex., has been named to the board of trustees of Marquis Biographical Library Society to serve as an advisory member of the society. The society publishes *Who's Who in America* and other publications.

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Rattle, rattle! Shake, shake! Donnie and David were shaking a long, fat pinecone.

"What do you think is inside?" asked Donnie.

"I don't know; let's ask Daddy!" said David.

They ran back along the path through the woods to their father. He was cutting down an old, dead tree for fireplace wood.

"Daddy, we found a pinecone that rattles!" called Donnie.

"What could be inside a pinecone, Daddy?" asked David.

Daddy picked up the pinecone.

"Well, where did it come from?" he asked.

"From a big pine tree along the path," said David. "It was on the ground."

"And where do you think the pine tree came from?" asked Daddy.

"Oh, Daddy, you're funny!" said Donnie. "The pine tree grew there."

"Well, how do you think it started? It wasn't always a big tree, you know." Daddy smiled.

The boys thought for a minute.

"From a seed?" asked David.

"That's right," said Daddy. "As flowers grew from the seeds we planted last spring, a tree can grow from a seed. But it takes much longer."

"I know about flower seeds, but I've never ever heard of a tree seed," laughed David.

"Pull apart some of the scales on the pinecone," suggested Daddy.

Donnie did. He was surprised to find long, thin seeds hidden there. That was what made the rattling sound. The pinecone was full of seeds!

"Do you think one of these seeds could grow into a tree?" asked David.

"It might," said Daddy. "Why don't you plant it and see?"

So David poked a hole into the black dirt. Donnie dropped the seed in and covered it up.

"Our seed can be part of God's growing plan," said Donnie.

## Thinking

I watched an owl down at the zoo.  
Folk say he's very wise,  
Because he always sits and thinks  
And blinks his big round eyes.  
I wonder if he thinks at all;  
He never tries to sing;  
And what's the good of thinking if  
You never do a thing.  
I try to think to do what's right,  
To learn the things I should;  
I try to think to tell the truth,  
To be polite and good.  
For thinking makes we want to do  
Some glad or friendly thing:  
To work or play, to help or share,  
To laugh and love and sing.  
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Extension 63

## BILLY GRAHAM says:

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At the moment, the choice is still ours . . . For this generation is openly seeking answers to life. Student unrest all over the world is basically an expression of modern youth's religious frustration, their search for a meaningful existence. "TWO A PENNY" is a very personal exploration of this problem. The questions that it raises are relevant to the thoughts of young people today. "TWO A PENNY" can be your bridge across the generation gap.

BILLY GRAHAM



## Christmas music features handbells

Available now through the Baptist Book Store, 408 Spring Street, Little Rock, is a Christmas music record featuring the Handbell Choir of the Seminary for Christian Educators, Recife, Brazil, of which Arkansan Miss Martha Hairston is director.

Miss Hairston, now on furlough at

Rt. 2, Warren, writes:

"I believe that many of our churches and their missionary organizations will be interested in acquiring the record for use during the special mission emphasis in December."

States the jacket promotion material of the record:

"The Seminary for Christian Educators, a Baptist educational institution located in Recife, presents 'Christmas

Joy,' desiring the peace of Christ in the hearts of those who will hear this most traditional Christmas music.

"The Handbell Choir makes for a happy choral interpretation. It is believed that this choir was the first of its kind in Brazil. It is composed of 37 bells (three octaves) and was first presented to the public March 3, 1967, in commemoration of the Golden Jubilee of the Institution."



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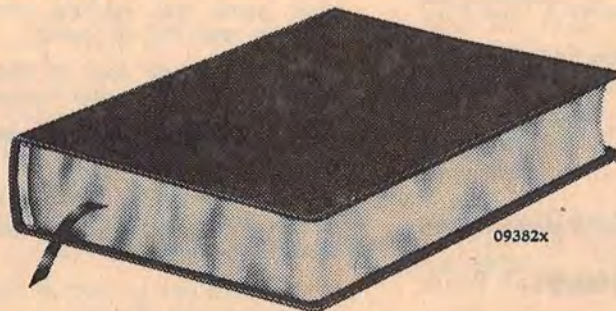
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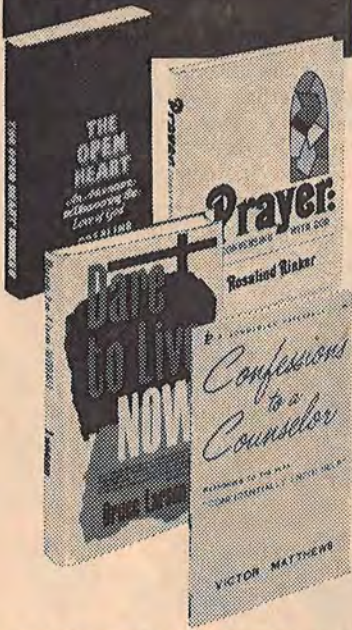
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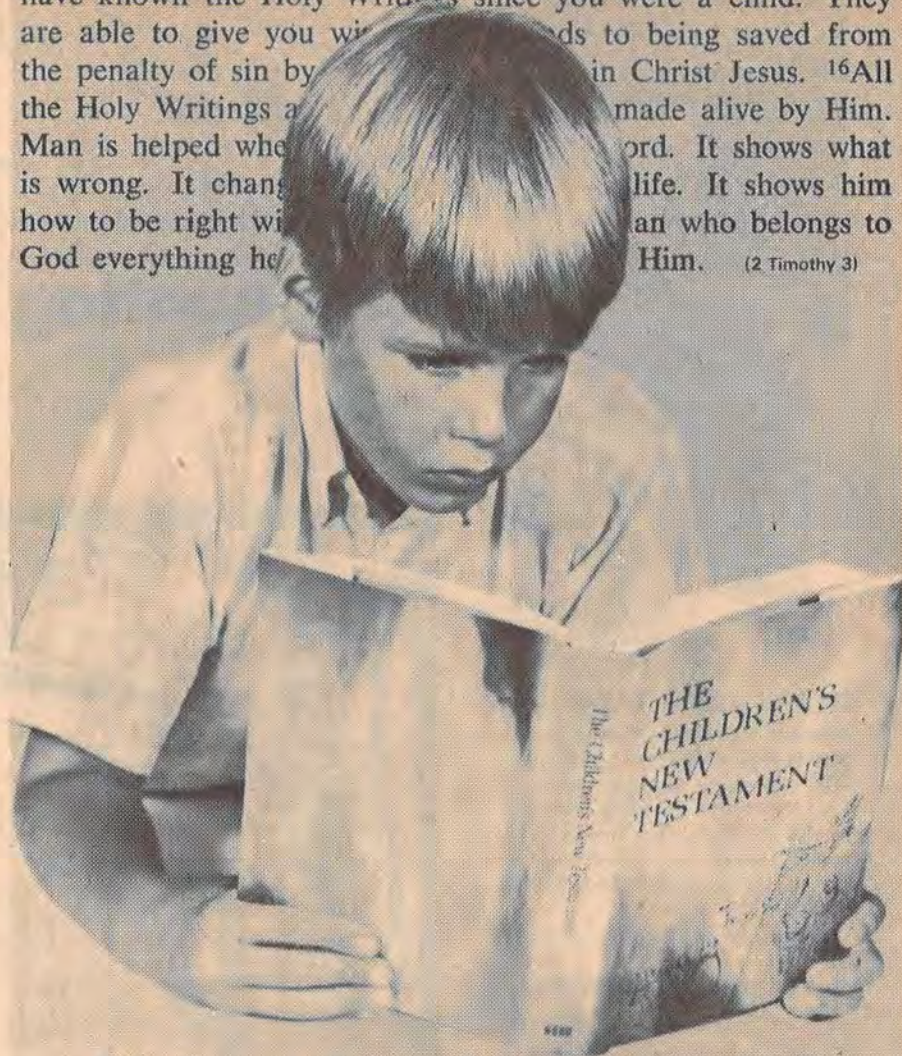
## Editor's book to be in speaker's series

A book manuscript by Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine has been accepted for publication by Baker Book House, Grand Rapids, Mich. A paperback titled *Stories for Speakers and Writers*, the book will be featured as a part of Baker's "Speaker's and Toastmaster's Library." It is scheduled for publication next September.

Like an earlier book by McDonald published by Baker, *75 Stories and Illustrations from Everyday Life*, this one will be made up of selections from the author's weekly feature, "Personally Speaking," carried in the Arkansas Baptist Newsmagazine.

Other books by Editor McDonald include: *Across the Editor's Desk*, *The Story of the State Baptist Papers*, published by Broadman Press, in 1966; *The Church Proclaiming and Witnessing*, with McDonald as editor, published by Baker in 1966; and *A Look Down the Lonesome Road*, by Ralph Creger, with Erwin McDonald, published by Doubleday, 1964.

<sup>14</sup>But as for you, hold on to what you have learned and know to be true. Remember where you learned them. <sup>15</sup>You have known the Holy Writings since you were a child. They are able to give you wisdom and strength to being saved from the penalty of sin by the blood of Christ Jesus. <sup>16</sup>All the Holy Writings are made alive by Him. Man is helped when he reads the word. It shows what is wrong. It changes his life. It shows him how to be right with God everything he does. (2 Timothy 3)



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## Lord of the universe

Life and Work

Nov. 16, 1969

Isaiah 45:1-25

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

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Please keep in mind that this quarter's emphasis involves "Great Truths from the Old Testament." Such great truths as the doctrines of God, man, and sin have been discussed. Such topics as the flood, the law, and God's holiness have been treated. Today's lesson deals with the sovereignty of God and centers on the Isaiah 45 passage.

There are several views concerning the authorship of Isaiah:

1. Unity view. The great prophet of the 8th Century wrote all of Isaiah.
2. Deutero-Isaiah. Two men wrote the book (1-39 and 40-66 being the divisions).
3. Trito-Isaiah. Three men wrote the book. (1-39; 40-55; 56-66 being the divisions).
4. Multiple theory. Many men wrote the book.

Most Southern Baptist scholars hold to either the first or second view. However, these scholars are in agreement that the Babylonian exile forms the background of Isaiah 40-66. The major emphasis should be the Scripture's meaning and message or interpretation rather than authorship. (You probably have access to the fine book, *The Gospel in Isaiah*, by Gilbert L. Guffin. Please take time to read it.)

### God's supremacy (Isa. 45:5-8)

The supremacy of Jehovah is emphasized in verse 5. One of the causes of the exile was idol worship. The writer states Jehovah's superiority over idols. How interesting it is to note that a "benefit" of the exile was the fact that Israel was cured of the sin of idolatry.

Please note the reference in the passage of Cyrus, King of Persia (a heathen king), who was chosen by God to be a deliverer. Cyrus was the one "who hath not known me." Here is a

strange story of a heathen who was used to carry out God's purposes!

Is it possible for God today to permit our country to be destroyed? Are we guilty of idolatry? How? Could a "heathen" nation destroy a so-called "Christian" nation like ours? Could our own moral decay cause the fall of this country?

Thus the mission of Cyrus would ultimately bring the redemption of Israel from exile. The heathen would hear the message of Jehovah, the true and living God.

The greatness of God is pinpointed in verse 7. God created everything. In a previous lesson we discussed the origin of evil. God willed that man would be a free moral agent, thus man has a choice of good or evil. Yet God is completely sovereign over the conditions and circumstances of life.

In verse 8 even the forces of nature will play a part in the accomplishing of salvation. God's greatest creation is the "new creature in Christ Jesus," a person who has been born again.

### Striving with God (verses 9-10)

Man should cooperate fully with God, not try to work against God's purposes. There is a sense in which no one can successfully fight against God. How preposterous for the clay to dispute with the potter. (Please read Jeremiah 18.) God wants to accomplish our good. Therefore, we should submit our wills to the will of God. He knows what is best for each of us. Man should not rebel against the Person who made him. Yet most people today go their own way and ignore God. So many today live as if God does not matter. Self is enthroned and our idolatry becomes the worship of self.

### The reality of God (verses 11-13)

God replies to the rebellious, pre-

sumptuous critics in these verses. God expresses his absolute right of supremacy over his people. Israel is invited to ask God (see verse 11) about the future. Only God knows the future. The fault-finders would do well to leave to God the rule of his people. Verse 12 pictures God the Creator. How could he be sovereign unless he is creator?

Verse 13 is a clear reference to Cyrus. Israel's redemption was drawing nigh because the One who created all things had raised up a deliverer. Through Cyrus Jerusalem would be rebuilt. What a remarkable story!

### God's provision of salvation (verses 22-23)

The sovereign God is also the Saviour of the world. The only place to go for salvation is the God who changes not. He is the same yesterday, today, and forever. He is the God who expresses both wrath and love. He is both immanent and transcendent. He is at work in our world, yet is not limited to the world as we know it.

The greatest fact about God is his willingness, eagerness and ability to save. Verses 22 and 23 could be used as texts for revival messages. The last part of verse 23 reminds us of Philippians 2:10-11. Oh, the wonder of God's great plan and provision for man's salvation! What a great gospel we have!

### Conclusion:

The passage which served as the basis for today's study was the most profound for this quarter. Please study the entire chapter and glean from it the great truths contained therein. Do we need to rethink today the sovereignty of God? Is man dependent upon God? Do we express this in our daily actions?

Next week's lesson will deal again with the exile and restoration. We look forward to this particular study.



# The promise of return

By VESTER E. WOLBER  
Religion Department  
Ouachita University

International

Nov. 16, 1969

Psalms 126; 137:1-6;

Isaiah 40; 49; 51:1-16

Jeremiah 31

These are some of the most heart-warming and mind-tingling chapters of the entire Bible.

The last 27 chapters of Isaiah are known as the "Book of Comfort." They deal with a situation nearly two centuries later than the time of Isaiah, about 540 B. C., just prior to the fall of Babylon to Persia. In 539 B. C., Cyrus of Persia conquered Babylon and instituted his policy of permitting captives to return to their native land. In 538 a remnant of Jews returned to Jerusalem and began to rebuild the temple.

There are good reasons for believing that this section was written by someone other than Isaiah at a time just prior to the restoration of the remnant from Babylon. There are also bad reasons often cited for arriving at the same conclusion.

On the other hand, more conservative scholars continue to find good reasons for believing that Isaiah wrote the entire book. They are reluctant to believe that the second half of the book could have become attached to the work of Isaiah unless he actually wrote it.

Perhaps we shall never know whether Isaiah wrote it, or some other inspired writer just prior to the restoration foresaw the issues and events and his work was somehow attached to the prior work of Isaiah. The important thing is that we see in this inspired record the word of God and hearken to its message. But before we concentrate on Isaiah, let's look at some of the other great passages.

## The new covenant (Jer. 31)

Jeremiah lived and wrote in Jerusalem close to the captivity of Judah. He said that God loved his people "with an everlasting love," and that after the captivity which he saw as inevitable Israel would again plant vineyards in the land and enjoy their fruits: "He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock."

Again he said, "They shall come back from the land of the enemy. There is hope for the future." He wrote that God would make a new covenant with his people, put his law within them, and write it on their hearts. All were to know him from the least to the great-

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est (31:31-34).

From Jeremiah we learn that when God in grace forgives and restores he does so with an overplus. He was more intimately involved with the restored remnant than he ever had been with national Israel. His new covenant was not fully implemented until the establishment of the new kingdom in Christ.

## A psalm of tears and joy (Ps. 126)

In six short verses this poem leads the reader to share in his experience as he leads us from his joy to sorrow and back to joy again. When he returned to Jerusalem, it was like a dream too good to be true, so great was his joy; but when he surveyed the ruins of the ancient city, he realized that the ancient culture of Jerusalem had dried up like desert streams in the summer season. Being moved to tears for the Israel that was, he rebounded with shouts of joy for the Israel that was to be. Out of his tears and joy he wrote for all who are torn between grief and happiness:

"May those who sow in tears  
reap with shouts of joy!  
He that goeth forth weeping,  
bearing the seed for sowing,  
Shall come home with shouts of joy,  
bringing his sheaves with him."

## The book of comfort (Isa. 40: 1-11)

1. The chapter opens with a prologue in which God calls for a message of comfort to his people. The three-point basis of comfort is that God's people have been rescued, punished, and pardoned: (2) her period of servitude is over, (2) her iniquity is pardoned, and (3) her two-fold punishment has been meted out.

2. A voice calls for preparation to be made for "the way of the Lord" (3-5). The passage has three applications: (1) it calls for preparation to be made for the return of the remnant from captivity; (2) it calls for preparation of the road over which God returns to visit and bless his people; (3) it calls for preparation of the heart for

the coming of Christ with his good news of salvation. The last two interpretations are both spiritual. John the Baptist gave the third when he called for men to repent in preparation for the reception of Christ and his gospel (Lk. 3: 1-9).

John's interpretation and application of the passage shows that we must not make a literal interpretation of such passages but look for the spiritual truth in the figurative language.

3. When challenged to prophesy again, Isaiah could not find any basis for encouragement in frail and short-lived man but saw the ground of hope in the certainty of God's word (6-8). God's people have broken the covenant but God will keep his word despite human failure.

4. Isaiah calls on his people to herald the glad tidings with boldness from the hill of Zion that the Lord is coming with power and might (9-11). Although God rules with his mighty arm and carries his authority and reward in his own person, he will feed, lead, and comfort his people in tenderness and compassion. Like a shepherd he will feed his flock and carry the young in his arms, and like a shepherd he will "gently lead those that are with young."

## Conclusion

1. The inspired prophet, whether Isaiah or some Second Isaiah, took his stand in history just prior to the return from captivity and proclaimed the good news of God's intervention on behalf of his faithful remnant. He assured his people that the Almighty, clothed in tenderness, would bring them back to the homeland.

2. Isaiah saw more than a primitive desert road that needed to be repaired in preparation for the returnees from Babylon; he saw rough minds and rugged hearts that needed to be smoothed and made ready for the visitation from on high.

3. John the Baptist saw in these verses an apt description of the work which God sent him to do in making ready the hearts of men for the reception of Christ.

It is not enough to prepare the road over which Christ comes into one's life: one must also keep his heart as a comfortable home in which Christ dwells.



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Marshall.

### Sad change

The janitor reported ten minutes late  
for work and the building manager  
asked: "What did they do in the Army  
when you were late in the morning?"

"Everytime I came in late," the jan-  
itor said, "they all stood up, saluted  
and said 'Good morning, Major.'"

## Attendance Report

Church	November 2, 1969		Ch. Adns
	Sunday School	Training Union	
Alicia	59	51	
Berryville			
First	145	70	
Freeman Heights	128	29	
Rock Springs	92	58	
Booneville, First	250	215	
Camden			
Cullendale, First	428	109	
First	490	118	2
Cherokee Village	70	29	
Crossett			
First	549	287	
North Crossett, First	108	58	2
El Dorado			
Caledonia	84	17	
Ebenezer	184	68	
Fayetteville, First	574	175	11
Forrest City, First	583	187	
Ft. Smith, First	1,187	392	1
Gentry, First	149	71	
Green Forest, First	187	72	
Greenwood, First	286	126	
Hampton, First	141	85	
Harrison, Eagle Heights	245	87	2
Hot Springs			
Emmanuel	64	29	
Grand Avenue	186		
Lakeside	164	81	5
Piney	180	98	
Hope, First	495	146	
Jacksonville			
Bayou Meto	179	96	8
First	503	185	12
Marshall Road	283	186	
Jonesboro			
Central	450	168	9
Nettleton	287	112	2
Lake Hamilton	182	85	
Little Rock			
Archview	135	67	
Crystal Hill	150	59	
Geyer Springs	628	238	1
Life Line	619	218	
Magnolia, Central	607	219	
Marked Tree			
First	148	46	
Neisawander	118	73	
Monroe	69	84	
Monticello			
Northside	104	76	
Second	266	113	
Nashville, Ridgeway	100	38	
Norfolk	77	55	
North Little Rock			
Galvary	428	154	1
Central	272	97	3
Forty-Seventh St.	207	91	
Gravel Ridge	153	100	
Highway	186	71	
Levy	506	223	3
Sixteenth St.	55	38	1
Paragould, East Side	288	191	3
Paris, First	350	86	
Pine Bluff			
Centennial	252	96	
East Side	184	92	
First	757	181	
Green Meadows	54	14	
Second	195	74	1
Springdale			
Berry Street	106	38	5
Caudle Avenue	95	18	
Elmdale	394	105	
First	476	118	2
Oak Grove	60	37	
Trumann, Anderson Tully	65	56	
Van Buren			
First	875	184	15
Jesse Turner Mission	20		
Chapel	43		
Vandervoort	47	18	
Warren			
First	410	118	2
Southside Mission	53	50	
Westside	78	33	
Williford, Springlake	59	38	2

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*CHILEAN BAPTISTS* unload food for a family of nine whose farm animals and fruit orchard were almost totally destroyed after months of the worst drought in Chilean history. A 600-mile stretch north of Santiago was affected.

## Scottish Baptists stay in local church council

The Baptist Union of Scotland has voted to remain a member of the Scottish Council of Churches as long as "our influence or our distinctive doctrinal emphases" are not "clearly rejected."

Even if the Roman Catholic Church, presently only on observer status, were to become a member of the council, the Baptist union would stay in. This was decided in two separate, secret ballots during the Baptist union's centennial assembly in Edinburgh.

After the two votes, the pastor of the 147-member Baptist church at Inverness announced "with grief" that the Inverness church would secede from the Baptist union. The church, he said, had already decided to withdraw if the union remained in the Scottish Council of Churches.

The first vote carried by 320 to 153. It was to accept the statement of the Baptist union council on the issue of ecumenical membership.

The 144-member New Cumnock Baptist Church had presented the assembly with a countering viewpoint. It said: "We view with great apprehension the invitation extended to the Roman Catholic Church to send observers to the Scottish Council of Churches. We believe that this procedure is a betrayal of our Protestant heritage, that it is dangerous and will lead to division and discord in and among our own Baptist Churches. We ask the delegates meeting in this Assembly to authorize the Union to withdraw its membership from the Scottish Council of Churches."

The second ballot was taken on the question of retaining membership in the Scottish Council of Churches should the Roman Catholic Church be admitted to actual membership. This time the vote was closer. The assembly delegates determined to remain in the council, should this situation arise, by a margin of 211 to 197 votes.

## Miami Association admits Negroes

MIAMI, Fla.—Miami Baptist Association, 72 years after its organization, has admitted an all-Negro church. The association voted unanimously to seat messengers from Glendale Church, Richmond Heights.

"This will help the relationship of blacks and whites as a whole," said Joseph Coates, pastor of the church. "It will point out that we can work together as brothers."

The 200-member church began using Southern Baptist literature and training materials two years ago. The pastor said the church hopes to build new quarters at a new site in about four months.

Although it was the first all-black church to join the association, about 20 predominately white churches within the fellowship have Negro members, and one church (Seventy-ninth Street Church) has a 40 percent Negro membership, said J. Ray Dobbins, superintendent of missions for the association.

Just 11 years ago, the Central Church and two churches of other denominations in Miami received bomb threats after Negroes worshipped there. (BP)

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