

6-13-1968

June 13, 1968

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_65-69](https://scholarlycommons.obu.edu/arbn_65-69)

Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#),  
and the [Organizational Communication Commons](#)

---

#### Recommended Citation

Arkansas Baptist State Convention, "June 13, 1968" (1968). *Arkansas Baptist Newsmagazine, 1965-1969*. 75.  
[https://scholarlycommons.obu.edu/arbn\\_65-69/75](https://scholarlycommons.obu.edu/arbn_65-69/75)

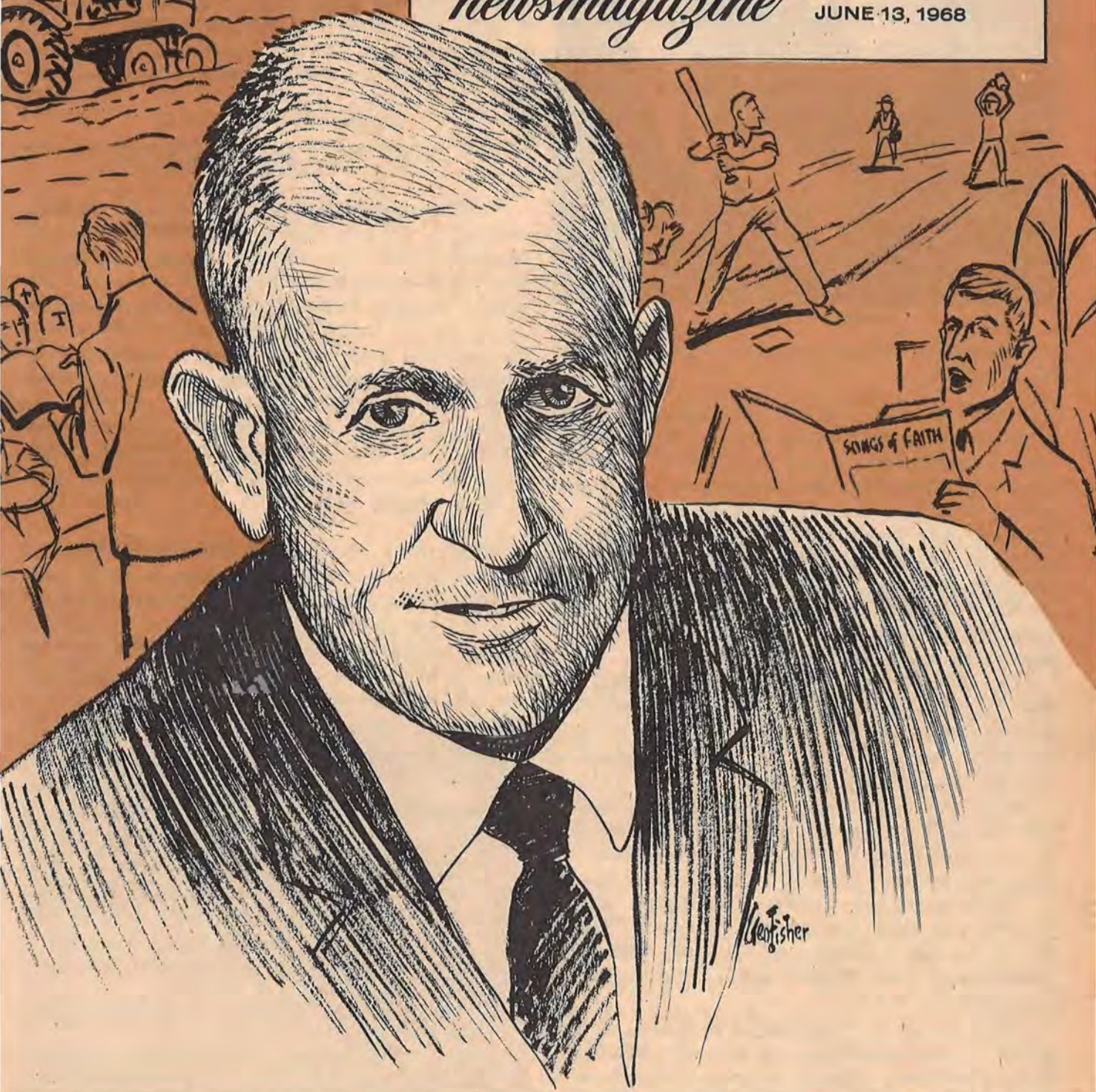
This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1965-1969 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).



# Arkansas Baptist

*newsmagazine*

JUNE 13, 1968



***Father of the Year, Page 5***



# W. A. Criswell named SBC president



CRISWELL AND COOPER

"... and the first Sunday you are free, I want you to preach for me..."

Called to make a choice between one of their most widely known pastors and one of their most widely known laymen, for the office of president of the Southern Baptist Convention, messengers to the Southern Baptist Convention meeting in Houston last week elected the pastor and then promptly named the layman first vice president. The new president is Dr. W. A. Criswell, pastor of First Church, Dallas, and the new first vice president is Owen Cooper, industrialist and business executive of Yazoo City, Miss.

Dr. Criswell was born in Eldorado, Okla., on Dec. 19, 1909. He has the B. A. degree from Baylor University, the Th. M. and Ph. D. degrees from Southern Seminary, and the honorary doctor of divinity degree from Baylor.

In a press conference following his election, Criswell said that he felt called from his boyhood to be a pastor and that he had been a pastor "or preparing for the pastorate" ever since he was 17.

When he became pastor of the Dallas church, in 1944, succeeding the late Dr. George W. Truett, the church had a membership of 8,000. Today the membership totals 15,000, making the church the largest in the SBC.

Dr. Criswell is the author of 18 books and long active in denominational affairs. His denominational experience includes serving as a trustee of Baylor University, a member of the Relief and Annuity Board of SBC, a member of the state executive board of Baptist General Convention of Texas; director of *Baptist Standard*, Texas Baptist weekly, and a trustee of Baylor University Hospital, Dallas.

Questioned about his attitude toward the statement adopted by the Convention on "The Crisis in Our Nation," Dr. Criswell said he was thrilled and felt that the Convention has taken the right action. He said that every Christian should find the statement fully acceptable.

He said that the Dallas First Church is open to all persons, regardless of race, that it now has in its membership Chinese, Japanese, and Negroes, and that it has never had a policy of closing its doors to anyone wishing to attend its services.

(Continued on Page 4)

## IN THIS ISSUE:

ONE would think that fathering 12 children, tending a 450-acre farm, and attending church regularly would be more than enough to keep a man too busy for anything else. But our 1968 Arkansas Baptist Father of the Year, Harry R. Owens Jr., of Lake City, is a man of many parts. He has been able to expand on a variety of interests—social, civic, spiritual, parental, agricultural—and turn them into a very complete and satisfying whole. We salute this fine Christian father of the year, and extend our kindest wishes to all fathers everywhere, on their day. Our cover story is on page 5.

THE 1968 Southern Baptist Convention is only an echo now, but its messages are still making vibrations. Start on page 12 and read through page 18 for news of the Convention, its actions and the annual convention sermon in full. And on pages 2 and 4 you will find a photo-feature on new SBC president, Dr. W. A. Criswell.

## Arkansas Baptist

newsmagazine

Volume 67, No. 24

June 13, 1968

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. FRED E. ASHCRAFT

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

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

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

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



## The new image

As a result of actions taken last week by the Southern Baptist Convention in its annual meeting in Houston, it appears that Southern Baptists are to continue to have their old name but a new image.

Although the question of changing the name of the Convention was not an issue, a straw vote at a regular session of the Convention indicated that the messengers preferred keeping the present name, 2 to 1. So there is little prospect for a change of name any time soon.

In a far more significant action, the Convention adopted by 72 percent majority vote a statement on race relations that in effect calls for elimination of all racial discrimination. (For more details, see story elsewhere in this issue and a statement in our issue of May 30.)

Although the Convention has no authority over local churches, the passage of the human relations proposal—which started as a statement signed by more than 70 Southern Baptist leaders and came to the Convention, with some revision, as a recommendation from the Convention's Executive Committee—will doubtless have tremendous influence on Baptist affairs. It is significant that the action is not in the form of a resolution but now stands as a statement of Convention policy. The fact that the Convention has called on one of its agencies—the Home Mission Board—to implement the new policy is real evidence that the Convention is taking a decisive, new turn.

The interesting thing is not that the proposal met with both loud and long opposition, in the Executive Committee and in the Convention, but that the Executive Committee approved it with only two or three dissenting votes and the Convention by overwhelming majority. Those speaking against the measure found themselves unable to talk it to death, amend it to death, delete it to death, or delay it to death. The final vote of the Convention is all the more significant because it took place at a meeting in the deep South with most of the messengers coming from deep South churches. If there are still racists calling themselves Southern Baptists—and no doubt their name is still legion—they will nevertheless have one less leg on which to stand.

Southern Baptists with liberal, New Testament-oriented views on human relations will now find that they have a new source of moral support. One hopeful result will be fewer and fewer churches with doors closed to Negroes or anyone else, and more and more churches ministering to the needs of all the people in their communities.

Hopefully, it will reverse a tendency of churches to move away from needy communities and to relocate in beautiful, high-and-dry, all-white, middle-or-upper-class suburban neighborhoods.

If this action has been a long time coming—and certainly it has been—it nevertheless comes at a good time, as Baptists of all colors and many nationalities prepare for a joint evangelistic crusade next year throughout the Western Hemisphere.

The election to the Convention presidency of Dr. W. A. Criswell, one who has had the reputation of being a segregationist, was viewed by some as paradoxical. But whatever Dr. Criswell has been in the past, he is now avowedly not a segregationist. In statements made at a press conference soon after his election, Criswell pointed out that First Church, Dallas, where he serves as pastor, is not only open to all people but currently has in its membership Negroes, Japanese, and Chinese. At the same time he expressed as his greatest aspiration as president of the Southern Baptist Convention, the leading of Southern Baptists in a world crusade for Christ. He praised the Convention's adoption of its new race relations policy and declared that the principles set forth in the statement should have the hearty endorsement of all Christians.

Tragic world conditions, highlighted by the assassination of Senator Robert Kennedy while the Convention was in session, point up the urgency of the Christian mission. What we call ourselves is not of real importance compared with what we are in deed and in truth. We may continue to call ourselves Southern Baptists, but now more than ever we must be world Christians.

## The last straw

In the assassination of Senator Robert Kennedy we have lost another great American. Our sorrow is all the more poignant because of the youth, stature, patriotism, and dedication to public service of the one whose life has now been snuffed out. The murder of Senator Kennedy, the second member of this distinguished family to be felled by an assassin's bullets, comes just two months after the assassination of Negro leader Dr. Martin Luther King and points up for us anew that anarchy is no respecter of persons.

Something must be done to restore to our nation a climate of justice and dignity and the right of everyone to "life, liberty, and the pursuit of

(Continued on Page 4)



(Continued)

Dr. Criswell said in his press conference that he had never declared that Roman Catholics should not be allowed to hold public office. "That would be a violation of the constitution," he said.

Asked if he felt that his image of being a theological conservative influenced his election, Criswell said that he thought, rather, that his being a "Bible preacher" was "why I was elected."

He said as recently as six days before the meeting of the Convention he had thought he would not permit his name to go before the Convention. Friends influenced him to allow himself to be voted on and to take the results of the election as

an indication of God's will, he said.

Newly elected Vice President Cooper appeared briefly at the press conference, to congratulate Criswell, and Criswell extended to him a standing invitation to "come and preach in my pulpit" the first Sunday he is available.

Other officers elected included:

Lee Porter, pastor, First Church, Bellaire, Tex., and arrangements chairman for the Convention, second vice president;

Clifton J. Allen, recording secretary, W. Fred Kendall, registration secretary, and Porter W. Routh, treasurer, all of whom were reelected.



"What was the question?"



"Our church is open . . ."



"... for world evangelism"

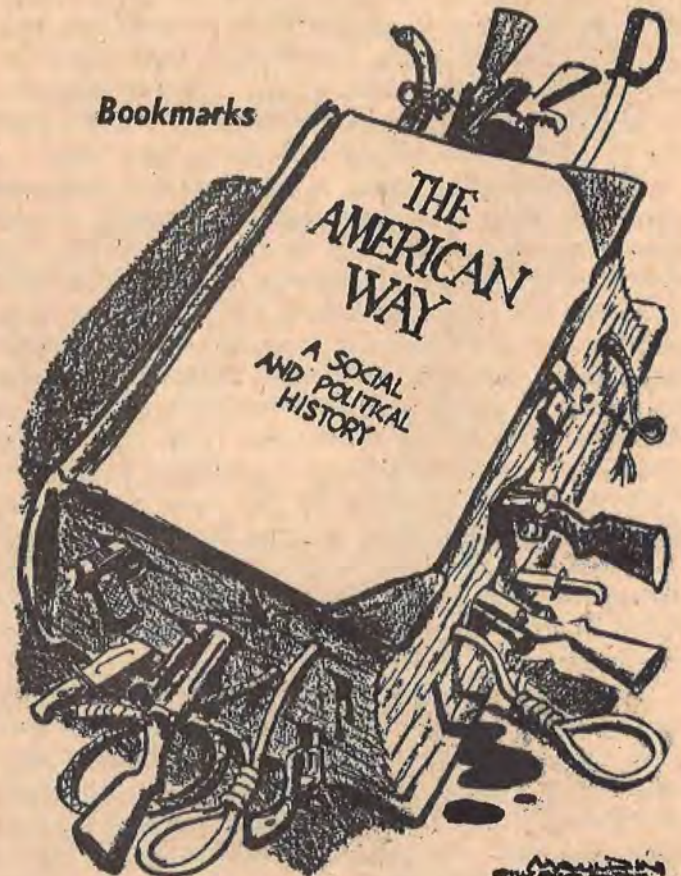
(Editorials continued)

happiness." While we must guard against going all the way to dictatorship and the status of a police state, we must assert far more restraint in law enforcement than has been our pattern in recent years. Persons or organizations openly preaching hate and calling for rioting and blood-letting must be dealt with promptly, fairly, but firmly. Character assassination must be recognized as no less a part of our national problem than the murder for which it often sets the stage.

It is one thing for protesters to march in public demonstration, but it is quite another thing for them and those attracted by them to burn and loot property and threaten the lives of people. It is one thing for angry students to have public forums for the airing of their grievances, real or imagined, but it is another thing for them to be allowed to take over the grounds and buildings of institutions.

Let us continue to exercise Christian forbearance and exert a genuine Christian influence, but let us not abdicate as citizens. We must lay our lives on the line for a return to justice and law and order.

Bookmarks





## Father of the year

# Lake City farmer, father of 12, named Arkansas Baptist Father

Harry R. Owens Jr., chairman of deacons at Bethabara Church, Rt. 2, Lake City, is the unanimous choice of the Arkansas Baptist Newsmagazine's secret committee for selection of the 1968 Arkansas Baptist Father. Mr. Owens, the father of an even dozen-children, will be "crowned" by Dr. Erwin L. McDonald, editor of the state Baptist weekly, in ceremonies at the morning worship service of Bethabara Church, Father's Day, June 16.

Deacon Owens was born in the Cane Island community, where he lives, on March 30, 1914, a son of farmer H. R. Owens and Jessie Timms Owens. His father died several years ago and his mother lives in Lake City.

He is a graduate of Lake City High School.

On July 10, 1937, Mr. Owens took as his bride Miss Hazel Nothorn, a native of near Batesville, who had lived in the Lake City area from girlhood.

As the operator of a 450-acre farm on which he grows cotton, soybeans, and some corn and livestock, Mr. Owens never runs out of something to do. But, his family reports, across the years he has made a big place in his schedule for his church and his family. He has a good sense of humor and has always enjoyed fellowship with his children, both at work and at play.

### Double nomination

Mr. Owens' nomination for the father-of-the-year honors came from a former pastor, Lawrence M. Cox, now pastor of Trinity Church, Frederick, Okla., and a former neighbor, Mrs. J. M. Cossey, who now lives on Route 4, Paragould.

Pastor Cox said of Mr. Owens: "He has provided his children with a rich, Christian heritage. He, along with his Christian wife, have provided their children with the material things, such as a good education, but even more important, a Christian education. He has always been ready to listen to his children's problems and always recognized the need for fatherly discipline."

Describing Owens as a natural-born leader, Pastor Cox pointed to his long record of service in his church, as deacon, trustee, music director, and Bible class teacher. "I happen to know," concludes Mr. Cox, "that H. R. Owens is a strict tither. It would have been easy for him to have found an excuse not to have tithed, but this wasn't his way."

### The cover



MR. OWENS

PORTRAIT by GEORGE FISHER

### Heads school board

Mrs. Cossey mentions, in addition to Owens' leadership in his church, his service to the community as a member of the local school board, of which he is currently president.

Another neighbor of the Owens, Mrs. Shirrel Hurdle, says of Owens: "He is known all over Craighead County as a singer. People call on him from everywhere for all kinds of special service and he always has time to go. He is never too busy to go to any service to sing no matter where or what time. He is the kind of man that you could go to at any time and always be sure he would try to help you in any way he could."

Continues Mrs. Hurdle: "I have seen him and his wife come to church with all those little children when it took both of them to see after them. Now you could ask all twelve of the children and each one would highly recommend their Dad as father of the year."

### Life on the farm

One of the children, the oldest, Winnie (Mrs. William Spikes), was invited by Mrs. Cossey to add her reflections to the nomination. Wrote Mrs. Spikes:

"We grew up on a farm in a very small community. I'm the oldest of twelve children and until you've lived in a family like that, you haven't lived.

"We always helped with all the farm

chores, and most of the jobs were done as family affairs. Most of our farm work consisted of row crops and, believe me, that was work. We didn't plan very many activities for the summer because our summers were spent chopping cotton and gathering cantaloupes and watermelons. Daddy had the reputation in this part of the country of being the watermelon man. He had calls from everywhere for his watermelons and one reason for this was his reputation for being very honest in all of his dealings.

"Our home was always a busy place. All the neighboring children liked to play there. When you put about 10 other children, plus us, plus Daddy—that's a crowd. I include Daddy because he would play games with us whenever he could.

"Some of my favorite remembrances are of the evenings in winter. We always spent these playing games, popping popcorn, making candy, etc. It may sound like all of our time was spent in games and recreation, but we were like other normal families—we had our problems as well. But we knew we could always tell Daddy and could expect encouragement and advice from him.

"One of the strongest points of emphasis in our home life was our church work. We were taught from the time we knew our names that every Sunday, Sunday night, and Wednesday night we were to be in church. Also, any other church activities would always find us there. But we never complained, for we were taught to love our church.

"During a revival, or if we had a visiting preacher in our home, our house was like Grand Central Station. But we never dreaded preachers visiting, like some people do. We tried to make them feel at home.

"Most people think their fathers are perfect, but I don't think, I know!"

Mrs. Cossey ended her nomination paper with the statement: "Time and space do not permit me interviewing others, such as the sheriff, the county clerk, the associational missionary, the WMU president, the Royal Ambassador leader, or the local editor, but all could give you many reasons why H. R. Owens should be the father of the year."

### Family register

Here are the children, from Mrs.

(Continued on Page 6)



(Continued)

Spikes, of Monette, who works at the Lake City branch of the Citizens Bank of Jonesboro and whose husband, Bill, farms, down to the youngest, and in order of their appearance in the Owens family circle:

Bobby, who is manager of Lester Gin Company, near Lake City, and whose wife is the former Miss Janis Overman of Caraway.

Hershel, an accountant in Houston, Tex., whose wife is the former Miss Linda Kee of Monette.

Ronald, who works for the St. Francis Levee Board, in West Memphis.

Twins Larry, who farms with his father and is married to the former Miss Sue Ladd of Lake City, and Garry, who works at Sears, in Jonesboro, and is married to the former Miss Linda Dunlap of Lake City.

Peggy, whose husband, Johnny Henry, is an attorney in Harrisburg.

Janet, to be married in June to Ricky Brewer of Monette.

Twins Debbie and Donnie, both of whom were graduated from high school in May and who plan to attend Arkansas State University, beginning in September.

Beverly, who will be a junior in high school next year.

And Mike, who will be in the eighth grade next year.

The Bethabara Church has just called as its pastor Bobbie Richardson, of Jonesboro, who has just moved to the Lake City area. He will be in charge of the Father's Day service.

## A father

The truest measure of a man  
Is the way he acts at home  
For there he sheds pretense and  
sham  
And his true self is shown.  
If he is welcomed home at night  
By those who love him best,  
He's a real Dad in his own right  
For he has passed the test.  
His home is where he likes to be  
For he's contented there  
Where little tots climb on his knee  
His good-night kiss to share.  
My Father died long time ago,  
But since I've come to be  
A parent now full well I know  
How much that he loved me.

—Carl Ferrell

## Beacon lights of Baptist history

# American Baptist pioneers

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

It is proper to pay tribute unto whom tribute is due. When we cannot command the right words it is good to use the words of others. This is what I have done in the following paragraphs, which describe the early appointees of the American Baptist Home Mission Society.

"No braver Christians have ever labored for the Master in America than the missionaries who helped to build in the frontier days the kingdom of God in the lands beyond the Mississippi River. They did not lead soft lives. Their faith was not anemic; he who describes these men of holy action brings tales of adventure that storm the mind. These 'happy warriors' did not resist the divine urge in their souls. They had a 'heroism that boldly, delightedly took its life into its hands and tossed it away gloriously and with a laugh.' They had a chivalry that flung itself into grim wrestlings with principalities and powers and won. They had the calm and disdain of the martyrs. They went straightforward before there had been developed the complicated and delicate machinery with which modern missionary work is done.

"They labored alone and yearned for the fellowship of missionaries of their own or some other denomination. Often the nearest one of kindred spirit was two hundred miles away across the prairies, or beyond the rivers, or over the mountains. These men were always going forward, for the entire population was on the move. They did not live to see waters 'that leapt before them into roar and foam flashing in the sunshine, slow into the dead sluggishness of a canal.' They were thrilled by the romance of service, dare-devil souls, afraid of nothing, and could look a hostile crowd, gathering for an ugly rush, full in the eyes and never waver. They tugged hard against the swirl of the fiercely rushing social currents, 'fought with their heads down and their breath caught away into the howlings of great winds.' To them religion gave color to life, opened the door upon adventure, and shot things through with heroism and romance. 'Their lives are the bewildering proofs of what God can do and has done.'

"The missionaries faced panic and disaster with hearts that never trembled. Their religion gave them a steadiness of nerve, a deadly aim, and invisible urge. They were often pinned to their rude beds with serious sickness, suffering acutely in their eyes, ears, and teeth. They were frost-bitten, had hemorrhages and fevers; suffered from malaria and broken limbs, with a physician three hundred miles away; with snow-drifts piling against their unheated homes, fuel scarce, no telegraph, no telephone, no railroad, no stage-coach, mail once a month brought by a man on foot, they toiled and waited and prayed for a better day. Their letters to the Board passed by these hardships and mentioned only conversions, family altars repaired or set up, new recruits for the ministry, baptisms, and churches organized. . . ."

"To them horizons were only the limits of their vision, and they pushed forward through their sky-lines into the infinitude of God's love. They had the raptures of the forward view; they were not afraid to follow Jesus closely. In the winter they looked forward to the brighter days of spring. In the spring they talked of harvests. In the autumn they laid up stores of courage for the quiet months ahead, when revival services would be held. They believed in a changeless Christ who in a changing world can transform and transfigure human lives.

"These brave men were always doing something, facing something, winning something. They did not aimlessly drift through purposeless, boring days. They did not spend any time whittling staffs on which to lean, but in whetting their swords with which to smite the Philistines in the mountains that must be compassed."\*

\*Charles L. White, *A Century of Faith* (Published for The American Baptist Home Mission Society, The Judson Press, Philadelphia, 1932) pp. 61-63.

## Scholarship award

Toni Fearn, daughter of Mrs. Nellie Wade Fearn, was awarded a scholarship to the college of her choice recently in special "Senior Day" services at Haven Heights Church, Ft. Smith.

Miss Fearn was valedictorian of her graduating class at Pocola High School. She also has been named one of the "Outstanding Teen-agers of America."

Rev. Neal Prock, pastor of Haven Heights, presented the scholarship.



# Arkansans go to Denver for 'Operation Seed Sowing'

An Arkansas delegation of pastors and lay people will go to Denver the weekend of June 21 to participate in "Operation Seed Sowing," in preparation for the Greater Denver Crusade July 14-28, Harold P. McGlamery, director of the Crusade, has announced.

"Operation Seed Sowing" seeks to enlist 3,000 people to distribute 150,000 Gospels of John to as many homes in the Greater Denver area. The Gospel booklets have been designed especially for Denver distribution. The text of the Scriptures is from the popular Good News for Modern Man, published by the American Bible Society.

Inside the front cover will be information about the coming Denver Crusade, listing evangelists, singers, special personalities, and the names of the churches which are participating. Also included are six pages of pictures and personal testimonies of prominent Americans, telling how they had their personal encounter with Jesus Christ.

There are several pages of material explaining the meaning of the Denver Crusade and explaining how a person may have an encounter with Christ. Each book also contains a commitment card which may be filled out and mailed to the Crusade office requesting an interview.

Those engaging in "Operation Seed Sowing" will have a general session on Friday night, June 21, at which time the people from Arkansas will be given the same instructions previously given to the members of the Denver Baptist churches. The program includes a time of inspiration and prayer aimed at preparing volunteers for the beginning of their work on Saturday.

"Operation Seed Sowing" will continue Sunday, June 23, and through the ensuing week, until every Gospel is distributed. In no case will the booklet be left at homes where no one is present, but will be given only through personal encounter and with witness of the volunteer worker.

Mr. McGlamery reports:

"We have eight preachers already committed to come and be assigned to individual churches to lead the church, along with the pastors, in this seed sowing operation. In most instances, the pastor will preach on Sunday challenging the people in this matter and will join with the local congregation in going from house to house with the testimony and the Gospel of John. There will be report sessions back at the church where testimonies of experiences

will be shared. The pastors from Arkansas will perhaps speak encouragingly at these report meetings.

"We have 12 lay people, including men, their wives, and college-age young people, who are also to come, being assigned to local churches to work with the local congregations in going from house to house. Some of these are going to take a few extra days for a Colorado vacation after they have completed the work in the local church.

"Dr. Bill Bennett of First Church, Ft. Smith, is enlisting eight or ten of his laymen and they are considering chartering a special plane to fly to Denver.

"Pastor Rick Ingle of Oak Cliff Church, Ft. Smith, is seeking to enlist a group of pastors and laymen, ten in number, to come together on Frontier Airlines from Ft. Smith.

"Pastor Price Claybrook, Paragould, is seeking to enlist a group of laymen and college students to come from his church.

"W. O. Vaught, from Immanuel Church, Little Rock, has a group of interested laymen who will participate.

"Dr. James Sawyer, Benton, has enlisted several and perhaps will have more.

"A number of pastors and laymen over the state are spreading the word and the number, no doubt, will increase.

"We could easily use 100 people altogether. This would allow us to assign three individuals to each one of our local churches.

"Let me give you now the names of those that we know for sure, and some others that we think will be coming:

"Pastor James H. Cannon, First Church, Lockesburg;

"Pastor Rudy F. McClanahan, Ridgecrest Church, Benton, and one of his deacons, Jim Moore;

"R. C. Meadows, music and education director, Oak Cliff Church, Ft. Smith;

"Pastor John M. Basinger, First Church, Lake City, his wife and college student son;

"Evangelist Charles E. Jones, Nashville, and layman Elbert Wilson;

"Pastor Charles R. Stanford, Ridge-way Church, Nashville, and his wife;

"Missionary Noel Barlow, Dermott;

"Evangelist Kenneth L. Gray, Hot Springs;

"Missionary George Payne, Batson Mission, Oark;

"Mr. and Mrs. Wayland Roberts, laymen from Calvary Church, Little Rock;

"James Herzfeld, layman from Benton;

"Herman Watts, layman from Benton;

"Dr. John H. Miller, layman from First Church, Camden;

"Clifford Springer and son, laymen from Immanuel Church, Little Rock;

"Gene McRoberts, Immanuel Church, Little Rock.

"The following will in all likelihood come. They have expressed an interest but have not yet given me a commitment:

"Thomas E. Rateliff, Camden;

"Dale E. Williams, Camden;

"Vernon C. Garrison, Camden;

"Dr. Barry Lee Moore Jr., Camden;

"Lowell Snow, a high school senior, member of Grand Avenue Church, Ft. Smith."

## Deaths

**RALPH M. WILLIAMS**, 50, Searcy, Apr. 18. Mr. Williams was a member of First Church, a teacher of an Intermediate boys' class for 20 years, and had served as a deacon for 15 years.

He is survived by his wife, Mrs. Mildred A. Williams, and a son, Philip, who is in the Air Force; his parents, Mr. and Mrs. D. T. Williams, Searcy; two brothers, James R., Searcy, and Rev. Emil Williams, pastor of First Church, Jonesboro.

**DEWITT BREWSTER**, 51, Conway, May 25. A bookkeeper for Hardaway and Fleming contractors, and a veteran of World War II, Mr. Brewster was a member of Pickles Gap Church.

Survivors include his wife, Mrs. Lucille Beard Brewster; two sons, George B. Brewster, with the Army in Indiana, and Billy S. Brewster, Conway; four daughters, Mrs. Betty S. Pearce, Mrs. Susanne Lee, Misses Linda J. and Sarah Dianne Brewster, all of Conway; two stepsons, Jerry D. Williams, Conway and Ronnie C. Williams, Chicago; a brother, Troy Brewster, California; six half-brothers; three half-sisters; and five grandchildren.



## Awarded scholarship

Calvin Harvey Seaton, son of Rev. and Mrs. C. H. Seaton, Little Rock, has received a George Baker scholarship, renewable for four years, to attend Washington and Lee University, Lexington, Va. A graduate of Hall High School and a National Merit finalist, Calvin was a member of the Beta Club, the National Honor Society, the Math Club and the Key Club.

He represented the band on the Student Council and attended two debate tournaments as a member of the Garland Forensics Society.

He is a member of Calvary Church, where he sings in the choir and is active in Sunday School and Training Union.

His father is associate secretary of the Brotherhood Department, Arkansas Baptist State Convention.

## Available for supply

James Abram, who was recently licensed by Piney Church, Hot Springs, has announced that he is available for supply, interim, or pastoral work. He may be reached by phone, RO 7-3510, or may be addressed at Box 408, Rte. 4, Hot Springs.



REV. Grady Estes, pastor, Central Church, Pine Bluff, turns the first spade of dirt in May 26 groundbreaking ceremonies for the construction of a new church sanctuary and fellowship hall. Pictured left to right: Walter Gage, building committee chairman; Mrs. Nona Greenlee, charter church member; L. A. McCampbell, Sunday School superintendent; Andy Jenkins, chairman of deacons; Mr. Estes; R. W. Wood, trustee; Wendell Wood, youth director; Uncle Jack Robertson (oldest member). Back row: Billy Kittler, Training Union director; Robert Tiner, chairman of finance. In addition to the new sanctuary and fellowship hall, building plans call for a new parsonage and renovation of the present parsonage to meet nursery needs. Joe Taylor, Paragould, is the contractor.



MR. BRUSTER



MR. SUMERLIN

## Bruster to Siloam Springs from Oklahoma pastorate

Rev. Bill Bruster, a native of Oklahoma, is the new pastor of First Church, Siloam Springs.

He is a graduate of Oklahoma Baptist University and Southwestern Seminary, Ft. Worth, from which he received a BD degree. He is presently working on a Th. D.

Before coming to Siloam Springs, Mr. Bruster pastored churches in Pearson, Hennepin and Lindsay, Okla. In Lindsay, he saw the completion of one renovation and two building programs, an increase of more than one-third in Sunday School attendance, and a tripling in TU attendance, from 1965-68. There were over 160 additions to the church during this period.

Mrs. Bruster is also a graduate of Southwestern Seminary, from which she holds a Master of Religious Education degree.

The couple has no children.

## Sumerlin to Henderson

Claude W. Sumerlin, a member of the Ouachita University faculty, will join the faculty of Henderson State College in September as professor and chairman of the Department of Journalism, Dr. Joe T. Clark, dean of instruction at Henderson, has announced.

Mr. Sumerlin is a native of Texas and received the bachelor of arts in English-Journalism from Texas College of Arts and Industries.

After graduation from college, Sumerlin became a sports writer for the San Antonio Express and then assistant sports editor of the San Antonio Evening News. He received the master of arts from Baylor University.

He has taught English at Allen Military Academy in Bryan, Tex., and journalism and English at Van (Tex.) High School, where the school newspaper and yearbook won outstanding recognition at state and national associations.

Mr. Sumerlin has been on the faculty at Ouachita since 1959, serving as director of the news bureau, chairman of the Journalism Department, and in charge of the student newspaper and yearbook.

He received the Ph. D. in Journalism from the University of Missouri on June 4.

Mrs. Sumerlin is the former Katherine Marie Strother, of Lake Jackson, Tex. The Sumerlins have a son, Neal, 18.

## Jerry Gray ordained

Jerry Gray, son of Mr. and Mrs. Floyd E. Gray, Pine Bluff, was ordained to the ministry in the regular evening services at First Church, Pine Bluff, May 26.

Dr. John McClanahan led the interrogation and preached the ordination sermon; Rev. Richard Crowley, of Missouri, gave the scripture reading; Harold White, superintendent of missions in Harmony Association, delivered the charge; and Dr. Joe Hall, pastor at Green Meadows Chapel, led the ordination prayer.

Ralph Justice, chairman of deacons, First Church, Pine Bluff, presented a Bible to Mr. Gray.

Mr. Gray has graduated from Southern College, Walnut Ridge, and plans to enter Southern College, Bolivar, Mo., in the fall. He will serve as interim pastor of Green Meadows Chapel in Pine Bluff this summer.

Joe Hall, pastor of Green Meadows, will attend the University of Ohio to do work on a master's degree in education.



## Get nursing diplomas

Eleven Arkansans, students at the Baptist Memorial Hospital School of Nursing, Memphis, received diplomas in graduation ceremonies held June 7, at First Church, Memphis.

Dr. Herbert Gabhart, president of Belmont College, Nashville, gave the commencement address. Hays Owen Jr., president of the board of trustees, Covington, Tenn., awarded the diplomas.

The graduates have completed some 1,400 hours of training, including two semesters of the basic sciences and English at Memphis State University. Receiving diplomas were:

Miss Jeanne Brown, daughter of Mr. and Mrs. N. H. Brown of Hope; Cathleen Carlisle, daughter of Mr. and Mrs. Fred Eugene Carlisle Sr., Stuttgart; Brenda Casebier, daughter of Mr. and Mrs. Oren M. Casebier, Harrisburg; Lynne Coveny, daughter of Mrs. Patricia G. Coveny, West Memphis; Audrey Davis, daughter of Mr. and Mrs. E. O. Davis, North Little Rock; Gloria Gann, daughter of Mr. and Mrs. John O. Gann, Forrest City; Mary Ruth Gibbons, daughter of Mr. and Mrs. J. Rex Gibbons, Osceola; Donna Johnson, daughter of Mr. and Mrs. Cecil Johnson, Hampton; Barbara Phillips, daughter of Mr. and Mrs. Bruce Phillips, West Memphis; Carolyn Rooks, daughter of Mr. and Mrs. Miles Rooks Jr., Wynne, and Linda Waasdorp, daughter of Mr. and Mrs. Jacob Waasdorp of Osceola.

## Dedication held

Rev. Delbert McAtee, pastor of First Church, Smackover, delivered the dedicatory message at the worship hour Sunday, May 26, for Ft. Smith Immanuel Church's new "home" at 2201 So. Dallas. The guest speaker was pastor of Immanuel for two years (1952-54).

In addition to the dedication service, Immanuel had an old-fashioned "dinner on the grounds," which was forced inside due to wet grounds caused by heavy rains the preceding night.

Open house was held in the new educational building, South 21st and Dallas, during the afternoon.

Dr. James R. Zeltner is pastor, and Kenneth Jones, educational and music director, of Immanuel.

## Missionary notes

Glenn E. and Dorothy Hickey, missionaries to Brazil, will arrive in the States on furlough July 8. Their plans call for speaking engagements at encampments during July and August. For these two months their address will be Dogwood Acres, Mount Ida, Ark. 71957 (Tel. 501-867-2307).

## Harriet Hall heads Wives Conference

Arkansas' and the Arkansas Baptist Newsmagazine's Harriet Hall is the new president of the Southern Baptist Ministers Wives Conference. Interviewed in Houston last week soon after her election, Mrs. Hall, the wife of Dr. Andrew Hall, pastor of First Church, Fayetteville, said Southern Baptists are "just beginning to touch the hem of the garment" in improving relations between persons of different races.

Mrs. Hall succeeds Mrs. Herbert Howard, wife of the pastor of Park Cities Church, Dallas, Tex.

Mrs. Hall, who writes a weekly column for the Arkansas Baptist Newsmagazine, said she would like to see women take the lead in their own communities to find the possibilities for involvement with persons of different races and varied economic backgrounds. She mentioned the possibilities of women working in community action and service programs such as Headstart, in addition to their regular church interests.

Other officers elected included Mrs. G. Avery Lee, New Orleans, La., vice president; Mrs. Landrum Leavell, Wichita Falls, Tex., secretary-treasurer; and Mrs. John Taylor, Tupelo, Miss., corresponding secretary.

## To visit Holy Land

Dr. Charles Skutt, pastor of Spradling Avenue Church, Ft. Smith, and Mrs. Skutt, plan to conduct a tour of

## OBU graduate tapped by Indiana U.

Walter R. Ellis, a 1968 graduate of Ouachita University, has accepted a \$10,000 fellowship-assistantship at Indiana University. The son of Dr. and Mrs. C. R. Ellis, Malvern, Ellis was president of the OBU student body and ranked third in his graduating class. The four-year contract at Indiana University includes fellowships and assistantships worth more than \$10,000 to work toward master of arts and doctor of philosophy degrees in sociology.

Ellis had the highest grade point average in sociology at OBU. He is in "Who's Who in Colleges and Universities" and was a member of the Blue Key national leadership fraternity and Alpha Chi honor fraternity.



MR. ELLIS

the Holy Land and Europe in September.

Included in the tour, slated to leave New York City Sept. 2 via KLM Royal Dutch Airlines, will be visits to Amsterdam, Rome, Athens, and Corinth. The group plans to spend nine days in Jerusalem, using the ancient Hebrew capital as their base for visitation in the Holy Land.

The tour party will return to New York Sept. 6.



TOUR group from First Church, Walnut Ridge—left to right, first row: Rev. Jim Tillman, conductor; Mrs. Polly Allison, Mrs. A. T. Wilcoxson, Mrs. William Henry, Mrs. Gary Holland and Mrs. Jim Tillman. Second row: Mrs. Homer West, A. T. Wilcoxson, Mrs. Sam Dickey, Gary Holland. Not shown: Mrs. Everett Webb, Miss Sherry Logan and Mr. and Mrs. Ralph Marine. The group left May 30 for a 22-day visit to the Holy Land, and will also visit five European countries.



# From the churches-

## GA coronation

First Church, Helena, recently held a Girls Auxiliary coronation service with "The World in Our Hearts" as the theme. The following girls were recognized and given awards:

Maidens: Katy Mitchell, Nancy Jackson, Collette McGarity, Carol Vaughn, Debbie Young, Yana Dewberry; Ladies-in-Waiting: Connie Crawford, Phyllis Vining, Cindy Mayhan, Donna Scott, Terry Strawn, Libby Worstell, Lisa Sellers; Queens: Shirley Cooper, Patsy Long; Queen-With-a-Scepter, Pam Long.

GA director is Mrs. Bill Shrader. Counselors are Miss Faye Jones, Mrs. Laura Butler, Mrs. Earl Williams, Mrs. Van Strawn, and Mrs. Ethel Gregory. Mrs. Irene Sullivan is WMU president.

## Licensed to preach

Larry Ballard, 26, has been licensed to preach by Fair-oaks Church, pastored by Archie Butts. Mr. Ballard is employed in Forrest City. He is married to the former Shirley Chapman. The couple has two children, David, three, and Steve, eight months. A graduate of Hickory Ridge High School, Mr.

Ballard has done some work at Arkansas State, and plans to further his studies in the fall.



MR. BALLARD

## Revivals

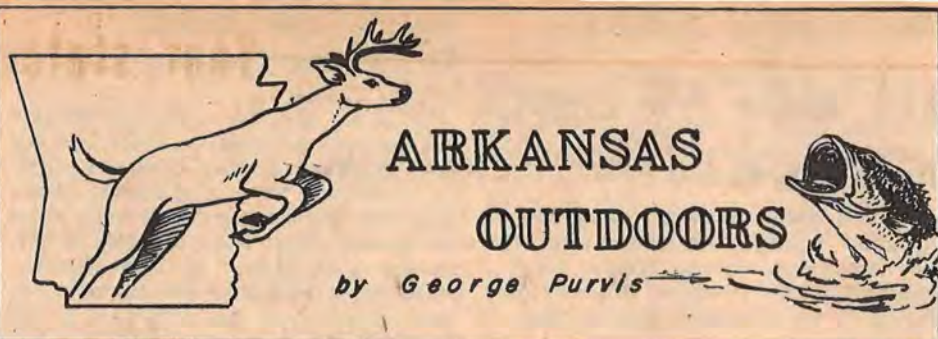
Knoebel Church, May 27-June 2, Walter Callison, pastor, Moark Church, Corning, evangelist; 4 for baptism, 2 by letter, 6 rededications; Stan Huntley, pastor.

Harris Chapel Church, Rte. 1, Pangburn, May 20-26; C. Edgar Jones, evangelist, Elza Pate, singer; 29 decisions, 7 professions of faith; 6 for baptism, 4 rededications; A. L. Pate, pastor.

Tri-County Brush Harbor revival, Highway 14 at Wolf Bayou Bridge and recreation area, Melrose, June 16-30; C. Edgar Jones, Box 1476, Batesville, evangelist, C. H. "Pop" Stone, Gulfport, Miss., singer. Sponsored by Marcella Church.

Whitsett Church, Whitsett, Tex., July 14-21; C. Edgar Jones, evangelist; T. W. Smith, pastor.

First Church, Winslow, July 28-Aug 4; C. Edgar Jones, evangelist; Ray Hart, pastor.



# ARKANSAS

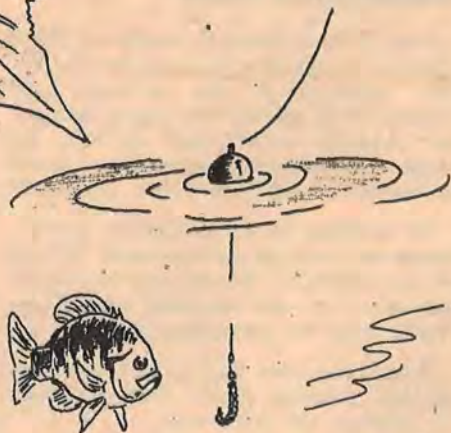
# OUTDOORS

by George Purvis

## Which bait to use?

Fishermen use a wide variety of artificial and live baits to entice the species of fish for which they angle. Probably the majority of Arkansas anglers still use live baits even though many have forsaken the old cane pole and in its place use casting, spinning, and fly rods and reels.

Minnnows, crickets and earth worms are the most commonly used live baits. Crawfish or 'crawdads' are often used, but are seldom available at bait shops.



G. Purvis

*CATALPA worms are good live bait for bream and catfish. The worms or larva stage of the catalpa moth are found only on catalpa trees.*

Some of the other live baits that are used, but which are usually not found in bait shops are; grasshoppers, roaches, grub worms, wasp larva, horse weed worms, small frogs and catalpa worms. Most of these are seasonal and perhaps only the catalpa worms are extensively used. They are abundant in some areas during the summer, fairly easy to get and are good for bream and catfish. Catalpa worms can be frozen for later use and if they are frozen in one part glycerin to 10 parts water will retain their color.

Live baits are used for fishing mainly because they are proven fish getters, however, regardless of what kind of bait (live or artificial) the skill with which it is used is usually the secret of success.



# TU '68-'69 emphasis— missions, evangelism

## Your state convention at work

Training Union will take the following action to undergird the emphasis:

1. A special Training Union study unit entitled **Our Church and the Crusade of the Americas** will be available through Baptist Book stores in October, 1968. 2. "The Pastor's Guide" will be a supplement to the unit **Our Church and the Crusade of the Americas**. "The Pastor's Guide" will provide procedures for teaching the special study unit.



MR. DAVIS

3. Age group study course books will be used during Church Membership Training Week in April, 1969. The books will support the theme "Daring Discipleship." Suggested week is April 21-25, 1969.

4. A book in Broadman Readers' Plan **Is Christ for John Smith?** will be available in July, 1968, and will be used with units of study in Adult and Young People's curriculum materials. Additional use may be made through home discussion groups preceding revival meetings in 1969.

5. Curriculum periodicals will contain numerous units consistent with the theme of World Missions and Evangelism.

6. Training Union Department will promote special emphasis on new church members orientation as a means of conversing the results of evangelism.

7. Training Union Department will promote "C" Night as an effort to conserve the results of evangelism. "C" stands for conservation and commitment. It is to climax the service of the Crusade of Americas revivals. It may be held on a Wednesday night. All who have made any decision would come to a pre-service that night. That would be the time to pre-enroll them for the new member orientation course. They would be recognized in the service that night. Materials explaining "C" Night will be available soon.

8. Training Union Department will promote 1968 Watch Night Service that is consistent with the theme of World Missions and Evangelism.—Ralph W. Davis

### Final call

This is the final call for State Royal Ambassador Camp for 1968. The deadline for making reservations is almost here. June 17 is the deadline for making reservations for the final week, June 24-28. The last week will be for all ages, 9-17. All reservations are accepted on a first-come, first-served basis. Be sure and make your reservations early to be assured of a place in camp.

By the time of the publication date of this issue we will be closing a week of camp for Crusaders and Pioneers, in which the attendance has gone over the hundred mark. We anticipate attendance for the other weeks will be above this. Attendance will be limited to avoid over-crowding and to enable counselors and staff to better serve the boys. After all, the purpose of camp is to help each boy grow and develop spiritually, mentally, physically, and socially, and this can best be accomplished by personal attention and understanding of the boys' needs by the counselor and staff. Equipment also limits the number of boys that can be efficiently cared for.

If you have not made your reservation, do it now!—C. H. Seaton

### Concord association plans boys', men's rally

Concord Association will sponsor a rally for men and boys June 24 at 7 p.m. at First Church, Jenny Lind.



JIM KING

Guest speaker for the occasion will be James King of Tulsa, a 6'3", 190-pound member of the San Francisco Warriors basketball team, members of the National Basketball Association. — Donald Ludington, RA director

**The Cooking of Italy**, by Waverly Root and the Editors of Time-Life Books, photographed by Fred Lyon, Time-Life Books, New York, 1968

Author Root, a foreign correspondent, shares years of experience in seeking out good food, as he has traveled widely. He is also the author of **Food of France**, a classic on French provincial cooking, and co-author, with Richard deRochemont of **Contemporary French Cooking**.

On the premise that "people are, in a sense, what they eat," Luigi Barzini, in his introduction to this beautiful and profusely color-illustrated volume, invites the reader to "pursue the details given in the book and attain not only the true cooking of Italy—the *vera cucina Italiana*—but a deep understanding of Italy and Italians."

**The Pictorial Encyclopedia of Birds**, by J. Hanzak, Edited by Bruce Campbell, Crown Publishers, 1968, \$10.

Nearly 1,000 species, representing every major group of birds, are described

in this beautifully illustrated book. Included are wild and exotic birds—lyre-birds, toucans, ostriches, birds of paradise, the great eagles and vultures, the tiny hummingbird. Here are also the familiar domesticated birds—poultry, pigeons and popular cage birds shown as they occur in nature. Various aspects of their structure and life are described—where they occur, their size, appearance, and behavior.

There are more than 1100 photographs, including 45 full-color plates, making the book one of the fullest pictorial surveys of world bird life ever produced.

A comprehensive index includes both common and scientific names.

**Wilderness Kingdom: the Journals and Paintings of Father Nicolas Point**, Translated by Joseph P. Donnelly, S.J., Holt, Rinehart and Winston, Inc., 1967, \$17.95

One of the most remarkable publishing events of the 1960's, this book makes available for the first time after

125 years, "lost" journals representing the only word-and-picture report in existence of Rocky Mountain Indian life in the early days of the American frontier.

This is the illustrated diary of a Catholic missionary, Nicolas Point, S.J., who between the years 1840 and 1847 lived among the Flatheads, the Coeur d'Alenes, and the Blackfeet.

Reproduced here are 285 of Mr. Point's paintings, 232 in full color, offering the only firsthand information on the customs, habits, family life, religion, hunting and war ceremonies, dances, and costumes of the Indians in the North American Rockies.

Since Mr. Point's death, in 1868, the manuscripts of his journals had been lodged in the archives of the College Sainte-Marie in Montreal. It took the ingenuity and dedication of the Jesuit historian Joseph P. Donnelly to put all of this in condition for publication.

No doubt the new volume will take its place as a remarkable piece of Americana.

## The bookshelf



# Southern Baptist datelines

## Theological conservatism marks pastors conference

HOUSTON—A strong note of theological conservatism underlined the two-day Southern Baptist Pastors' Conference through 58 sermons, messages and devotionals.

Sounding the major chord with three addresses was Clark H. Pinnock, assistant professor of New Testament at New Orleans Seminary, who called for a new reformation within the church.

Joining the seminary teacher in support of the theme were J. Norris Palmer, pastor of First Church, Baton Rouge, La.; Robert G. Lee, pastor emeritus of Bellevue Baptist Church, Memphis, Tenn.; K. Owen White, metropolitan missions coordinator for Southern Baptists in Los Angeles; and W. A. Criswell, pastor of First Church, Dallas.

In a business session the pastors chose vice president Harper Shannon of Dothan, Ala., to succeed President Gerald Martin of Memphis.

Shannon, pastor of First Church and a widely-sought evangelist, will direct the pastors' conference during the next 12 months with Don Berry, pastor of Memorial Drive Church of Houston, vice president, and Allen Comish, pastor of Waldrop Church, Columbus, Ga., secretary.

The pastors' conference was one of four auxiliary meetings preceding the 11th meeting of the Southern Baptist Convention.

Speaking on the topic, "The Fact of Christ," Pinnock told the pastors that "men do not need the Christ of liberal theology. They need good news, not good advice. We will not be saved by bearing our cross, but by accepting His.

"Men today are confused about God. They are bewildered by the welter of conflicting religious claims."

Reminding that Southern Baptists stand at a crossroad, Pinnock and "millions of contemporary professed Christians are forsaking the Biblical Christ for a false Christ of process philosophy and revolutionary social action."

Pinnock called for a new reformation within the church to "restore the crown rights of our divine Lord, and the infallible authority of His inspired Word."

Pinnock challenged pastors to "go on to maturity," letting the Bible rule their life, not in name only, but in reality and depth.

Palmer told the preachers Southern Baptists are going to find themselves "being even more grossly misunder-

stood" unless they "repeatedly and emphatically" declare themselves in several areas.

He identified the areas as the divine inspiration and infallibility of the Scriptures, the virgin birth, the efficacy of Jesus' blood to provide full and complete atonement for sin, Jesus' bodily resurrection, Jesus' literal ascension, and the confident assurance of Jesus' eventual return to claim his own.

Lee struck a high note for the universality of Jesus.

Famed among Southern Baptists for his eloquent speaking ability, the silver-haired orator, now 82, said, "This world of wonders and mysteries is a vast autograph album—its pages made of molecules, moats, mountains, continents, seas and starry heavens. The signature of Jesus is on every page."

As Jesus showed hot displeasure against hypocrisy and self-seeking, Lee added, so should "we be showing hot displeasure against the evils of today that would lead our greatest graces to the grave and leave the world no copy—against all movements that would turn our land of the free and home of the brave into the land of space and the home of the rave."

Two speakers urged the pastors to pay more attention to current social issues as they seek to evangelize.

Alvin Brackett, pastor of Ingleside Church in Macon, Ga., said the church that lags behind the entertainment and sports world in its treatment of colored peoples has little to teach the world in mitigating its racial dilemmas.

A denomination that lives in the past and refuses to rethink its theology under the Holy Spirit's leadership will be a feeble voice in a world where scientific miracles have revolutionized the thoughts of men," Mr. Brackett said.

Jerry Glisson, pastor of Leewood Church, Memphis, predicted the nation would become pagan unless Christians become involved in saving men and society. (SBC)

### On human relations

## Religious educators call for involvement

HOUSTON—Religious educators meeting here in connection with the Southern Baptist Convention formally requested agencies of the Southern Baptist Convention to develop more materials on social issues and problems of family life to use in local church educational programs.

The action came after members of the Southern Baptist Religious Education Association heard speakers and panelists protest the inadequacy of present church programs and materials needed to produce well-rounded persons who are able to live creatively in the Twentieth Century.

In the resolution adopted the group admitted that too long religious education directors in churches have failed to encourage involvement in social issues, saying this is the pastor's responsibility. It added:

"Helping our people overcome their prejudices and closed minds is largely an educational task. We recommend that our Association members plan educational experiences in the churches designed to help our church members overcome their problems so that they can truly be a part of the answers of our day and not a part of the problem."

In other action the educators elected Harold Souther of Kansas City, Mo., to succeed Al Parks of Montgomery, Ala., as president. Souther is minister of education for the Kansas City Baptist Association.

Russell Noel of First Church, Tulsa, Okla., was elected first vice president and president-elect. Two other vice presidents chosen were Miss Hazel Rogers, adult work consultant of the Sunday School Board in Nashville, Tenn., and Philip Briggs, associate professor of religious education at Midwestern Seminary, Kansas City, Mo.

## Music ministers meet

HOUSTON—New developments that seem destined to make music increasingly important in missions efforts were outlined for more than 500 persons attending the annual Church Music Conference here.

Music leaders from throughout the Southern Baptist Convention agreed, however, that new ideas should be tested against their "probability of producing spiritual results."

Donald Winters, head of the music





department of William Carey College, Hattiesburg, Miss., is president of the conference.

New officers are: Bob Burroughs, of First Church, Abilene, Tex., vice president of the local church division of the conference; Charles Worley, of Park Cities Church, Dallas, and Carl Perry, of First Church, Knoxville, Tenn., council members for the local church division; James D. Woodward, chairman of the department of church music at Oklahoma Baptist University, Shawnee, vice president, denominational division; and Scotty Gray, of Southwestern Seminary, council member for the educators division; Rod Latta, music director for the Illinois Baptist State Association, vice president, denominational division; and James Allcock, church music consultant for the Baptist Convention of Maryland, council member for the denominational division.

Next year's meeting will be at New Orleans Baptist Theological Seminary, June 9-10. (SBC)

## Pleitz re-elected to strategic post



CHAIRMAN PLEITZ

*Presented crisis proposal*

James L. Pleitz, pastor of First Church, Pensacola, Fla., was re-elected at Houston last week to a second one-year term as chairman of the Executive Committee of the Southern Baptist Convention.

Pleitz, a native of Arkansas and former pastor in the state, is a graduate of Ouachita University, which recently conferred on him a doctor-of-divinity degree. In his role as chairman of the Executive Committee he presented for Convention action the "Statement Concerning the Crisis in Our Nation."

Jack Robinson, pastor of First Church, Augusta, Ga., was named vice

# Southern Baptist Convention adopts liberal proposal

In the most liberal action of Southern Baptists in the realm of human relations, the Southern Baptist Convention voted by lopsided majority to accept a lengthy recommendation from its Executive Committee calling for an application of the gospel of the New Testament to social issues.

Although prefaced by a statement emphasizing that "no individual or organization can speak for all Baptists," the recommendation requests the Home Mission Board "to take the leadership in working with the Convention agencies concerned with the problems related to this crisis in the most effective manner possible." It further called upon individuals, churches, associations, and state conventions "to join the Southern Baptist Convention in a renewal of Christian effort to meet the national crisis."

The original statement, drawn up by an ad hoc committee of denominational leaders in Nashville about a month ago, received some editing in an all-day session of the Executive Committee just ahead of submission to the Convention. But none of the changes in the Committee or by the Convention had the effect of "watering down" the original

proposal.

The Executive Committee added a section, "We Review Our Efforts," which expressed appreciation for "men of good will of all races and classes who have worked tirelessly and faithfully to create a Christian climate in our nation." This section called attention to the fact that Southern Baptists from the beginning of the denomination "have sought in our nation and around the world both to proclaim the gospel to the lost and to minister to human need in Christ's name."

A total of 5,687 (72%) voted for the statement and 2,119 voted against it.

A paragraph was added to the section "We Make an Appeal," which urged "all leaders and supporters of minority groups to encourage their followers to exercise Christian concern and respect for the person and property of others and to manifest the responsible action commensurate with individual dignity and Christian citizenship."

Except for minor editorial changes, the statement stands essentially as first offered. (For the original statement in full, see our issue of May 30.)

## SBC joins prayers for wounded solon

HOUSTON—Messengers to the Southern Baptist Convention stood in a moment of prayer Wednesday morning of last week, in behalf of Senator Robert F. Kennedy and his family, following the shooting of the senator in Los Angeles early that day.

They were led by Mason Bondurant, pastor of First Church, Dumas, Ark., who prayed, "Oh Lord, may your healing hand be on Senator Kennedy's body and your comforting hand be on his family, which has had so much tragedy."

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, Washington, in Houston for the Southern Baptist Convention, issued the following statement:

"Another tragic event has come to our nation. Our prayers and sympathies go first to the families of those so ruthlessly attacked.

chairman, Mrs. Ned King, Dallas, secretary, and Porter Routh, executive secretary.

The 60-man Executive Committee oversees work of the denomination between annual sessions of the Southern Baptist Convention.

Our grief, however, extends also to the health of our nation, and to the future of government by and for the people. A new commitment to prayer and to active goodwill toward all men is the only rational response."

On the authorization of the Southern Baptist Convention, Clifton J. Allen, secretary of the Convention, sent the following telegram to Mrs. Kennedy, at Samaritan Hospital, Los Angeles:

"Fourteen thousand messengers attending the Southern Baptist Convention in Houston, Tex., are shocked and grieved by the tragic, violent, and despicable attack on your husband's life. By official action we express to you and your children our deepest sympathy, the assurance of our prayers for Senator Kennedy's recovery, and the assurance that we pray for a new spirit of righteousness, justice, and freedom to possess our nation."

Training Union  More Church Leaders  
THEY GO TOGETHER



# WMU highlights from Houston

By HARRIET HALL

Meeting in its 80th year, the Woman's Missionary Union convened Monday, June 3, in the Civic Center Music Hall in Houston for a two-day session . . . with "Hope of the World" as its theme.

As the sessions opened, three scriptures were silhouetted across the picture of moving clouds on the giant screen onstage. As the stage curtains parted we viewed an immense backdrop of the world on which was the shadow of the cross. A yellow spotlight gave the illusion of the sun centering its rays on the Americas.

As in previous years, the tableaux presentations were very effective. Virginia Babikian was the featured soloist at each session, a concert artist and former minister of music.

On Monday morning Mrs. Bob Branan told of her experiences in the Alaska flood relief work. "I read in our state Baptist paper of the need for workers and wrote to the Home Mission Board," she said. "The next week I was accepted." As she left her home state of Texas she did not realize that hurricane "Beulah" would do its damage about a month later in Texas. Dr. Charles McLaughlin told of the work in the area of McAllen, Harlingen, and Brownsville after a devastating, 24 inches of rain in four days. As these speakers told of the work in Alaska and Texas their words were forcefully illustrated by slides of the flooded homes, relief centers, and work of the volunteers. "In some communities," Dr. McLaughlin reported, "80 per cent of the people lost everything."

Dr. Wendell Belew told of work in the New England area—"sometimes described as the place where Christians are thrown to the teen-agers." He commended the Robert Flings for accepting work in Westchester County, N. Y., an area of 1,000,000 people with only one Southern Baptist Church. Dr. Belew is secretary of the department of pioneer missions for the Home Mission Board.

On Monday afternoon four emeritus missionaries spoke. Arkansas' Dr. John A. Abernathy showed his versatility by singing "Amazing Grace" in Chinese, then leading the congregation in the English version. Afterwards he spoke briefly concerning his experiences in the famous "Shantung Revival," calling it the highlight of his 43 years of mission work.

Miss Lucy Wright told of her work during 42 years in China and Korea, and the audience was impressed by the great spirit of this tiny woman.



MRS. HALL

Dr. I. N. Patterson told of 41 years in Nigeria and travels that took him three-quarters of a million miles, which included 22 crossings of the Atlantic. He said, "The crowning joy of missionary service is the fellowship of Christ."

Mrs. W. G. Harrison (the former Helen Bagby) summarized momentous occasions in her life. "When I was eight years old, alone, in a plum tree, I trusted God," she said. "At age 24 I saw my 26 year old brother give his life for others; when I saw my mother die;—"through these and many other experiences I was sustained by the everlasting arms of God," said this emeritus missionary who spoke with forcefulness, wit, and vitality.

Dr. Jesse Fletcher, author of books about Bill Wallace of China and Wimpy Harper of Africa, said, "You and I are writing their continued story." He challenged us to carry on their work.

Dr. Edward Lindaman, an expert on America's space program, of North American Rockwell Corporation, in Downey, Calif., launched 3,000 listeners into "an age without precedent" on Monday night as he described the effects the Apollo moon-shot program will have on our world. Our minds were stretched until we seemed to be spinning out in space as we listened to this prominent Presbyterian layman whose Christian devotion has earned him the tag, "prophet of the Space Age." His opening sentence was startling as he said, "We who have reached middle age have lived 500 years—because discoveries that used to take 100 years now take ten."

I had been sitting all day long and at the moment I felt a little old—but

not that old! But we were soon to feel young again when he added that by 1985 the age-process will have been slowed down quite a bit. Come on, 1985.

"In less than 75 weeks, a representative of earth will walk on the moon," he said. As he brought us to the door of this new frontier he added, "We have seen what we can do technically. Now, how do we match it spiritually?"

On the concluding day of the conference we were again challenged and inspired. We listened to Mrs. Milton Cunningham, missionary to Zambia, as she emphasized the need to become involved in mission work in our own community. Miss Alma Hunt also explained some of the reasons for recent changes in organizational structure. "You cannot meet the challenges of our day with outdated approaches and techniques," she said. We are "geared for change," she added, as she spoke of our new approaches to study and techniques for doing the work.

Dr. Dorothy Brown brought an outstanding address and was given a standing ovation at the conclusion of her message. Dr. Brown, a Negro-doctor-legislator, said, "Violence is stupid and does not solve a single problem." She spoke of the paradoxes of this land of ours and attitudes of reason that should be considered. She challenged us to become involved in correcting today's problems. "If the church would do its job, we wouldn't need any more human relations commissions or further civil rights laws," she said.

Dr. Brown chided her own people because of the looting and burning of property during the mourning of Dr. King, stating emphatically that "violence and Christianity are not compatible." She commended the women of the churches as she said, "I have found that church women can do anything!" (I wanted to add, "If they make up their minds to do it!")

In a brief business session, Mrs. Robert Fling of New York was re-elected as president and Mrs. J. R. Lobaugh of Kansas was re-elected as recording secretary.

The "Crusade of the Americas," introduced by Mrs. R. L. Mathis, and a dramatic presentation, "Christ the Only Hope," directed by the Church Recreation Department, brought the annual meeting to a very impressive conclusion.

It was a wonderful two-day meeting filled with many unforgettable pictures and messages. Join us in New Orleans next year!



## Arkansans on boards

Three Arkansans served on committees of the 1968 meeting of the Southern Baptist Convention in Houston last week:

Andrew Hall, pastor of First Church, Fayetteville, Committee on Committees; P. E. Claybrook, pastor of First Church, Paragould, Tellers Committee; and Don B. Harbuck, pastor of First Church, El Dorado, Credentials Committee.

Arkansans named to boards of the Convention were:

W. O. Vaught, pastor of Immanuel Church, Little Rock, Foreign Mission Board for term expiring in 1971;

Jay Heflin, Little Rock businessman and member of Second Church, Southwestern Seminary, for term expiring in 1971;

S. W. Eubanks, of the faculty of Southern College, Walnut Ridge, Midwestern Seminary, for term expiring in 1973;

Milton Dupriest, pastor of Beech Street Church, Texarkana, Brotherhood Commission, for term expiring in 1971.

Ralph Phelps, president of Ouachita University, Arkadelphia, Baptist Joint Committee on Public Affairs, for term expiring in 1969;

W. T. Flynt, pastor of First Church, Conway, and Marlin Gennings, associate minister of First Church, Jonesboro, were named to the Committee on Committees, for terms expiring in 1969;

Erwin L. McDonald, by virtue of his position as editor of the Arkansas Baptist Newsmagazine, was named to the Committee on Baptist State Papers, for term expiring in 1969.

## \$27,670,480 budget approved by SBC

HOUSTON, June 5—Messengers to the Southern Baptist Convention Wednesday approved without discussion a record budget of \$27,670,480 for 1969, an increase of \$970,480.

The allocations included \$26,561,019 for the Cooperative Program operating budget and \$1,109,461 for capital needs.

In other business, the messengers voted to hold their 1973 convention in Portland, Ore., and to participate in a world-wide evangelistic crusade in 1972-73, "if such is projected."

Major increases in the budget includ-

## Baptist beliefs

# A matter of direction

BY HERSCHEL H. HOBBS

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

"And they did not receive him, because his face was as though he would go to Jerusalem"—Luke 9:53

One characteristic of Luke's Gospel is that it is friendly toward the Samaritans (10:33; 17:16). But in 9:53 he shows a Samaritan village as unfriendly to Jesus. Therefore, it provokes interest.

Jesus was on His way to Jerusalem some seven months before the crucifixion. It was early Fall just prior to the Feast of Tabernacles. He had refused to travel in a caravan east of the Jordan, but was following a *secret* route south from Galilee through Samaria (cf. Jn. 7:2-9; Lk. 9:51). He sent some apostles on ahead to a certain village where He probably planned to spend the night. They returned to report that the village would not receive Him. Why?

The answer is the direction in which He was moving—toward Jerusalem.

The Jews and Samaritans were enemies (Jn. 4:9). This hostility dated back to differences among the tribes of Israel. It had been deepened in the division of the kingdom into Israel and Judah after the death of Solomon. Following the fall of Israel to the Assyrians (722 B. C.) many Israelites were taken into captivity. To replace them Gentiles were settled in the land. They intermarried with the remaining Israelites to produce the Samaritan people. Following the Babylonian captivity of Judah, the Samaritans opposed the rebuilding of Jerusalem.

There were also religious differences between Jews and Samaritans. The Samaritans had their own version of the Pentateuch (five books of Moses). A rival temple to the one in Jerusalem had been built on Mt. Gerizim. Though it was destroyed by John Hyrcanus, a Jew, the Samaritans continued to worship on Mt. Gerizim (Jn. 4:20), even as they do today.

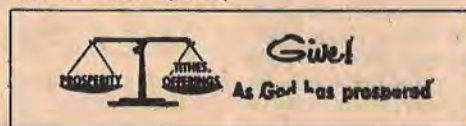
Strange to say the Samaritans did not molest Jews who travelled north through their land. But they abused any Jew who travelled south through Samaria toward Jerusalem and its temple. On a previous journey northward Jesus had been welcomed by the Samaritans of Sychar (Jn. 4). But now He was headed south toward Jerusalem. So this village refused to extend hospitality to Him. James and John responded in kind, wanting to call down fire from heaven upon the village. (Lk. 9:54). Jesus rebuked them for this narrow attitude (v. 55). It should be noted that Jesus then went to "another" village (v. 56). This means another of a different kind, a friendly village. So not all Samaritans were hostile to Him, even if He were headed toward Jerusalem.

Later after Jesus' death, resurrection, and ascension Philip was welcomed in Samaria (Acts 8:5ff.) The Holy Spirit came upon those who believed the gospel, thus authenticating his ministry among them. Peter and John came down to Samaria and saw that even Samaritans were objects of God's grace. On their way back to Jerusalem they preached the gospel in Samaritan villages (Acts 8:25).

The gospel of Christ overcame national, racial, and religious prejudice in the first century. It can do it today.

ed the \$1.1 million allocation for capital needs, \$818,619 additional money for the Foreign Mission Board, and \$700,000 increase for the convention's six seminaries.

The biggest chunk of the capital needs allocation will go to the Home Mission Board, which will receive \$400,000 in 1969. (SBC)



## Phelps 'tells why'

Ralph Phelps, president of Ouachita University, Arkadelphia, tells why he left his post with the war on poverty in the summer issue of Baptist Men's Journal.

In an exclusive interview entitled, "Why Ralph Phelps Came Back," Phelps describes the conditions he found in the Southeast Office of Economic Opportunity during his six-month term as director. He also discusses the origin of reports that he might run for governor.



# Christ our hope

BY W. DOUGLAS HUDGINS

W. DOUGLAS HUDGINS, 63, has been pastor of the First Baptist Church of Jackson, Miss., for the past 22 years. Previously he was pastor of the First Baptist Church, Houston, Tex., 1942-46; Broadway Baptist Church, Fort Worth, Tex., 1936-42; Radnor Baptist Church, Nashville, Tenn., 1931-36; First Baptist Church, LaFollette, Tenn., 1929-31 and served previously with Baptist churches in Knoxville, Tenn., Smyrna, Tenn., and Loudon County, Tenn. He is a former chairman of the Executive Committee of the Southern Baptist Convention. He is a graduate of Southern Baptist Theological Seminary in Louisville, Ky., and Carson-Newman College (Baptist), Jefferson City, Tenn. Mississippi College in Clinton, Miss. conferred upon him the honorary Doctor of Divinity in 1948.

Much will be said in this Convention about the Crusade of the Americas! Hundreds of our churches and hundreds of thousands of our Baptist people will be vitally concerned in the year ahead that this hemisphere shall experience a mighty spiritual awakening and that myriads may be won to a saving experience in Jesus Christ. Giving impetus to this herculean endeavor is the motto we see emblazoned before us and evident in all our planning: "CHRIST THE ONLY HOPE."

In this worship hour, at the opening session of this significant Convention, I covet your prayerful support as we think together on the subject: "CHRIST, OUR HOPE." The scriptural text is from I Timothy 1:1, "The Lord Jesus Christ . . . our hope."

Many Christians today are thoroughly confused as they survey the world about them. Many of us have come to this Convention frustrated about world events, soberly shocked at events in our own nation, gravely concerned about the future of our country, and apprehensive about what may occur in all the Americas.

In brief fashion we might characterize our moment in history in five ways.

Ours is a moment of bewildering technology. The marvels of nuclear energy; the fantastic achievements in space exploration; the mathematical wizardry of the computer; the shrinking of the earth through jet-age transportation; the speed of modern communication; the miracles of medicine; and the accomplishments of our researchers, inventors and production lines overwhelm us with the achievements of our scientism.

We are also in a period of a convulsive sociology. Old ideas are being challenged, new goals are being set. Long cherished concepts of government, law, order, and respect for authority are being flouted. The high ideals of liberty and freedom for all have been tainted by the license excised by some, and the right to dissent has turned into the right to destroy. Arson, looting, and even murder plague some of our cities, and there is no unanimity of opinion as to where the blame lies. Thrift, industry, and the willingness to work seem to be forgotten principles and the frantic scramble for material security from the cradle to the grave is about to bankrupt us financially and jeopardize us emotionally.

Further, we live in an increasingly foul atmosphere of paganized ideology. God, public prayer, and the Bible have been barred from the classroom by judicial restraint but the pupil can be taken out of the school and paraded in public demonstrations under police protection. Mammon occupies the throne of worship in the lives of many and some have even conducted their own private funeral services for the Almighty. Moral ideals and standards of purity are being assaulted from all sides. Alcoholism is increasing in frightening proportions and social drinking is losing its disfavor among many of our members. Drug addiction, often having its inception in experiments with marijuana, has victimized far more of our people than the average church member knows. Many of our novels, our stage plays, and our movies reek with moral putridity. Profanity and subtle portrayal of the tawdry and the bestial are even being beamed into our homes through an occasional televised program. Sexual promiscuity is presented to young people as the "in" way of life and acceptable respectability is even being sought by many for sexual deviate.

We are also in a time of confused theology. Of course, it is impossible to have a Christianity without a theology, but how confused can some of our theologians get? Much of modern theological thought confuses instead of clarifies; debates instead of declares; hesitates instead of heralds; apologizes instead of announces; denies instead of defines; capitulates instead of capitalizes; and undermines instead of undergirds. Honored always should be those who sound no uncertain note about the credibility of God's Word; the sovereignty, majesty, holiness, justice, love and mercy of Jehovah; the deity of Jesus Christ; the reality of regeneration; the necessity of the atonement; the mission of the church; the power of the spirit; and the certainty of life everlasting!

And, who can doubt but that we are in the throes of a changing ecclesiology? Once, we Baptists were a simple, largely rural people, fervently evangelistic and able to demonstrate our spiritual emotions with a hearty "Amen" and an occasional Methodist shout! Now, we are increasingly urban, more affluent, more educated, more cultured, and more sophisticated. Any display of emotionalism incurs many a jaundiced eye and, in many of our churches, if a brother were to come out with a fervent "Amen", many would say to themselves, "Who let that man in?" Many of us have gone formal and some even ritualistic—not that there is anything wrong with formalism and ritualism as long as they occupy their proper places—and have seemed to lose our fervor and our exhilaration.

In some of our pulpits the impassioned proclamation of the gospel has given way to the pronouncement of our philosophical sophistries. "Thus saith the Lord" in many pulpits has been displaced by "Thus desireth the people." Instead of "Repent, for the kingdom of God is at hand," many congregations hear "Rejoice, for social utopia is upon us." Activism, humanism, universalism and pure socialism in some areas seem more intent on making man comfortable than Christian. Some in our day appear to be more concerned with changing our social order than in the regeneration of the individual, out of whom an orderly social structure can be built. Some of our people hear more about the "brotherhood of man" in a clamor for ecumenical acceptance than they do about the fact that "If any man be in Christ he is a new creature." And, from what we observe, there are some among us, even in high places, who would make of our Lord's Church but another institution of social betterment in the local community complex instead of a divine institution heralding God's salvation to the repentant and believing of heart.

Ours is an age of bewilderment and we have much reason for our apprehensions and our concerns. Not in many years has the great cross section of our Baptist people struggled to retain their confidence as they exercise their faith as we are witnessing today. We pastors may not be aware of it, but our people are bewildered and baffled, and long for some God-breathed assurance that there is "beauty for ashes" and "the oil of joy for mourning" (Isa. 61:3).

Is all dark? Is all despair about us? Let one of God's noble preachers speak. A few weeks ago I heard a former president of this Convention, a great Christian statesman and leader say, "I am not a pessimist! I cannot be because I am a Christian. But, I am not an optimist! Realism prevents it! I am a 'Hope-ist'."

Hope! Hope as a Christian! Hope as set forth in the Scriptures! Hope—as expressed by the Apostle Paul in his first letter to Timothy in the opening salutation, "The Lord Jesus Christ, our Hope." As Christ was then, is He not now? G. Campbell Morgan says that "hope comes to its brightest shining in the presence of deepest darkness." Our day may be dark but there IS hope! We do not despair! We are not doomed! We are not defeated! Commenting on our text, William Barclay observes that "In the New Testament the word 'hope' always conveys an element of absolute certainty, a quality genuinely lacking in present-day image." Our hope is an assured reality; our hope is Christ!

Why is our hope built on Christ? May I suggest that He is our hope BECAUSE OF WHAT HE IS

Much of humanity has given testimony as to who He was. Pilate called Him "the man without a fault;" Napoleon called Him the "emperor of love;" Strauss called Him the "highest model of reli-



gion;" John Stuart Mill called Him the "guide to humanity;" Renan called Him the "greatest among the sons of men;" Parker called Him the "youth with God in His heart;" and Lanier called Him "man's best man!" These, however, do not tell us what He is.

Lord Byron, who, himself, was not a Christian, said, "If ever God was man, and man was God, Jesus is both." Henry Ward Beecher said, "If Christ be not divine, every impulse of the Christian world falls to a lower octave, and light, and love and hope decline." Blind John Milton saw Christ as "the begotten God, in whose conspicuous countenance, without cloud, made visible, the Almighty Father shines."

Thus, great men have sought to describe the Son of God, but we turn to Jesus' own words as He says, "Before Abraham was, I am" (John 8:58). Or, we hear the beloved John open his Gospel by declaring, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Immediately we call to mind a similar verse, "In the beginning, God created the heavens and the earth" (Gen. 1:1), but we realize that John's avowal antedates the opening verse of the Bible. Before there could be a creation there must of necessity be a Creator, and Christ was the agent in that creative act; "For by Him were all things created" (Col. 1:6).

Not content with the assertion that Christ eternally had co-existed with the Father, John further says, "And the Word became flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father" (John 1:14). Eternally, and actually, then, He has been, still is, and ever will be the divine son of God. The writer of the Epistle to the Hebrews describes Him as "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8).

At His baptism the Scriptures tell us that "when He was baptized, lo, a voice out of the heavens, saying, this is my beloved Son, in whom I am well pleased" (Matt. 3:17). Our Lord Himself, in the allegory of the Good Shepherd, announced that "I and my Father are one" (John 10:30), and in the upper room just before His crucifixion He triumphantly assured His disciples that "He that hath seen me hath seen the Father" (John 14:9).

Paul never had any doubt about the deity of the Savior. To the Philippian Church he wrote, "Have this mind in you which was also in Christ Jesus: Who, being in the form of God thought it not robbery to be equal with God" (Phil. 2:5-6), and the author of Hebrews describes our Lord thus: "God . . . hath spoken to us in His Son . . . through whom also He made the worlds; who, being the effulgence of His glory and the very image of His substance . . . when He had made purification for sins, sat down on the right hand of the Majesty on high, having become better than the angels" (Heb. 1:1-4).

Christ is our hope, then, because of what He IS. He is God. Not a deity made with our own hands; not one of the world's great religionists; not a dead claimant to the miraculous; not the greatest teacher of all time; not the greatest idealist the world had ever known; but God! God eternal, omnipotent, redeeming, reigning, and returning! God! About whom Paul said, "For He must reign, till He hath put all enemies under His feet" (I Cor. 15:25). How can the Christian have anything but hope when He is what He is?

#### BECAUSE OF WHAT HE TAUGHT

Jesus was described by the author of the first gospel as one who "taught them as one having authority, and not as their scribes" (Matt. 7:29). During His ministry He set forth some completely new ideas and the power of an idea is impossible to compute. Some of our Lord's teachings that give us hope now, as in that day, are:

Sin is life's starkest reality and he who does not believe in Him as Savior is already under condemnation. But, "God so loved the world that He gave His only begotten son, that whosoever believeth on Him should not perish, but have eternal life" (John 3:16), and Paul rejoices that "God was in Christ reconciling the world unto Himself" (II Cor. 5:19). Jesus described sin for what it is and stated the principle of regeneration is no uncertain terms when He said to Nicodemus, "Except one be born anew, he cannot see the Kingdom of God" (John 3:3). In Him as God's atoning sacrifice is our assurance of sonship and the certainty of everlasting fellowship with God.

Man, through His redemptive work, has direct access to God. When, in His death upon the cross the veil of the temple was rent asunder, Jesus became every man's access to God and there was no longer the necessity for priestly intervention. Because of Him every man has the hope that he can come to God directly.

Real and lasting happiness in life is based upon righteousness; not upon material possessions and security. The Old Testament had taught "be sure your sin will find you out" (Num.32:33). Jesus put it positively when He said, "Seek ye first the kingdom of God and all these things shall be added unto you" (Matt. 6:33).

That true greatness is measured in service. In setting forth quali-

ties for the superior kind of life Jesus said, "Whosoever would become great among you shall be your servant" (Matt. 20:26). The world's standard of success and supremacy leaves most of us wanting; but any Christian possesses the ability for greatness in selfless service, in Christ's name, no matter what his place or position.

That God associates the Christian with Him in the task of redeeming humankind and extending the Kingdom of God upon this earth. One of the marvels of the so-called Great Commission is that our Lord assumed that we would be partners with Him in the spread of the Gospel. These are but a few of the things He taught and because of them we possess hope now and for the future.

#### BECAUSE OF WHAT HE DID

Great as is our hope in Christ because of what He is and what He taught, it is what He DID that gives us our sense of assurance. First of all, He revealed to man what God was like. For centuries the Jews had witnessed to the world of the unique supremacy of the One Jehovah but it remained for Jesus to reveal Him as the Redeeming Father. Job of old had cried, "Canst thou by searching find out God?" (Job 11:7), but "When the fullness of time came, God sent forth His Son. . . ." (Gal. 4:4), and "The Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten of the Father" (John 1:14). In testifying of the hope of the incarnation, John says, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him" (John 1:18). Jesus, Himself, gave assurance to this truth when He said, "He that hath seen me hath seen the Father" (John 14:9). Yes, through Him the world can know God.

Second, He shared our nature and was subject to every temptation known to human flesh, yet He was able *not* to sin. Thus, He achieved what no other man has ever accomplished: life utterly without taint or stain of sin. In portraying the Savior as our great high priest the author of Hebrews rejoices that "Having a great high priest, who hath passed through the heavens, Jesus, the son of God, let us hold fast our confession, for we have not an high priest that cannot be touched with the feeling of our infirmities, but one that hath been, in all points, tempted like as we are, yet without sin" (Heb. 4:14-15). O, the hope that is ours that there is a Savior that could live completely victorious over sin! In Him, and in Him alone, has sin been vanquished!

Third, greatest hope of all; O, shout it with rejoicing. . . . He accomplished our salvation! Peter preached, "In Him is salvation, and in no other" (Acts 4:12), and Paul exults, "God was, in Christ, reconciling the world unto Himself. . . . for Him, who knew no sin, hath God made to be sin on our behalf, that we may become the righteousness of God in Him" (II Cor. 5:19, 21); and "Christ died for our sins according to the Scriptures" (I Cor. 15:3). Tragedy of tragedies; mystery of mysteries, glory of glories . . . the atonement of our blessed Lord on Gologtha's despised cross gives hope to a sin-battered world that there is forgiveness for sin and adoption into the family of God!

Fourth, as God's validation of His atoning achievement and as a divine guarantee of its accomplishment, Jesus rose from the dead! Had there been no resurrection the world would have looked upon the crucifixion experience as a failure and would have been remembering only a dead martyr. But, as an open triumph over sin and death, we join with Paul when he says, "But now *is* Christ risen from the dead and become the firstfruits of them that slept" (I Cor. 15:20).

#### BECAUSE OF WHAT HE PROMISES

The nature, the teachings, and the accomplishments of Jesus are bulwarks of hope to all men who will receive Him into their hearts; and God's redeeming grace, that affords salvation to all who will believe, causes us to sing:

"I know not why God's wondrous grace  
To me He hath made known,  
Nor why, unworthy, Christ in love  
Redeemed me for His own.

I know not how this saving faith  
To me He did impart,  
Nor how believing in His Word  
Wrought peace within my heart.

But, I know whom I have believed,  
And am persuaded that He is able  
To keep that which I've committed  
Unto Him against that day."

McGranahan

But there is more to the Christian's hope!



Like God's rainbow of hope against the dark clouds of Old Testament doom and dismay, our Lord's promises quiet our fears, allay our apprehensions, give us courage, and assure us that there is a triumphant victory to be enjoyed when God shall bring to a consummation His plan for the ages! To the believer there is promised eternal life. "He that believeth on the Son hath eternal life" (John 3:36), was His assurance to every man who would trust Him; and to the man who would acknowledge Him as the Good Shepherd He said, "I give unto them eternal life and they shall never perish" (John 10:28).

To the little band of followers who were to be the nucleus of His Church Jesus promised: "And I will build my Church, and the gates of hades shall not prevail against it" (Matt. 16:18); and to an enlarged assemblage of the faithful He said, "And, lo, I am with you always, even unto the end of the world" (Matt. 28:20). As a continuing dynamic of His resurrection victory He sent the Holy Spirit upon the Church at Pentecost fulfilling His promise, "And ye shall be endued with power from on high" (Luke 24:49).

To every Christian His promises relative to death and the life beyond description and precious beyond compare. That we all face death is indisputable. Some of us may have a long, agonizing stewardship of suffering and helplessness before the Lord delivers us. Some of us may be taken away in an accident or sudden collapse. Even among us here at this Convention some may not return home. But, do we fear death? Do we live in constant apprehension that life's end looms menacingly in the background of every heart beat? Not the Christian! Not you and I! None of us, it may be, is anxious to see the wick of life's candle snuffed out tonight, but we do not cringe in fear lest, when the flame dies out, we will be in total darkness! Why? Why do we not fear?

Because our hope is in the promises of the Lord Jesus Christ! When He faced death with two of His friends here on earth and even wept with them in their sorrow He said, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live" (John 11:25). As the disciples were preparing to leave the upper room prior to the crucifixion He said, "Because I live, ye shall live also" (John 14:19). Death, then, is something not to be feared by the Christian; Jesus has taken the sting from it. It becomes a God-opened door through which we move from the limits of time and space into the eternity of companionship with the redeemed hosts in the service of God.

Another of our Lord's promises has to do with the natural inclination of man to have some assurance about the future. Familiar to us all, and known and loved by countless throngs, is the simple but sure promise of Jesus contained in the 14th chapter of John. "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). He does not describe it; He goes into little detail about it; He simply says it exists—and, "I am making ready a place for you!" John

describes heaven in the Revelation in terms of exquisite splendor, using all the treasures of speech available to portray its magnificence. Heaven, wherever it may be in God's limitless universe, is promised to us forever and in it will be the fellowship of our Savior!

There is yet another assurance that inheres in Christ. It is a promise demonstrated rather than spoken. It is something achieved rather than announced.

That is the hope of the resurrection of the *body*. The resurrection of the *body*, not the spirit only. As the hope of the early Church grew and developed it remained, in the providence of God, for the Apostle Paul to catch the triumph inherent in our Savior's resurrection. In the incomparable 15th chapter of I Corinthians he gives the greatest treatise ever written on the resurrection and the life beyond. Listen to him as he says, "For I delivered unto you first of all that which I also received; that Christ died for our sins according to the Scriptures; that He was buried; and that He hath been raised on the third day according to the Scriptures" (I Cor. 15:3-4). Of the fact of Christ's resurrection Paul has no doubt. To him it was the guarantee of God's atoning grace in Christ. The resurrection is a *fact*. But, the resurrection of what? The soul of the believer? If the soul is to be resurrected it must be deduced that the soul has died. That cannot be so, for the soul is immortal. The soul never dies. It was the *body* of the Savior that was resurrected. He appeared during those forty days in a *body*. A body changed and transformed, yes—but a *body*, nonetheless.

But hear Paul further: "But now hath Christ been raised from the dead, the firstfruits of them that are asleep" (I Cor. 15:20). To be resurrected implies a death. Since the soul is immortal it had to be the body, and the miracle of the resurrection of Christ in His body is a promise of the same deliverance for us. How do we know? He became the "firstfruits" of them that are asleep. What does he mean? In the Septuagint the expression described the firstfruits of the harvest, an evidence of that which was to come in its fullness. Herschel Hobbs (Epistle to the Corinthians, Page 71) says that in the papyrus the same expression was used to denote "earnest money," "legacy duty," or an "entrance fee." Christ, raised from the dead, is the "earnest money" guaranteeing a general resurrection in time to come. And, significantly (see Hobbs), "them that slept" literally means those bodies lying in a cemetery!

*Hope?* Assurance for the future? Confidence in God's provision for the world beyond this? Ah, not only do we have hope that we can be saved from our sins through Christ's atoning death; and not only do we have hope that we can live the Christian life through the power of Jesus as Lord; we have the assured hope that we "shall ever be with the Lord" (I Thess. 4:17).

I go back to the words of a former president of this Convention: "I am a *hope-ist!*"

Are not we all? And is not that hope an assurance centered in the Lord Jesus Christ? As Paul wrote to Timothy, let us remember that "The Lord Jesus Christ (is) our *Hope*."



### Tragedy

I weep for a little baby yet unborn;  
I weep for a wife who is empty and forlorn.  
I weep for the sisters who also weep and moan;  
I weep for a brother who now must stand alone.

I weep for an aged father who can only sit and cry,  
I weep for a mother whose heart keeps asking why.  
I weep for little children left without a Dad—  
I weep for a nation surely gone mad.  
I weep and I weep — yet my eyes remain dry.  
My tears are exhausted.

—Mildred Shinn, Russellville

--Art. Courtesy Arkansas Democrat



# Associational Tournament Winners



Sherry Crisp,  
piano  
First, Marvell  
Arkansas Valley  
Junior High



Ruby Jo Coggins  
piano  
First, Lambrook  
Arkansas Valley  
Senior High



Janet Ann  
Henderson  
piano  
First, Hamburg  
Ashley County  
Junior High



Tina Scroggins,  
piano  
First, Harrison  
Boone-Newton  
Junior High



Martha Lancaster  
piano  
Temple, Waldron  
Buckner  
Junior High



Richea Dickason  
piano  
Ione  
Buckner  
Senior High



Sharon  
Whittingburg  
piano  
First, Judsonia  
Calvary  
Junior High



Connie Bowle  
piano  
First, Augusta  
Calvary  
Senior High



Donnie McMaster  
piano  
First, DeWitt  
Centennial  
Senior High



Jackie Yancey  
piano  
First, Malvern  
Central  
Junior High



Bennie Carol  
Burgess  
organ  
First, Hamburg  
Ashley County  
Junior High



Marsha Kay  
Dorris  
organ  
James Fork  
Buckner  
Junior High



Steve Thomas  
organ  
First, Benton  
Central  
Junior High



Timothy Pugh  
song leading  
First, DeWitt  
Centennial  
Senior High



Pam Johnson  
song leading  
Central,  
Hot Springs  
Central  
Senior High



Bobby Parker  
song leading  
Cullendale  
Camden  
Liberty  
Senior High



Mary Ann  
Whitaker  
song leading  
First, Osceola  
Mississippi Co.  
Senior High



Kenneth Stogsdill  
song leading  
Park Hill, NLR  
North Pulaski  
Senior High



Margie Cockrell  
vocal  
Mt. Olive  
Crossett  
Ashley County  
Senior High



Kathy Mangrum  
vocal  
First, Judsonia  
Calvary  
Junior High



Jimmy Reichen  
vocal  
Central  
Hot Springs  
Central  
Junior High



Henry Woods  
vocal  
First  
Hot Springs  
Central  
Senior High



Linda Wallace  
vocal  
Immanuel  
Pine Bluff  
Harmony  
Senior High



Donna Connelly  
vocal  
First, Hope  
Hope  
Senior High



Regina Baswell  
vocal  
Walnut Street  
Jonesboro  
Mt. Zion  
Senior High



David Savage  
vocal  
Swifton  
Black River  
Senior High



Mark North  
vocal  
Gaines St., LR  
Pulaski  
Junior High



Bruce Ellison  
vocal  
Calvary, LR  
Pulaski  
Senior High



Mary Lacy  
piano  
Forest Park  
Pine Bluff  
Harmony  
Junior High



Linda Wallace  
piano and vocal  
Immanuel  
Pine Bluff  
Harmony  
Senior High



Sandi McCoy  
piano  
First, Stamps  
Hope  
Junior High



Ellen Turner  
piano  
First, Hope  
Hope  
Senior High



Cheryl White  
piano  
Immanuel  
El Dorado  
Liberty  
Junior High



Kathy Drake  
piano  
Cullendale  
Camden  
Liberty  
Senior High



Debbie Archer  
piano  
First, DeQueen  
Little River  
Senior High



Donna Dabbs  
piano  
First, Osceola  
Mississippi Co.  
Junior High



Marilyn Parrish  
piano  
First, Osceola  
Mississippi Co.  
Junior High



Beverly Brickell  
piano  
Walnut Street  
Jonesboro  
Mt. Zion  
Senior High



Nancy Carey  
piano  
Black Rock  
Black River  
Senior High



Judy McGee  
piano  
First, Harrisburg  
Trinity  
Senior High



Renee Flowers  
piano  
Park Hill, NLR  
North Pulaski  
Junior High



Billy Easterling  
piano  
Gaines Street, LR  
Pulaski  
Junior High



Vicki Miller  
piano  
Calvary, LR  
Pulaski  
Senior High

## NOT PICTURED

Debby Adams  
piano  
Immanuel, Rogers  
Benton Co.  
Senior High

Sheila Tremblay  
organ  
Fisher St.,  
Jonesboro  
Mt. Zion  
Junior High

Sue Brian  
Vocal  
Chidester  
Liberty  
Senior High

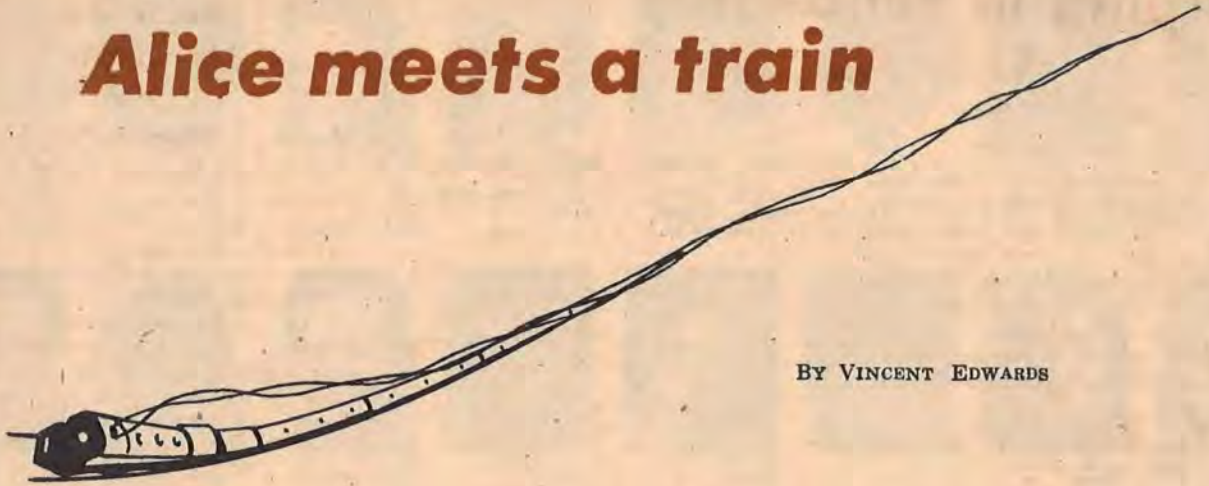
Vicki Smith  
Vocal  
First,  
West Memphis  
Tri-County  
Senior High

This year 19 associations conducted music tournaments, with 47 winners in all categories.—Hoyt A. Mulkey, Secretary



# Alice meets a train

BY VINCENT EDWARDS



"Why, Alice, what makes you so early? It's only eight o'clock, and you're through with breakfast."

Mrs. Kenyon looked at her daughter in surprise. Ordinarily, the young girl did not leave for school until twenty minutes of nine. This morning Alice was prepared to start at once.

Alice only said, "It doesn't hurt to be in plenty of time when one has to walk so far."

It was true that Alice had to cover a long distance. In those days buses were unknown. In Jersey City, where Alice Kenyon lived in 1861, all children walked to school.

When Alice started out, she did not follow her usual route. At a certain corner, she made a different turn. It was the way people took when they wanted to go to the railroad station.

She saw a clock in a window. It pointed to twenty-five minutes after eight. She must walk fast if she wanted to get there on time. In ten minutes more, the train would be in. She mustn't miss it now after coming all this way.

It was the train that was bringing Mr. Lincoln, the new President, through Jersey City.

For weeks, Alice had heard her folks talk about this man from the West. Her father had been thrilled by Mr. Lincoln's speeches. He had voted for Lincoln. He had talked about Lincoln so much that Alice had come to admire him a great deal.

Last night, she had heard that the President-elect was going to pass through Jersey City before taking the ferry to New York. She decided to go down to the station to see him.

Alice now stood in the station. A large throng of people was waiting. All

of them were grown folk, looking important. Alice recognized some of the leading citizens of Jersey City.

Everyone was watching the track where the trains from the West arrived. But so far, not even a whistle had been heard in the distance. Mr. Lincoln's train must be late.

Alice gazed up at the clock. It was a quarter of nine. Why didn't that train come? If she had to wait too long, she would have to run, instead of walk, to school.

Minutes passed! It was getting closer and closer to schooltime!

When the big clock showed only ten minutes before the hour, Alice thought quickly, "I'll wait just two minutes more. Then I'll have to run, whether he comes or not."

Just then a long whistle sounded. Immediately the crowd surged forward. Alice was swept forward with the rest of the excited people.

Then she saw him. He stood on the back platform, towering above all the other men. My, but he was homely! The next moment he smiled. On that thin, shadowed face, sympathy and kindness stood out so strongly that everyone there must have noticed it.

As long as Alice lived, she would remember Mr. Lincoln's face as she saw it just for a moment. It was unforgettable.

At sight of the man who would soon move into the White House, cheers broke from the crowd. The cheers were still rising when Alice glanced at the clock.

Her heart sank. It was three minutes of nine!

Quickly edging past everybody, she darted out of the station. She would

have to run all the way. Could she make it?

She dashed faster and faster. At last she saw the school in the distance. Oddly enough, there were no pupils in the yard. But the doors were all standing wide open.

Perhaps classes hadn't begun and she could slip in without being seen!

She darted swiftly up the steps. Then, as quietly as possible, she pushed open the inner door.

There, before her eyes, all in their proper places, the whole school was gathered! Only her seat was empty. In front stood Mr. Stanton, the principal. He was about to open the morning assembly.

Suddenly he caught sight of the tardy girl. He spoke up briskly. "Come here, young lady!"

With all eyes turned on her and with her face burning, Alice made her way up the aisle to the front of the hall.

There wasn't any softness in Mr. Stanton's face or words as he demanded, "Why are you late?"

Alice gasped, then managed to stammer, "I . . . I . . . I went to see Mr. Lincoln's train come in."

The mention of Mr. Lincoln's name seemed to change Mr. Stanton instantly. His face lost its sternness. He became friendly and interested.

"Did you see him?" he asked.

"Yes, sir, I did."

Then Mr. Stanton held out his hand. "Shake hands," he said. "I wish I had seen Abraham Lincoln myself."

(Sunday School Board Syndicate, all rights reserved)



## Learning in fellowship

BY DR. L. H. COLEMAN, PASTOR,  
IMMANUEL CHURCH, PINE BLUFF

Life and Work

June 16, 1968

Acts 2:42-47;

18:24-28;

Colossians 3:15-16

This is the second unit of study dealing with "The Church, Fellowship of Learning." Last week the basic idea was the fact that believers are to begin their learning in the Christian faith from Jesus himself. Jesus said that we were to "learn of me" (Matt. 11:29). Today's study relates to learning about Christ through the ministry of the church.

### I. The church immediately following Pentecost (Acts 2:42-47).

Acts 2 begins with the glorious account of Pentecost. Prior to this experience 120 prayed for ten days in the Upper Room for the coming of the Holy Spirit in the demonstration of power. Then came the sermon at Pentecost. Peter preached from the text of Joel 2:28ff. The immediate result was the conversion and baptism of "three thousand souls" (Acts 2:41). Beginning with Acts 2:42 there is a summary description of the experiences of the early Christian. Please note five significant things mentioned in the passage:

1. They received the apostles' doctrine. v. 42.
2. Miracles occurred. v. 43.
3. Spirit of sharing prevailed. v. 44.
4. One accord. v. 46.
5. People were saved daily. v. 47.

The descriptive account of life in the early church following Pentecost emphasizes the conserving of the results of evangelism. Following conversion believers are to grow, develop, and mature. The church is the fellowship ordained of God himself which provides the proper atmosphere and outlet for this Christian growth. The greatest evidence of Pentecostal power is in living of the ordinary daily lives of these early Christians. They were zealously following the new life in Christ.

Please note the completed cycle: souls saved, Christians trained, unity in fellowship, Christian growth, daily witnessing, souls saved. Can the churches of today learn anything at this point?

### II. The learning experience of Apollos (Acts 18:24-28).

The context of the above mentioned passage is Paul's third missionary journey (18:23-21:26). Paul begins this missionary journey alone and went through Galatia and Phrygia. The very first incident recorded is the meeting of Apollos with Aquila and Priscilla.

Who was Apollos? Apollos was a Jew

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

of Alexandria, a philosophical and cultural capital. He was eloquent (some translators translate the word "learned"), powerful in the Scriptures, and fervent in spirit. The point of this passage is the illustration of Apollos' gradual growth in the Christian faith. He had:

1. received the baptism of John (water baptism).
2. been instructed in the way of the Lord (the new way of righteousness).
3. knew the things concerning Jesus (basic facts of His life).

Apollos was young in the faith, an undeveloped believer. He needed the baptism of the Holy Spirit. He needed to lay his life at the disposal of the Holy Spirit. Aquila and Priscilla instructed him. They gave him a good combination of Sunday School teaching and Training Union New Members' Orientation course. (Would to God that we in our churches today could be as effective in our ministries to younger Christians as were Aquila and Priscilla.)

What was the result of this religious education experience? Apollos learned quickly. He went to Achaia and was very effective. He was convincing (verse 28) in his arguments or presentation of the gospel. His main thrust was showing from the Scriptures that Jesus was the Christos or the promised Messiah, the true Redeemer of Israel. Apollos earned a coveted place in the early church's history (please read I Corinthians 3:4-6).

### III. Dispensing the word of Christ (Colossians 3:15, 16).

Believers have influence. We should exert a positive, good influence upon fellow Christians. How is this accomplished?

1. Let the ruling principle in your hearts be Christ's peace (v. 15a).
2. Learn to be grateful (v. 15b).
3. Let the Word of God be your Instructor and Guide (v. 16a).
4. Teach and train one another in the Christian life (v. 16b).
5. Sing God's praises with joyful hearts (v. 16c).

The main point here is the giving of ourselves to the helping, strengthening, guiding, and encouraging of fellow Christians. The church is the proper agency which has within its present organizational structures resources which can aid in Christian growth. Christian fellowship found in the church is indispensable in aiding the Christian to learn of Christ. Truly the fellowship in our churches should be "like to that above."

CUSTOM MADE  
CHURCH FURNITURE  
Is One Of Our Specialities



Place Your Order With Us  
Please come by and see  
samples on display  
COX PLANING MILL  
and LUMBER CO.  
Phone LY 8-2239 or LY 8-2230  
PIGGOTT, ARK.

## 6% INTEREST

Colorado Southern Baptist  
Church Loan Bonds

### FOR OFFERING CIRCULAR

Tear out and mail to  
Bill Landers, ADM.

Colorado Baptist General  
Convention

P. O. Box 22005  
Denver, Colorado 80222

Name .....

Address .....

City .....



# Faith and works

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

June 16, 1968

James 1 and 2

The opening line of this book identifies its author as James. Early church tradition further identifies James as the half-brother of Jesus. Internal evidence tends to confirm tradition in that the style and vocabulary are similar to those of the letter dictated by the same James at the Jerusalem Conference (Acts 15). Historical background studies of the first century practically eliminates the other New Testament men who were named James. The apostle James who was the son of Zebedee and brother of John was killed by Herod Agrippa I in the early '40s, and James the son of Alphaeus never came to prominence in Christian circles.

There are internal evidences that the book was written quite early, perhaps not more than 15 years after Christ's death. It mentions the synagogue (2:2), and the author seems to be writing to Jewish Christians.

James is representative of the best in New Testament wisdom literature. Its statements are short and startling like the Sermon on the Mount. It has been called The Gospel of the Businessman. It applies pragmatic tests to Christian teachings.

1. Faith is not a magical formula which when one professes it brings salvation (14-17). If a man says that he has faith but faith is not given expression in works, "can that faith save him?" His implication is that faith that's all intellectual and academic but is not given any practical expression in matters of moral conduct cannot bring one unto salvation.

If a fellow-Christian lacks food and clothing it will not help to recite magical words saying, "Be warmed and filled." The magical words are appropriate provided they are accompanied by practical deeds such as giving the needed items of food and clothing. Faith cannot be expressed as accurately in words as it can in works. Indeed, the inspired writer said that faith which does not generate working energy is dead.

2. Faith cannot manifest itself apart from works, (v. 18). It was being said that one person has faith and another person has works. James challenged those who said that to demonstrate their faith without works and said that he would demonstrate his faith by his works.

3. Faith is more than intellectual approval (v. 19). One might believe that a doctrine is true but that intellectual

The text of the International Bible Lessons for Christian Teaching, Uniform Series, is copyrighted by the International Council of Religious Education. Used by permission.

belief is not faith. For example, a basic item in Christian doctrine is that there is one God and that he is undivided. Well, even demons believe that doctrine to be true. And it's truth scares them, but they don't have faith.

4. Faith without works is fruitless—barren. He took up for case study the experience of Abraham in offering Isaac (Gen. 22). When God tested Abraham's faith by challenging him to sacrifice his son, the "Father of the faithful" could not have expressed faith in any manner short of obedience. The author of Hebrews said that Abraham considered God able to bring Isaac back from death (11:19). But Abraham could not have kept his faith and remained inactive. Even so, Christian faith is not to be identified with passive submission but with active expression. One's faith is not Christian faith if it leaves his will unmoved and his energy unused.

James gathered up all this truth in his summary statement that "faith was active along with his works, and faith was completed by his works" (2:22). What he meant was that Abraham's faith was activated by his works and was brought to fruition. Faith is a challenge.

5. Faith is essential to righteousness. In saying that "Abraham believed God, and it was reckoned to him as righteousness" (Gen. 15:6; Rom. 4:3; Gal. 3:6), the Bible writers did not mean that his faith was substituted for righteousness so much as they meant that faith was righteousness. The essential element in righteousness is faith, and an essential element in faith is obedience. The Christian is one who trusts and obeys Christ.

6. James and Paul were allies. Some have thought that James contradicted Paul who insisted a man is justified by faith apart from works of law (Rom. 3:28; Gal. 2:16). Martin Luther felt so deeply about this contradiction that he would not accept the book of James in his New Testament canon.

James and Paul were true allies, however, who stood back to back fighting off different foes of the Christian faith (See Ross in The New International Commentary on the New Testament). Paul was contending against Judaizers

who insisted that Gentiles must enter the Jewish religion and observe all the Old Testament rituals of law in order to be saved. The apostle said that the one requirement was faith and that the works of the law had nothing to do with salvation.

James was contending against those who said that it was not necessary for Christians to observe the moral law. They insisted that salvation is a gift from God which is received by faith; therefore, a man's moral conduct is unimportant. What they failed to see was that the new life which is received on condition of faith creates moral energy which generates righteous conduct. James said that if the good works are missing true faith is missing.

Thus Paul was dealing with evangelism and said that observance of the ritualistic laws of the Old Testament had nothing to do with salvation. James, on the other hand, was dealing with the life of people professing to be Christians. He said that if the works are void the profession is in vain.

**BAPTISTRIES — SPIRES**



- Unit-Molded Fiberglass
- Accessories

*Wiedemann Industries, Inc.*  
Box 672 Dept. J5, Muscatine, Iowa

## Christian Teachers Wanted

Grades K-12

Hawaii Baptist Academy

Address inquiries to

Luther F. Dorsey

1234 Heulu Street

Honolulu, Hawaii 96822

Immediate needs for an elementary principal and a qualified science teacher for physics, chemistry, and physical science. There are other vacancies for the 1968-69 year.

**GIVE** the Water of Life through **The COOPERATIVE PROGRAM**



**ARKANSAS BAPTIST**



June 2, 1968

A—Arkansas outdoors: Which bait to use p10; Arkansas to Denver to Operation Seed Sowing p7; Arkansas Baptist father of the year: Harry R. Owens Jr., pp 5, 6  
 B—Ballard, Larry, licensed to preach p10; Bruster, Rev. Bill, to Siloam Springs p8; Baptist beliefs: A matter of direction p15; Beacon lights of Baptist history: American Baptist pioneers p6  
 C—Criswell, Dr. W. A., named president, Southern Baptist Convention pp2, 4; Children's nook p20  
 F—Ft. Smith's Immanuel Church has dedication service for new home p9  
 G—Gray, Jerry, Ordained to ministry p8  
 H—Helena First Church has GA coronation p10; Harriet Hall heads pastors wives conference p9  
 L—The last straw (E) pp3,4;  
 M—Missionary note p9  
 N—New image (E) p3; Nursing degrees awarded to 11 Arkansans p9  
 P—Phelps, Dr. Ralph, tells why he left OEO post p15; Pleitz, Dr. James, reelected to chairman executive committee, SBC, p13  
 S—Seaton, Calvin Henry, awarded scholarship p8; Southern Baptist Convention: Annual sermon: Christ our hope pp16,17,18; SMU highlights p14; Budget p15 Theological conservation marks pastors conference p12; Music ministers meet, pp12, 13 SBC adopts liberal proposal p13; Messengers pray for Kennedy p13; Skutt, Dr. Charles, t conduct Holy Land tour p9  
 W—Williams, Ralph, dies p7; Walnut Ridge group to Europe, Holy Land p9

## Neatly put

An eight-year-old was the author of one of the best essays ever written on what a mother means to a boy: "A mother is a person who takes care of her kids and gets their meals and, if she is not there when you get home from school, you wouldn't know how to get your meals and you wouldn't feel like eating them anyhow."

## Appearance counts!

The new secretary sat at her typewriter. A business friend remarked to her employer: "Your new secretary looks very efficient."

"That is her specialty."  
 "Efficiency?"  
 "No, looking efficient."

## Sure is

"Just think," he said, "it says here that over 5,000 camels are used each year to make paint brushes!"

"Goodness," answered his wife, "Isn't it amazing what they can teach animals these days?"

An adolescent is a youngster who is old enough to dress himself if he could just remember where he dropped his clothes.

## Do you mail your

**Arkansas Baptist Newsmagazine to a friend?**

Did you know that you may subscribe for that friend for only a few cents more than you are now paying postage? Send the name, address with zip code, and \$2.75 for one year subscription to

**Arkansas Baptist Newsmagazine  
 401 West Capitol  
 Little Rock, Ark. 72201**



"I visited four times, and no one asked me home for dinner."

—ARK-E-OLGY by Gene Herrington

Church	Sunday Training		Addns
	School	Union	
Alexander First	55	38	
Berryville			
First	136	58	
Freeman Heights	116	45	
Camden First	390	104	2
Crossett Mt. Olive	230	105	2
El Dorado			
Caledonia	46	34	
First	553	353	6
Victory	69	41	1
Forrest City First	546	158	1
Fort Smith First	1160	392	7
Gentry First	178	62	1
Greenwood First	274	118	1
Gurdon Beech Street	149	65	
Harrison Eagle Heights	209	66	1
Hicks First Ashdown	34	28	
Hope First	445	122	
Hot Springs Piney	248	90	3
Jacksonville			
First	438	106	1
Marshall Road	295	152	3
Jonesboro			
Central	373	141	2
Nettleton	219	105	
Little Rock			
Geyer Springs	421	135	2
Life Line	439	120	
Rosedale	196	79	
Magnolia Central	551	174	2
Marked Tree Neiswander	114	70	
Monticello Second	220	115	
North Little Rock			
Baring Cross	590	164	18
South Side Chapel	31	13	
Calvary	439	130	
Harmony	47	26	
Park Hill	781	180	14
Sixteenth Street	46	39	
Sylvan Hills	240	90	
Paragould East Side	223	90	1
Paris First	345	113	1
Pine Bluff			
First	682	89	12
Green Meadows Mission	141	38	1
South Side	723	230	18
East Side Chapel	109	41	7
Tucker Chapel	21	12	1
Rock Springs	71	48	
Springdale			
Berry Street	83	38	
Caudle Avenue	113	34	2
Elmdale	328	72	
First	357	109	5
Oak Grove	152	100	
Van Buren			
First	424	147	3
Oak Grove	142	100	
Vandervoort First	65	37	
Warren			
First	384	111	2
Southside Mission	62	62	
Immanuel	218		
Westside	74	51	
Wesson	24	19	
West Memphis			
Calvary	269	103	
Ingram Boulevard	289	114	

## Rural pastor called to social action

RALEIGH, N. C.—Rural evangelical Protestant ministers in North America must come out of isolation and involve themselves in social action and community affairs, a district superintendent of The Christian and Missionary Alliance said here.

The Rev. A. H. Orthner, of Regina, Saskatchewan, superintendent of Alliance churches throughout the Canadian mid-west, made the call in sessions of the Christian Action Congress sponsored here during the 71st General Council of the denomination.

Referring to his own experience, Mr. Orthner said the evangelical Protestant minister can become a "central figure and a key man in his neighborhood" without compromise to his position as a spiritual leader. (EP)



## Miserly in slum aid

NEW YORK—Major Protestant denominations are failing to live up to their commitments to racial justice and alleviation of poverty "as the number one concern of the church," the head of the New York City Mission Society charged here.

Rev. Dr. David W. Barry, executive director of the non-denominational missionary agency formed in 1812, singled out four major denominations for special condemnation. He said they failed to meet the needs of the Bedford-Stuyvesant section of Brooklyn, "the nation's largest ghetto."

The mission director made the remarks before 75 clergy and laymen at the annual meeting of Interfaith Community Services of Brooklyn, Inc. held at the Cornerstone Baptist Church here. The inter-faith agency is the Bedford-Stuyvesant arm of the Interfaith City-wide Coordinating Committee and is an organization of 120 Jewish, Roman Catholic and Protestant churches and synagogues and agencies.

Dr. Barry said his own church, the United Presbyterian Church in the U. S. A., has given "not one dollar" though its General Assembly decided last year that "priority allocation of funds will be to projects supporting ecumenically developed metropolitan mission strategy." (EP)

## Maine church upheld on anti-liberal stand

WARREN, Me.—When the Second Congregational Church here left the United Church of Christ because of the latter's "ultraliberal attitude," people all over the state backed up the congregation's move.

Letters and telephone calls poured in from all quarters, said Pastor Wesley G. Woodman, with "no dissenting calls or crank letters among them."

The controversy began last month in Ellsworth at the Maine Conference of the United Church of Christ. It passed six resolutions, among them statements supporting Federal firearms control legislation and admission of Red China to the United Nations. (EP)

## Anglican vicar quits; to be Baptist minister

DONCASTER, England—Latest critic of Anglican infant baptism is the Rev. Donald S. Whitehead, Vicar of Denaby, who announced he was leaving the

## Ancient Jerusalem being 'rebuilt'

JERUSALEM—High up on a hillside here an 83-year-old Israeli is building a model of the eternal city.

He is Hans Kroch, a retired businessman from Leipzig, Germany, who wants to see it finished before he dies. His city is an exact replica of the Jerusalem of 66 B. C., at the beginning of its revolt against Rome. Its scale is one quarter inch to one foot and it sprawls over 600 square yards.

Stone, wood, marble, copper and iron taken from Jerusalem are being used by Architect Rolf Brotzen, a German immigrant. Green nylon grass is made in the United States and green and brown miniature trees are made in West Germany.

## 'Many right answers'

ST. PAUL—General education is the cornerstone of American democracy—remove it "and the building fails," United Presbyterian educator said at Macalester College here.

Dr. Thelma Adair, of New York, said the cornerstone holds true "whether it is for the black child, the white child, the Indian, the Spanish-speaking."

The "unfinished business" of treating minorities fairly is the first order of business for education during the last quarter of the 20th Century, she said.

She predicted that within 25 years the U. S. will have a guaranteed annual wage, a negative income tax for the poor, and four-day work week, and a three-week vacation—"maybe summer and winter." (EP)

Church of England and seeking entry to the Baptist ministry.

"I feel in conscience drawn towards a church that does not practice infant baptism," he said. Mr. Whitehead has already been baptized at a nearby Baptist church.

Several Anglican clergymen have announced opposition to infant baptism on the grounds that it is often indiscriminate and that the parents have no intention of bringing up the children in the church. Very few, however, have gone so far as to resign, feeling they can make their case better while still in the Church. (EP)

## Religion on the wane

PRINCETON, N. J.—More people every day are coming to believe that religion is losing its influence on American life, according to the Gallup Poll which finds 67 percent of Americans holding this opinion today.

In 1957, only 14 percent of all persons polled thought religion was losing ground in U. S. society. The current figure is nearly five times as great.

One of four reasons is usually given by people who hold this view:

(1) Young people are losing interest in formal religion—other influences becoming more meaningful. . .

(2) There is growing crime, immorality and violence. . .

(3) Too many materialistic distractions, and. . .

(4) The Church is not playing its proper role—too involved with political issues.

The poll showed that younger adults, 21 to 29, are more inclined to be pessimistic than older persons. Fewer Roman Catholics than Protestants think religion is losing its influence. (EP)

## Guzzling for missions

OUTWOOD, England—Pastor Norman Hood pulled the beer tap and out came water.

It was no miracle, however. Some 100 of his parishioners gathered at the pub after services to sip water they paid for at regular alcoholic drink prices to raise money for charity in India. (EP)

**Are You Moving?**  
Please give us your new address before you move!  
Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.  
Arkansas Baptist Newsmagazine  
401 West Capitol Ave. Little Rock, Ark. 72201