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November 7, 1968

Arkansas Baptist State Convention

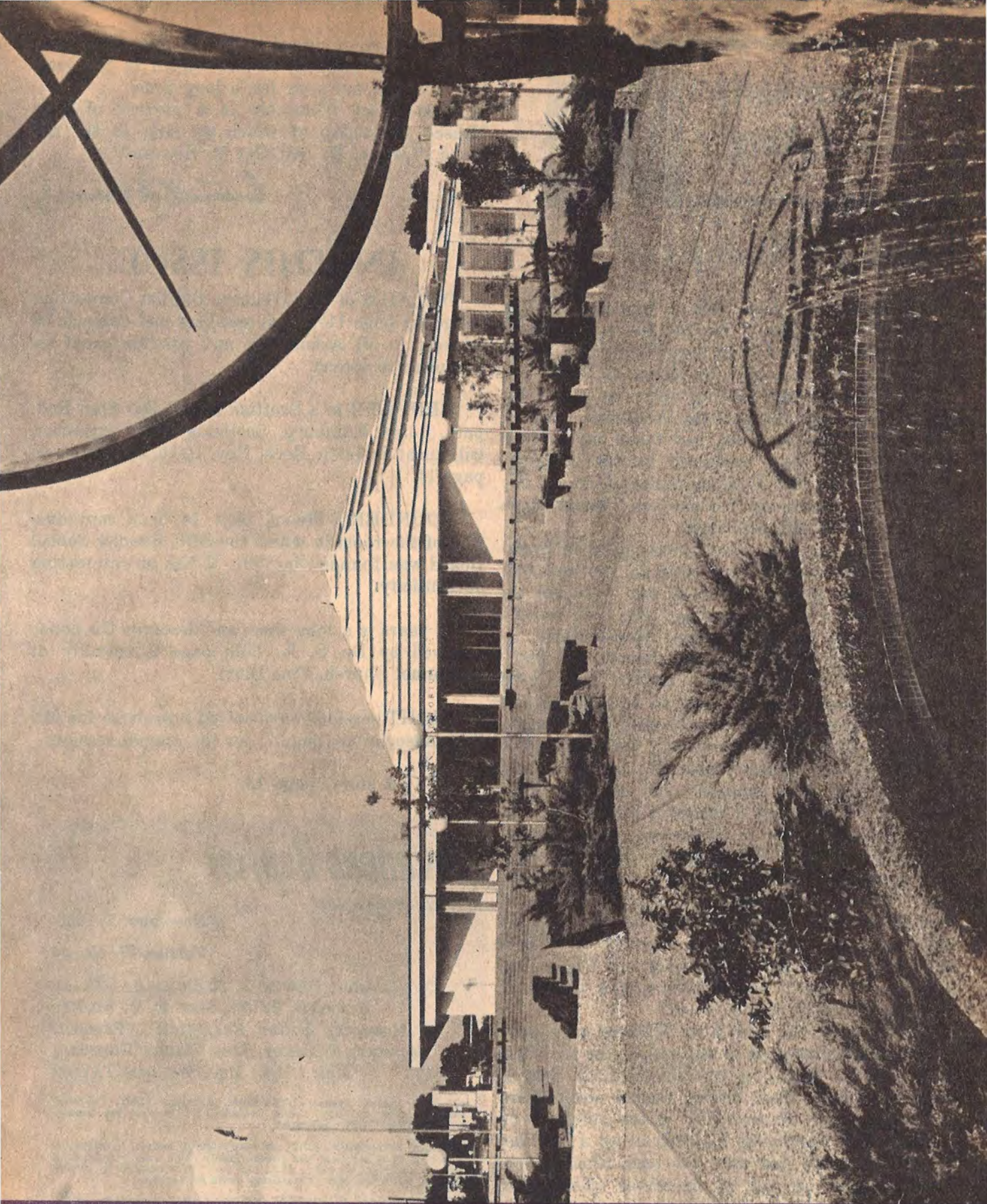
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Arkansas Baptist

newsmagazine

NOVEMBER 7, 1968

Personally speaking



Back on Bunker

On Monday of last week I was back in the Bunker Hill community for the funeral of Uncle Mace Reed, who had been born "down on Bunker" nearly 92 years ago—on March 18, 1877. Uncle Mace was really not my uncle but a distant cousin. But since his parents, Adolphus (Dolph) and Cyrena Harkey Reed, had taken my mother as a new-born baby orphaned by the untimely death of her mother, Geneva Harkey (Mrs. J. B.) Powell and reared—or raised—her, Cousin Mace always seemed like an uncle.

That was one thing about growing up on Bunker, everybody seemed very close to you and like a part of the family. The ones who were not related by blood or by marriage (or both—sometimes cousins married) seemed like kinfolks.

And a part of this was our sharing and sharing alike. While some were awfully tight with their money—if they had any to be tight with—nearly everybody was free with milk for a family whose cow had not yet freshened; with vegetables for those who for some reason did not have their own gardens; with sympathy and help for those who had sick folks or a death in the family, etc.

A good example of those who were stingy with money but real free-hearted with such things as "grub that would stick to a fellow's ribs," was "Uncle" Jim McAlister, who, incidentally, had as his wife a sister of Uncle Mace—Aunt Malissa. Uncle David Reed, brother of Uncle Mace and, of course, brother-in-law of Uncle Jim, once said: "Jim'd rather give you a bushel of corn than to give you a dime."

That Uncle Jim and Aunt Malissa were anything but parsimonious is attested by the fact that when I was a junior in Russellville High School, back in 1926-27, they, having moved some years previously from Bunker Hill to the outskirts of Russellville's northside, took me in as a boarder at \$10 a month! And that was back when undertaking to feed me was an ambitious undertaking indeed.

We were saddened, of course, with the death of Uncle Mace. But all of us bowed to the inevitable. And there was some assuaging of our sorrow in the fellowship we were privileged to have

again, even on an occasion such as this, with many relatives and friends we had known in the long ago and had not seen for a long time.

Such sweet fellowship is a portent of that blessed fellowship of which we sing in the old hymn, "When We All Get to Heaven."

Erwin L. McDonald

IN THIS ISSUE:

DETAILS of the Arkansas Baptist Convention Program, page 11, reveal speakers and subjects of interest to all Arkansans, and provide great inducement to attend.

REDPATH is a Scottish name! Dr. Alan Redpath, noted Edinburg, Scotland, Bible expositor, will speak in Little Rock, Nov. 10-15, as related on page 14.

FOUNDER'S Room, page 14, is a reproduction of the room in which the SBC Sunday School Board was founded in 1891. It has an interesting authenticity.

71 years is a long time, and deserves the honor received by Dr. S. E. Tull, page 6, recently at Immanuel Church, Pine Bluff.

NIGHT sessions have solved a problem for Mt. Zion Association, page 7, for the annual session.

COVER story, page 13.

Arkansas Baptist newsmagazine

November 7, 1968

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

After the election

This is being written on Friday, ahead of the election on Tuesday, and should reach, on Thursday, after the election, any readers we have.

In elections such as we have at stated intervals there are nearly always opposing forces clashing. This fills the air and the papers with many a charge and countercharge. Many people get tired of politics if not disgusted by the time election day rolls around.

By the time this is in print the outcome of the voting will be known in most cases. The question naturally arises, What now? If our men—or our women—for given offices did not make it, what shall we do?

As far short of perfection as individual office-holders may fall, government is ordained of God. And Christians are admonished by the Scriptures to be respectful toward the governmental authorities and to pray for them in the discharge of their duties.

Whoever the newly elected or re-elected officials are, they are ours, whether we were for them or against them and whether we voted or “went fishing.” We should support them and uphold them. If at any time we have evidence that officials are falling short, there are avenues open to us in this country for action “in due process.” But with all of our watching of the public servants and praying for them, we should not be slow to commend them for the jobs they do well.

I expect to say to some for whom I am not voting: “I did not vote for you. But now that the election is over and you have been elected, I bow to the majority rule. You are my official and I will respect you and support you in everything you do toward the faithful discharge of your duties.”

Stormy session?

In a “letter to two committees,” Pastor Tal Bonham of South Side Church, Pine Bluff, in “The people speak” department, page 5, expresses concern over the possibility of strife in the annual sessions of the Arkansas Baptist State Convention. Dr. Bonham is primarily concerned over the Southern Baptist College proposal.

So far we have not heard of anybody being opposed to the admission of Southern Baptist College as a full-fledged institution of the State Convention. For all practical purposes, this great school has been one of ours for a long time—we have elected a certain number of the trustees and have included the school in the convention budget. And the college has been ours not only for what we have invested in it but for what it has invested in our work. Many of the ministers and lay people who are serving today in our Arkansas churches, as well as in other places of leadership in numerous places around the world, received all or part of their formal education from Southern.

But there is opposition, as Dr. Bonham indicates, to some of the specifics spelled out in the proposal as carried recently in our paper. (See our issue of Oct. 10, page 5.)

We appreciate Dr. Bonham’s concern for harmony in the annual sessions. But, frankly, we do not see why some honest differences of opinions among Arkansas Baptists cannot be aired without disrupting the fellowship. Whether or not the two committees that have been studying the Baptist higher education situation in Arkansas get their heads together ahead of the Hot Springs meetings, as Dr. Bonham suggests, surely we Baptists will be able to conduct our business on a level becoming professed followers of Christ. The fact that there have been occasions in recent years when we did not do so is no reason for us to be afraid to try again.

It is inevitable that there will be convention debate. But debate does not need to be synonymous with strife. We are a democratic people. And it will be a sad day if we ever get to the point that we as individual messengers to the convention are afraid to express our divergent views. Let us seek prayerfully God’s help in evaluating facts and situations and arriving at conclusions, but also in communicating our viewpoints effectively and in the right spirit.

Guest Editorial

Newspaper’s right

“...As things stand now, and as things have stood since the founding of the Republic, a newspaper’s *right* to tell it like it is or like it thinks it is does not depend upon the good-will of any individual, group or class, but upon the courts and the First Amendment to the Constitution.”
—Arkansas Gazette

The people speak

Dr. Autrey clarifies his position in Washington attack on press

This letter is not to quarrel with your editorial, October 17, 1968, but to correct it. I said that when I referred to the Baptist Press I had in mind many of our publications, state papers and magazines, but not all of them.

Some of our state papers are carrying many inches and columns concerning the social situation and saying very little about the redemptive mission of Jesus Christ and his churches. It is with these state papers that I find myself at variance. This is why in my message on the platform in Washington, D. C., I challenged the Baptist Press—and I meant by the Baptist Press the state papers as well as the magazines—to tell it like it is and to tell the good things that God is doing for his people and among his people. Now you were careful not to include that statement. Why didn't you include that statement, Brother McDonald?

In the group which came down and talked to me after the meeting was over there were scores of pastors and others who came by and complimented me for the courage which I had to speak up. Three editors and one denominational leader came by and expressed their dissatisfaction with me and my message. I did not say to these three editors nor to this denominational leader that

I had in mind the last issue of the Home Mission magazine and if you were standing there you knew that I didn't say that. I was asked that specifically but I did not say so. If I were going to talk about the Home Mission magazine, I would talk about the last two years of its issues rather than the last issue and this would be fair to them and not unfair. Besides, I am not in conflict with personalities. I am in conflict and I deal with issues. I dealt with issues at the Continental Congress. I did not deal with personalities, nor did I deal in personalities when the small group came and talked to me afterwards about my address.

I know the feeling and the heartbeat of about 90 percent of our pastors and churches and it is my honest opinion that they stand on this issue exactly where I stand. To be fair with them, Brother McDonald, why don't you quote this letter that I am writing you now, word for word, in order that your pastors may know who stands where. Some of the editors, as you very well remember, leaped on me for taking advantage of them by standing on the platform of the Continental Congress and making my speech. Well, they have been taking advantage of their pastors and the rest of us by filling their col-

umns with materials that do not magnify the redemptive mission of Jesus Christ and his churches and of course, as I have said before, I do not mean all of the editors—I mean only those who are. Any pastor who will read his state paper or his magazine and count the number of inches and columns given to the social issues and the number of inches and columns given to the redemptive mission of Jesus Christ and his churches can make up his own mind as to who stands nearest to the New Testament pattern and who does not.

I write this letter to you, Brother McDonald, not because of any animosity toward you or any editor for I believe that our editors are men of dignity, but because you took advantage of me in writing into your editorial your concepts of my speech.—C. E. Autrey, Director, Division of Evangelism, Home Mission Board, Atlanta, Ga.

REPLY: I was trying to tell it like I understood you to say, in answer to specific questions I asked you at the close of your message. If I misrepresented you, I am sorry. At any rate, you leave no doubt in this letter how you feel. I am glad to give you this opportunity for rebuttal—ELM

'Love of inclusion' for mistaken church

I thought it rather ironic that the Pulaski Association in its 1968 annual meeting put on probation and demanded a statement of doctrine from one church for being too incisive in its manner of spreading the Gospel, while at the same time reinstating a church whose past indicates it would rather not fraternize with black men and others with different attitudes and ethnic backgrounds.

I believe Mr. Pruden and his church are dead wrong in their approach to the race issue and obviously they were wrong in not repaying their debt to the association in 1959. Nevertheless, it was not in anyone's best interest, least of all the Kindgom's to withdraw fellowship. A problem is never solved by excluding a part of it. It seems to me a mistaken brother or church is rather to be helped by a love of inclusion. I agree that they should again be included.

How horrible though that the as-

sociation follows the correction of its mistake, by excluding someone else. The University Church has done nothing heretical so far as God, the scripture, or Baptist doctrine is concerned. True they have broken with tradition by accepting Christians who have a different tradition and a different sectarian name tacked on to them. This is not opposed to basic Baptist Doctrine. Let no man confuse Baptist tradition with divine decree. It is also true University Baptist has invited other properly baptized Christians of other flocks to join in Communion. The above statements again apply.

I wish to encourage the Pulaski Association that this rethinking of position and intellectual honesty on the part of University Baptist Church is not something of which they should be frightened. Neither is it a threat to the future of baptism. Rather it is in keeping with the sacredness of the priesthood of all believers, the autonomy of each church, and the fact most

sacred to all Baptists—that each man is free according to his conscience and communion with the Holy Spirit to work out his own faith.

It is the conviction of this former member of University Baptist Church (And one who looks forward to returning to Arkansas) that there is nothing more sacred or divine about being called a Baptist. We have no monopoly on acceptable baptism! For too long we Baptist Christians have failed to practice a love of inclusion, unwilling to look rationally at the narrow mindedness of our traditions, and insensitive to many proper and improper Christians who wear other labels, not to mention unbelievers. Men will no longer be herded like cattle according to a set of rules imposed on them by professional religionists whose only basis of fact is that it has always been that way so it must be right. Men, like sheep, will not follow rules, but they will follow a shepherd, his flock, who shows love toward them.—Wendell Ross, M. D., 113 Berkshire Lane, Ft. Worth, Tex. 76134

Macedonian call from South Africa

I would very much appreciate it if Baptist persons of either sex, and of any age or color in the U. S. A. would correspond with me and also send me Christian magazines which they have finished reading. Any such literature sent to me will be well read and passed around.

About myself—aged 38. White. Army officer. Served in Korea, married with two children. Both my wife and I have been baptized, reside 4 miles from Cape Town, the oldest city in our beloved Republic.

About 60 percent of the whites in our country belong to the Dutch Reformed Church, 20 percent are Episcopal, 4 percent Pentecostals, 4 percent Catholics, and only about 2 percent Baptists. A great majority of the Blacks in our land are still heathens but many have joined Baptist, Methodist and Catholic churches.

The national language here is Afrikaans which is similar to Dutch, but of course we all speak English, as well having been under the British crown from 1806 till 1961. A small percentage of our Blacks speak Afrikaans or English, but most can only speak their tribal tongues, such as Zulu, Xhosa, etc.

Things are pretty peaceful out here as strikes, university sit-ins and protest marches are all illegal. South Africa and Rhodesia are the two most highly developed nations on the African continent and the only two to have white Protestant governments.

Most of the nations of North Africa and West Africa fall in the Islamic Moslem faith, whilst these in East Africa are still very largely heathen although Christian missionaries are doing good work there.

I sincerely hope that Baptist brethren in your country will write to me real soon.—Purves N. Roux, 203 Main Rd., Maitland, O. P., South Africa

'Mars invasion'

I heartily agree with you, in your editorial of Oct. 10, "Mars invasion."

I shudder to think of what invaders from any part of the world would see in our so-called great Society. I believe that if parents would start now, censoring the programs that they watch and allow their children to watch, that it would be a big step taken in the right direction.

I'm talking about Christians and moral minded people. We can't expect the devils crowd to go against him. But if enough people were interested enough to let the "big boss" know that they will not tolerate the vulgar programs and commercials, I believe they'd wake up to the fact that there are enough Christians and moral minded people in these United States, to make a difference.—Mrs. W. F. Wilson, Rt. 2, Box 181, Cabot, Ark. 72023

An open letter to two committees

"It took me three months to get over that state convention," said a pastor-friend of mine recently. He was speaking of the embarrassment caused to our churches by the "side shows" that have been known to demand center stage at our state conventions.

A leader among Arkansas Baptists said in my hearing recently, "We need a peaceful convention meeting this year."

For the sake of souls—we do need a harmonious meeting in Hot Springs on Nov. 18, 19, and 20. But we face the prospects of one of the stormiest conventions in years! That is—unless two committees can get their heads together. I am speaking of the "Craig Committee" and the "McCray Committee."

The Craig Committee's report has already drawn fire from at least two of our leading associations. The McCray Committee evidently had something to say about the acceptance of Southern Baptist College, too. But it has given notice that no report will be made until the convention considers the Craig report.

Evidently, these two committees, whose work overlaps considerably, did not get together on the Craig recommendation to be considered by our convention.

If a motion is in order—I move that these two committees meet and see what can be worked out before the con-

vention begins. Let them bring a joint recommendation to the convention. If they cannot arrive at a sound recommendation of procedures for accepting Southern Baptist College, let them ask that the matter be tabled or request that the convention appoint one committee at a time to consider this matter.

If time is of the essence, let these committees recommend the acceptance of Southern Baptist College and leave the details with another committee or with the Executive Board.

We need all of the influence we can get. Let's not gamble with what we have in Hot Springs!—Dr. Tal Bonham, Pastor, South Side Church, Pine Bluff, Arkansas.

Harmony resolution on college report

In a vote of 64 for and 11 against, the Harmony Association, meeting in its annual session at Greenlee Memorial Church, Pine Bluff, Oct. 28-29, voted to "go on record as being opposed to the Special committee's report in the Oct. 10, 1968, issue of the Arkansas Baptist Newsmagazine."

The special committee report here referred to recommends the acceptance of Southern Baptist College as an institution of the State Convention and spells out certain proposed procedures, including the proposal that Southern College and Ouachita University have a common board.

States the Harmony Association resolution:

"We feel that Southern Baptist College should be included in the family of Arkansas Baptist institutions in full standing, and that Southern Baptist College should have 24 members of its Board of Trustees selected in the same manner as those that are chosen for Ouachita College."

The resolution concluded:

"We further urge our people to give full support, continued interest, and prayers to both these worthy Christian institutions."

Enrollment increases at Southwestern

Southwestern Seminary currently has its largest fall enrollment since 1960, with 1,735 students registered. This represents a seven per cent increase over last fall's 1,614 students.

This is the second year in a row in which seminary enrollment has increased.

Total enrollment for the 1967-68 school year was 1,926, and the 1968-69 figure is expected to exceed this figure.

This semester's total includes 1,486 men and 249 women from 16 foreign countries and 43 states. The students did their undergraduate work at 250 universities and colleges.



TULL REUNION—Attorney Arnold McKnight, Memphis, son-in-law of Dr. Tull; Mrs. Tull; Rev. John T. Deering, pastor of First Church, Bay St. Louis, Miss., a stepson; Dr. Tull; Paul Tull, Pine Bluff, son; and Mrs. McKnight, daughter.—ABN Photo

Dr. S. E. Tull honored for 71 years in ministry

Oct. 27 was Dr. Selsus E. Tull Day at Immanuel Church, Pine Bluff, as friends and denominational leaders honored Dr. Tull in observance of his 90th birthday and his 71st anniversary in the ministry.

Dr. L. H. Coleman, pastor of the host church, presided. Speakers included Charles S. Baker, assistant to the administrator of Baptist Memorial Hospital, Memphis; Harold White, superintendent of missions for Harmony Association; Pastor Vernon Dutton, of Matthews Memorial Church, Pine Bluff; Dr. Ralph Douglas, associate executive-secretary of the Arkansas Baptist State Convention; and Editor Erwin L. McDonald of the Arkansas Baptist News-magazine.

Congratulatory messages were received from Dr. R. G. Lee, Memphis, pastor emeritus of Bellevue Church, Memphis, and a past president of the Southern Baptist Convention; Dr. W. Douglas Hudgins, pastor of First Church, Jackson, Miss.; Dr. Billy Graham, the evangelist; Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention; Dr. Trevis

Otey, pastor of First Church, Jackson, Tenn.; Dr. E. Hermond Westmoreland, pastor of South Main Church, Houston, Tex.; Dr. John E. Barnes Jr., Hattiesburg, Miss.; Dr. Ralph Herring, Nashville, Tenn.; Dr. J. D. Gray, pastor of First Church, New Orleans, La.; Henry H. Spillards, Roston, La.; Dr. John Abernathy, Hot Springs; and Lawson Hatfield, secretary of the Sunday School department of the Arkansas Baptist State Convention.

In what he called a "rejoinder," Dr. Tull spoke briefly on his long career as pastor, evangelist, and denominational leader.

He reported that he attended his first Southern Baptist Convention in 1900. He regards as the highlights of his denominational influence three things:

The writing of a resolution that was adopted by the SBC in 1913 setting up a department for the production of the convention's own Sunday School literature on a graded basis;

The setting up, in 1914, on recommendation proposed by Dr. Tull at the annual meeting of SBC, of an adult de-

partment of Sunday School work and the perfecting of a grading system from the cradle roll through adults:

Writing a resolution and having it passed, at the SBC meeting in 1916, calling for an emphasis on Church Administration. As a result of this, Dr. Tull was named as chairman of a five-man committee to write a church manual. This manual was produced and printed in time for the next annual meeting, at which 1100 copies were sold. It was the first book to be made a study-course book, and it called for the church having a unified budget. It paved the way for the setting up of the Cooperative Program system of supporting world missions, a few years later.

Refreshments were served at the conclusion of the program, and Dr. Coleman presented Dr. and Mrs. Tull a gift of \$150, on behalf of the church and contributing friends.

Dr. Tull was twice pastor of First Church, Pine Bluff, and with Mrs. Tull has made his home in Pine Bluff for the past seven years.

Other pastorates included First Church, New Orleans, First Church, Jackson, Tenn., First Church, Paducah, Ky., Magnolia (Miss.) Church, First Church, Temple, Tex., and West Helena Church. He is the author of several books.

Homecoming Queen



MARGIE Royston of Hope is congratulated by her friends after being crowned 1968 Homecoming Queen Saturday night at Ouachita University. She is the daughter of Mr. and Mrs. G. D. Royston Jr.

Revivals

Friendly Hope Church, Jonesboro, Oct. 7-13; Paul Huskey, Second Church, Searcy, evangelist; Carl Fielder, North Main Church, Jonesboro, song leader; 3 by letter, 4 for baptism, many rededications. Hugh Gowens, pastor.

Berea Church, Jacksonville, Oct. 13-20; Jack Hazlewood, evangelist; 44 rededications, 18 professions of faith, 3 by letter.

First Church, Green Forest, Sept. 8-15; Jack Hazlewood, evangelist; Clyde Stafford, singer; 1 profession of faith, 3 for baptism, and 20 rededications. Pastor, Jamie Coleman.

First Church, Pine Bluff, on Oct. 27 began a series of five consecutive Sunday evening revival services, extending through Nov. 24. Dr. John H. McClahan will be the speaker, with E. Amon Baker as music director.

Ingram Boulevard Church, West Memphis, Oct. 21-27; E. T. Smith, evangelist; "Red" Johnson, singer; 18 for baptism, 4 by letter, several rededications. Lamar Lifer, pastor.

First Church, Fort Smith, Nov. 10-17; Bill Thomas will be the evangelist.



MT. ZION ASSOCIATION officers left to right: Bradley, Berry, Bunch. Absent: Ray and Walker.—ABN Photo

Mt. Zion goes to night sessions; plans new office building

Mt. Zion Association's new camp, which was in use a total of six weeks during the first season of its operation in its new building, "serves our purpose even better than we had hoped," Superintendent of Missions Carl Bunch reported at the annual associational meeting Oct. 21-22, at Walnut Street Church, Jonesboro.

Total enrollment for the various camp programs totaled 703, and a considerable enlargement of the camping program is forecast for next year.

Superintendent Bunch said it was hoped that work could be started by next spring on an associational office, with construction to be completed by next summer.

Another ministry of Second Church

On November 1, the Trinity Baptist Church of Little Rock became Trinity Baptist Chapel, and is being operated as a mission of the Second Baptist Church.

Trinity Church began as a mission in 1938, following a series of cottage prayer-meetings and a revival in the community, and was constituted as a church in 1942 under the leadership of Rev. Taylor Stanfill, then Pulaski County Associational Missionary.

As the sponsoring church Second Baptist will put in operation at Trinity a basic program of preaching, Bible study for groups of all ages, music, and special work with young people and children. Rev. Morris E. Young will serve as pastor of Trinity Baptist Chapel, and will direct the work there.

Rev. Purl A. Stockton, a member of Second Baptist and the director of the

Union Rescue Mission of Little Rock, will utilize one of the buildings at Trinity to carry on a week-day program with the children of the community.

A revival is planned for the week of Nov. 17-24. Nelson Tull, a member of the Second Baptist staff, will preach, and music will be led by Rev. Purl Stockton.

Ray Fleets have baby daughter

Rev. and Mrs. Ray Fleet, missionaries to Brazil, currently in the States on furlough, announce the birth of a daughter, Patricia Colleen, Oct. 2.

Mr. Fleet served the Beech Street Church, Texarkana, as minister of music and education prior to his appointment.

Mrs. Fleet is the former Ruby Edson of Foreman.

They are now at 2008 W. Broadus, Ft. Worth, Tex. 70115.

Gains were chalked up by churches of the association in resident membership, Training Union and Brotherhood enrollments, gifts to missions, total receipts, value of church property, and pastors' salaries. Baptisms, Sunday School and Woman's Missionary Union enrollments, and number of tithers all showed decreases over the previous year.

The Westvale Mission of the Jonesboro First Church, organized 3½ years ago, has now become a church and has been admitted to membership in the association.

Philadelphia Church, Johnny Green, pastor, has started a mission in the Pratt Circle addition north of Jonesboro. Serving as pastor of the mission is Joe Hester.

Taking note of the fact that many of the pastors of the association work during the day at secular jobs and cannot attend day sessions, the association voted to confine their 1969 session to three night meetings: Oct. 23—skipping Wednesday night because of mid-week prayer services in the various churches—at Bay Church.

J. M. Wilkinson, pastor of Wood Springs Church, will preach the annual sermon next year, with Elbert Ragsdale, pastor of Mt. Pisgah Church, as alternate.

Harold Ray, Nettleton Church, was re-elected moderator. Douglas Bradley, Jonesboro attorney, was elected vice moderator; Carlston Berry, pastor of Westvale Church, Jonesboro, clerk; and L. D. Walker, Jonesboro banker, was re-elected treasurer.

Dr. Lee speaks at East Side Paragould

East Side Church, Paragould, held its First annual Bible conference during the week of November 4.

Four services were held daily, with two in the morning, and two afternoon programs.

Dr. R. G. Lee was the featured speaker.

YWA's wash cars for Lottie Moon funds

YWA's of Crystal Hill Church, Little Rock, are going to clean up in an effort to raise money for their Lottie Moon Christmas offering.

They will wash cars at Caldwell Station No. 3 from 10 a.m. until dark, Nov. 8, at \$1.00 per car, the girls anticipate a landslide business.



FIRST Church, Clinton, dedicated the new building (top) Oct. 20, transferred the cornerstone from the old building to the new on the same day, and charter members of the church joined in setting the stone. In the ceremony (bottom) are charter members (left to right) Mrs. W. L. Standley, Mrs. C. W. McKnight, Mrs. J. N. Burnett, Mrs. Jess Winningham, Mrs. G. D. Davenport and G. D. Davenport, with Building Committeemen James Tyson, chairman, Icel Thomas, Jess Winningham and E. A. Pipkins, pastor.

Clinton dedicates building

Formal dedication services, the setting of a cornerstone, a fellowship Sunday luncheon, and open house made Oct. 20 a momentous day for First Church, Clinton.

The brick church and its four-acre site are valued at \$130,000. The auditorium has a seating capacity of 300. The church had had services for nine weeks in their new building, located south of Clinton on Highway 65, in Simlock Acres.

Charter members of the church were honored guests in the dedication program held during the morning service,

at which time Pastor E. A. Pipkins preached on "Pioneers of the Faith." Wallace Hebert, professor of history at Ouachita University, conducted the music program during the day, leading capacity crowds in both morning and afternoon services in a program of singing and special music.

Only one former pastor could be present for the service, P. E. Turner of Mayflower, but greetings were conveyed from W. F. Couch, who was pastor at the church's organization in 1935; and from Homer Shirley and Claude Jenkins.

Missionary J. D. Seymore brought greetings from the Stone, Van Buren, Searcy Association, and a letter of congratulations was read from its moderator, Pastor Ralph Raines, of First Church, Leslie.

Approximately 350 people were served Sunday lunch in the church dining hall, after which the reception and open house continued until 5 p.m.

The cornerstone set immediately following the morning service was brought from the old building and the charter members joined in the setting of it. Records of the recent events that brought the building into being were encased behind the stone. James Tyson, chairman of the building committee, temporarily secured the stone and later mortared it in as a part of the present building.

Mr. Pipkins has been pastor of the church since February, 1966.—Reporter

Attendance awards

Perfect attendance certificates and pins were awarded recently at the Knobel Church.

Having two-year attendance records were Mr. and Mrs. Joe Dodd and their children, Ralph, Melvin, Joe Ray, Jerry, and Michael; and Roy Barnett. Michael Locke had a perfect attendance record of one year.

Ronnie Ford now at Lakeview Church

Ronnie Ford has accepted the pastorate of Lakeview Church, Red River Association, near Arkadelphia.

Licensed by Central Church, Magnolia, Apr. 5, 1967, he is now a sophomore at Ouachita University, with a major in Religion.

He is the son of Mr. and Mrs. O. M. Ford, Magnolia.

Black at Lakeside, Hot Springs Church

Kendall Black, pastor of West Fork Church, Washington-Madison Association, for the past four years, has resigned to become pastor of Lakeside Church, Hot Springs.

Mr. Black attended the University of Arkansas. During his ministry at West Fork there were 74 additions by baptisms and 71 by letter. A new parsonage was purchased, the educational building remodeled, and a new grand piano acquired.

Clear Creek News

BY PAUL E. WILHELM, MISSIONARY

Mrs. Hattie Crabtree, 82, senior member of Kibler Church, near Alma, was honored at the close of the morning service, Oct. 13. She was also presented with the gift of a "money tree."



MRS. CRABTREE

The 96th annual session of Clear Creek Association was held with Webb City Church, Oct. 15, with Garland Brackett as host pastor.

Bruce Cushman, pastor of First Church, Van Buren, associational moderator, and Gerald Jackson, pastor of First Church, Ozark, vice-moderator, presided.

John W. Curtis, pastor of Kibler Church, gave the doctrinal sermon, and Mr. Cushman preached the annual sermon.

Other speakers during the morning, afternoon, and night sessions included: T. L. Gambrell, field representative for Ouachita University, and J. T. Elliff, secretary of the Missions and Evangelism Department of the Arkansas Baptist State Convention.

Re-elected to serve another year were: Mr. Cushman, moderator; Mr. Jackson, vice-moderator; Mrs. Faber L. Tyler, Ozark, treasurer and W. M. U. director; Richard O. Estes, Oak Grove, Brotherhood director; Wayne Johnson, Lamar, music director; H. J. Morris, pastor of First Church, Dyer, Annuity chairman; and Paul E. Wilhelm, Ozark, clerk.

Elected were: Mr. Jackson, Sunday School superintendent; Charles Holcomb, pastor of First Church, Mulberry, Training Union director; Billy Ray Usery, pastor of First Church, Clarksville, chairman of Evangelism; and Rev. Bill Whitlege, pastor of Cedarville Church, chairman of Stewardship.

Mission weeks set

Nov. 20-27 and Dec. 1-8 will be observed in Washington-Madison Association as mission-emphasis weeks. Miss Josephine Scaggs, missionary to Nigeria, will be the speaker during the first week, and Billy Joe Davenport, during the second week. Mr. Davenport is from Brazil.

Highlights of the 1967-1968 associational year included:

Total baptism of 432, a gain of 96 or 28 percent for the year;

Sunday School enrollment totaling 6,915, a gain of 730;

Co-operative Program giving totaling \$66,982, an increase of \$2,910;

Regular gifts to the associational budget amounting to \$14,202.44, for an increase of \$1,592.51;

An increase of \$49,092 in total receipts from the churches, for a total of \$725,656.

The association presented Missionary and Mrs. Best a check for \$1,146.04 in connection with and appreciation of their 10 years of service in the association. This amount was intended for and has been set aside for an anticipated visit to Dr. Best's homeland, Ireland, later on.

The following officers were elected in the annual meeting for the new associational year: Paul M. Wheelus, pastor of Elmdale Church, Springdale, moderator; Raymond Reed, pastor of Caudle Avenue Church, Springdale, vice moderator; Jack Taylor, pastor, First Church, Kingston, treasurer; and Bob Feese, pastor of Black Oak Church, Fayetteville, Rt. 5, clerk.

The association purchased the mobile church building from First Church Fayetteville, which the Fayetteville church used in starting Greenland Mission. This building will be used to start a new work in the immediate future.—Alexander Best, Superintendent of Missions

Renshaw called by St. Francis First

Guin Renshaw, pastor of Armored Church has resigned to accept the pastorate of First Church, St. Francis in Clay County.

He served as pastor of First Church, Marmaduke in Greene County, as well as in other churches of that area.

He has also been elected to be associational vacation Bible school superintendent of the Gainesville Association for the coming year.

First Church, St. Francis, has had H. W. Johnston as interim pastor for the past five months.



OFFICERS of Conway-Perry Association for the coming year are, left to right: J. Luther Whitfield, Casa, moderator; Refus Caldwell, Perryville, superintendent of missions; Mrs. H. D. Palmer, Perryville, clerk; and Emmett Charton, Perryville, treasurer.—ABN Photo

Your state convention at work

Southern Baptist College proposal highlights Convention agenda

The annual meeting of the Arkansas Baptist State Convention will be held in Hot Springs Nov. 18, 19, and 20, with day sessions meeting in Second Church and night sessions in Convention Center.

Most of the nearly 1200 churches affiliated with the convention are expected to be represented by messengers, Dr. S. A. Whitlow, executive secretary of the convention, reports.

Presiding over the convention sessions will be Thomas A. Hinson, pastor of First Church, West Memphis, president of the convention. He will be assisted by Judge Tom F. Digby, North Little Rock, and Kenneth Threet, pastor of First Church, Piggott, who are vice presidents.

Theme of the convention program is "Fulfillment Through Evangelism and Missions."

A convention committee headed by Mason Craig, pastor of First Church, McGehee, will make a report at the opening session, on Monday night, Nov. 18, recommending that Southern Baptist College, an independent Baptist junior college at Walnut Ridge, be accepted as an institution of the convention.

The adoption of a statement by Dr. W. O. Vaught Jr., pastor of Immanuel Baptist Church, Little Rock, by the Pulaski County Association recently, in which Vaught takes issue with certain conditions set up by the Craig committee, seems to indicate that the college proposal may turn out to be a lively issue.

Dr. Vaught does not oppose the acceptance of the Walnut Ridge college by the convention but, among other things, is opposed to having this college and Ouachita University, Arkadelphia, the convention's senior college, under the direction of a single board of trustees.

The keynote address of the convention is scheduled to be given by Dr. Warren Hultgren, pastor of First Baptist Church, Tulsa, at the Monday night meeting.

The president's annual address, by Hinson, and the annual convention sermon, by Dr. Andrew M. Hall, pastor of First Baptist Church, Fayetteville, will highlight the Tuesday morning session, along with the election of officers.

Mrs. Gertrude Behanna, a converted alcoholic the story of whose life, *The Late Liz*, has had wide circulation, will be a featured speaker at the Tuesday afternoon session. Other speakers at the same session will include Dr. Elmer West Jr., of the Christian Life Commission of the Southern Baptist Convention, Nashville; Dr. Henry Goodloe, executive director of the Christian Civic Foundation, Little Rock; and Dr. Stanley Lowell, of the staff of Protestants and Other Americans United for Separation of Church and State, Washington, D. C.

Heads of the various departments of work of the Arkansas Baptist State Convention will present a pageant at the Tuesday night meeting, ahead of a sermon by Dr. W. A. Criswell, pastor of First Baptist Church, Dallas, and president of the Southern Baptist Convention.

Dr. Robert Naylor, a former Arkansas pastor and now president of Southwestern Seminary, Ft. Worth, Tex., will be the featured speaker at the Wednesday morning session. Other speakers at this session will include Dr. Cornell Goerner, of the Foreign Mission Board of the Southern Baptist Convention; Dr. Victor T. Glass, of the Home Mission Board, SBC; John M. Pounders, Little Rock television executive, speaking for the Radio and Television Commission, SBC; Dr. James Taylor, speaking on theological education; and Dr. Merrill Moore, head of the Stewardship Commission, SBC.

The major address Wednesday afternoon will be by Dr. Lawrence Davis, president of Arkansas A. M. and N. College, Pine Bluff. Other features at this time will include reports from committees on nominations and on resolutions, on the Crusade of the Americas, and recommendations from the convention's executive board.

Climaxing the closing session, Wednesday night, will be a sermon by Dr. Robert G. Lee, pastor emeritus of Bellevue Baptist Church, Memphis, and a former president of the Southern Baptist Convention. Other features will include reports from Southern Baptist College, Dr. H. E. Williams, president, and from Ouachita University, Dr. Ralph Phelps, president.



DR. WEST



MRS. BEHANNA



DR. CRISWELL



DR. DAVIS



DR. LEE

Arkansas Baptist Convention Program

November 18-20, Hot Springs

Convention Theme: "Fulfillment Through Evangelism and Missions"

Evening Sessions, The Convention Center—Day Sessions, Second Baptist Church

Monday Evening, Nov. 18

Theme: "PRIORITY OF THE TASK"

- 6:55 Music, Congregational Singing, Hoyt Mulkey
- 7:05 Isaiah Study, Marvin Tate
- 7:25 Convention Enrollment and Organization, Enrollment of Messengers, Appointment of Committees, Committee on Order Of Business, Welcome from Host City and Association
- 7:45 Miscellaneous Business
- 8:10 The Baptist Book Store, Robert Bauman
- 8:15 Southern Baptist College Request, Mason Craig
- 8:35 Forecast of the Program
- 8:40 Music, Music Men of Arkansas
- 8:45 Convention Keynote Address, Warren Hultgren

Tuesday Morning, Nov. 19

Theme: "PREPARED FOR WORSHIP"

- 8:55 Music, Congregational Singing
- 9:05 Isaiah Study, Marvin Tate
- 9:25 Welcome from our Host Pastor, Walter Yeldell
- 9:30 Welcome! New Arkansans, S. A. Whitlow
- 9:40 Fraternal Greetings
- 9:45 The Baptist Book Store, Robert Bauman
- 9:55 Music, Music Men of Arkansas
- 10:00 President's Address, Thomas A. Hinson
- 10:30 Miscellaneous Business
- 10:50 Executive Board Report (Budget), S. A. Whitlow
- 11:15 Election of Officers
- 11:25 Music, (Duet), Elois Hines and Don Edmonson
- 11:30 Annual Sermon, Andrew M. Hall

Tuesday Afternoon, Nov. 19

Theme: "PENETRATING OUR SOCIETY"

- 1:55 Music, Congregational Singing
- 2:05 Isaiah Study, Marvin Tate
- 2:25 Arkansas Baptist Home for Children, Maurice Caldwell
- 2:45 Christian Life Commission, Elmer West, Jr.
- 3:00 Christian Civic Foundation, Henry Goodloe
- 3:15 POAU Representative, Stanley Lowell
- 3:30 Music, Mrs. Floyd Richardson
- 3:35 Message, Mrs. Gertrude Behanna

Tuesday Evening, Nov. 19

Theme: "POWER FROM ABOVE"

- 6:30 Music, Nightingale Singers
- 6:40 Isaiah Study, Marvin Tate
- 7:00 Baptist Memorial Hospital Report, Frank S. Groner
- 7:10 "Christ Our Only Hope" (The Baptist Building Reports and Plans for 1968-1969 as presented by the Drama Department of Ouachita and the Baptist Building Staff)
- 8:30 Recognition of Associational Superintendents of Missions
- 8:35 Music, Nightingale Singers
- 8:40 Power From Above, W. A. Criswell

Wednesday Morning, Nov. 20

Theme: "PREPARING THE MESSENGERS"

- 8:55 Music, Congregational Singing
- 9:05 Isaiah Study, Marvin Tate
- 9:25 Miscellaneous Business
- 9:45 Southern Baptist Convention Emphasis: Seminaries, James Taylor; Executive Committee & Stewardship Com., Merrill Moore; Radio and Television Commission, John Pounders; Annuity Board, T. K. Rucker
- 10:35 Music, Congregational Singing
- 10:40 Home Mission Board, Victor T. Glass
- 11:00 Foreign Mission Board, Cornell Goerner
- 11:20 Recognition of other SBC Representatives
- 11:25 Music, Ben Price
- 11:30 Message, Robert Naylor

Wednesday Afternoon, Nov. 20

Theme: "PARTNERS IN THE TASK"

- 1:55 Music, A.M.&N. College Choir
- 2:05 Isaiah Study, Marvin Tate
- 2:25 Committee on Nominations, L. H. Coleman
- 2:40 Committee on Resolutions
- 2:50 The Crusade of the Americas
- 3:10 Executive Board Recommendations, S. A. Whitlow
- 3:25 Music, A.M.&N. College Choir
- 8:30 Message, Lawrence Davis

Wednesday Night, Nov. 20

Theme: "PASSION FOR THE WHOLE WORLD"

- 6:45 Music, Ouachita and Southern Choirs
- 7:00 Isaiah Study, Marvin Tate
- 7:20 Southern Baptist College, H. E. Williams
- 7:40 Ouachita Baptist University, Ralph Phelps
- 8:00 Special Committee on Christian Education, Paul McCray
- 8:15 Music, Ouachita and Southern Choirs
- 8:40 Message, Robert G. Lee

Church Training Department



RALPH W. DAVIS

HI OUT THERE! On the first Thursday of every month I'll be coming into the homes of 60,000 of you Arkansas Baptists. In addition to this full page I shall use one other column each month. In the first issue of each quarter, look for a double page spread! Every month I want to have a chat with you about the training program of your church. This page will be intentionally personal. I will talk to you about what we have done, what we are doing, and what we plan to do. Write me your questions and I will try to answer them.

YES, THE NAME of our department has been changed to Church Training Department. This in no way changes the name of Training Union which is the organization for training our people in our churches and associations. Our address is 306 Baptist Building. When we go into our new building the address will be 106 Baptist Building, Little Rock.

DO YOU REALIZE how many phases of work Dr. Whitlow and the Sunday School Board have assigned to our department! Church Administration, Vocational Guidance and Family Ministry have been assigned to us on an "assignment basis." This means we are responsible for the promotion of these programs of work in our state. Church Library and Church Recreation have been assigned to us on a "contact basis." This means that we are related to these programs more indirectly. We have state approved workers in these areas who work directly with the Sunday School Board leaders of these programs.

MATERIALS ARE NOW available for the Junior Memory Sword drill, Intermediate sword drill and speaker's tournaments. Tracts and mimeographed materials give all the rules, dates for the events, etc. Write to us now. Don't wait until it is too late!

MEET BOB HOLLEY

MEET BOB HOLLEY. Robert Holley is our new associate who began work in our department on August 11. H. Mac Johnson, Moderator of Montgomery Association (Alabama) wrote me, "Now how do you congratulate someone when he has 'robbed' your association of such valuable leadership? Our association will certainly find an empty spot when he comes to you!"

Along with his other duties Mr. Holley will have complete charge of directing the work of vocational guidance. He will also work directly with eight district representatives and fifty six district age group workers in the promotion of Training Union work.

Mr. Holley has his M.R.E. degree from Southwestern. He has served in several churches as Minister of Education. He comes well equipped for his work. We are fortunate to have him in our department.



BOB HOLLEY

LET ME TELL YOU about an interesting tour that Bob Holley and I made this fall. We had eight supper meetings in the eight districts. We invited to these meetings our DR (district representative), the seven age group district workers, and the associational Training Union directors and missionaries.

We had 31 associations represented with 22 missionaries, 25 associational directors, and 42 district workers in these meetings.

We discussed how we and our district workers could assist the associations and churches in 1969 and we began making plans to conduct 30 associational leadership schools in 1970 using the district and state approved workers for the faculties.

This was an ideal time for Mr. Holley to get acquainted with all these workers. One of his tasks will be to work with 14 district workers. I have said many times that these district workers whom we have enlisted and trained are eight "gold mines" in eight sections of our state. They help us with the total program of training.

Look for our double page spread in the January 2, 1969, issue of the Arkansas Baptist Newsmagazine. In this issue we will outline the total work of our department.

Dr. Scott to be conference speaker

Dr. Manuel L. Scott, Los Angeles, Calif., will speak two times at Robinson Auditorium during the Evangelism Conference, Jan. 27-28, 1969. Here is what Luther B. Dyer, secretary of evangelism of the Missouri Baptist Convention says about Dr. Scott: "In response to any request about Dr. Manuel L. Scott, I would be delighted to give unreserved commendation. Dr.



DR. SCOTT

Scott is the pastor of the great Calvary Baptist Church of Los Angeles, California. He has served there for twenty years, faithfully proclaiming the name of Jesus Christ. Southern Baptists have been using him now for several years in all kinds of meetings throughout the convention.

"For the past two years, Dr. Scott has been a guest speaker for the Missouri Baptist Convention Evangelism Conference. His soul-stirring and thought-provoking messages are a source of inspiration for attendees. It has been an almost unanimous response of Missouri Baptists that he be returned to the state at every opportunity to share his keen insight into spiritual matters. He is always well prepared. His messages are precise and to the point with an unshakeable foundation of Biblical truth.

"On September 12 in St. Louis, Missouri, where over 11,000 Missouri Baptists gathered for a Metro-Rally, Dr. Scott provoked a standing ovation. It was a spontaneous response to a dissertation on "One Nation Under God." He called for a unity among local church members for a renewal of their faith in God for revival in our day.

"Arkansas Baptists will be well pleased with Dr. Scott if they prefer gospel preaching and are unafraid to face the truth. Every preacher of the gospel will want to have his message to dissect and analyze. Many of the statements which he makes will be oft quoted and well received."—Jesse S. Reed, Director of Evangelism

ATTENTION, MINISTERS' WIVES:

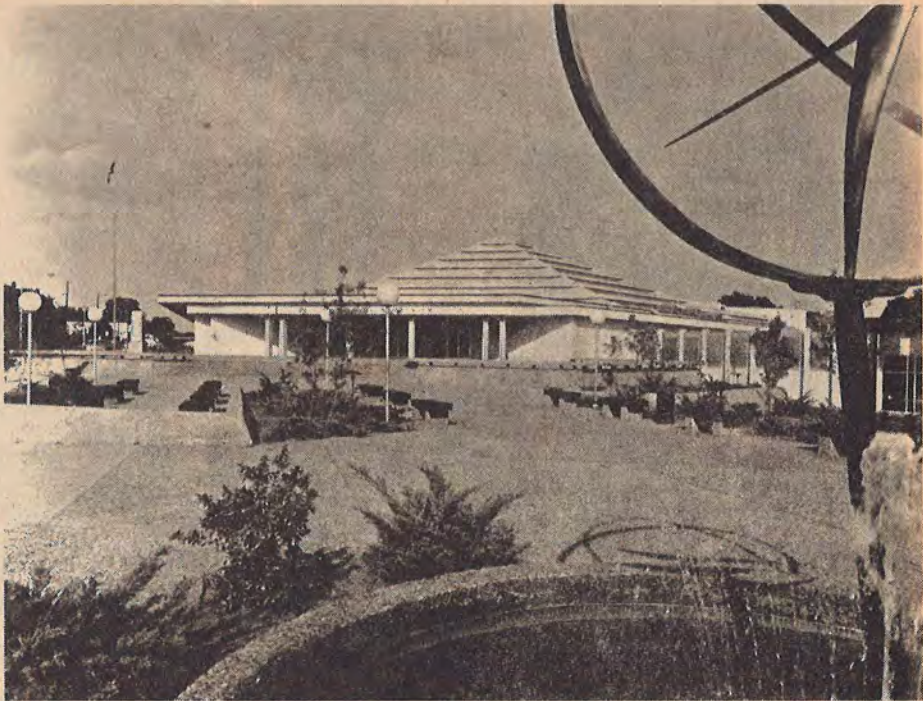
Tired of the same ol' routine?
Ready to pull your hair?

Well, cheer up, girls, there's fun ahead

And we plan for you to be there.

—Ministers Wives Meeting (for wives of pastors, of ministers of education, or ministers of music), Nov. 18, 2 p.m. Central Baptist Church, Hot Springs.

The cover



Convention site

Hot Spring's new municipal auditorium, located in the down-town area, will be the meeting place for the night sessions of the 1968 Arkansas Baptist State Convention, beginning with the opening, on Monday night, Nov. 18, and concluding on Wednesday night, Nov. 20. Day sessions will be at Second Church, Hot Springs, where Dr. Walter Yeldell is pastor.

PASTOR'S CONFERENCE

The Arkansas Baptist Pastor's Conference will meet at the Second Church, Hot Springs Nov. 18. The program is scheduled to begin at 1:30 p.m. The theme for the Pastor's Conference this year is "The Crusade of the Americas."

Featured speakers will include Rev. Clyde Hankins, Pastor of First Church, Forrest City, who will speak on "Prayer and Preparation for Revival in South America." Mr. Hankins has served many years as a missionary to South America. Dr. Roy Fish, Professor of Preaching at Southwestern Theological Seminary, will be the inspirational speaker at 2:45 p.m. His subject will be "Revival Preaching."

There will be a joint meeting between the pastors and ministers of music and education. The meeting will be led by Mr. Howard Foshee, editor of Church Administration magazine. He will speak on the teamwork needed for revival and how to conserve the results of revival.

The officers for the 1968 Pastor's Conference are Gerald M. Taylor, pastor of First Church, Sherwood, president; Kenneth Everett, pastor of the Mount Olive Church, Crossett, vice president; Hilton Lane, pastor of the First Church, Hazen, secretary.

Southwestern alumni slate luncheon

Robert E. Naylor, president of Southwestern Seminary, Ft. Worth, Tex., will represent the institution at the Arkansas state alumni meeting, Nov. 19, in Hot Springs.

Leslie Rihard, pastor of First Church, Newport, is president of the alumni association and will preside during the meeting slated for 12:30 p.m. at Howard Johnson's in Hot Springs.

Climbing to new heights
for
Christ



ROYAL
AMBASSADORS



JAMES L. Sullivan, executive secretary-treasurer, Sunday School Board of the Southern Baptist Convention, is seated in the Founders' Room, where the Sunday School Board was begun in 1891. Dedicated Oct. 24, the room is furnished after the manner of the 1890 period. The Founders' Room is located in the board's first floor lobby.—BSSB Photo.

Dedication held for room where Board was founded

NASHVILLE—A reproduction of the room in which the Sunday School Board of the Southern Baptist Convention was founded in 1891 was described as “a link to the glorious past” during dedication services held here.

The Founder's Room, located now in the first floor lobby of the Sunday School Board's administrative tower building, was originally the pastor's study in Nashville's historic First Baptist Church, located about four blocks away from the board, at Seventh and Broadway.

Built in 1884, the study was torn down in the fall of 1967 when First Baptist Church voted to demolish the old auditorium to make way for a new building. The Sunday School Board requested, and was granted, permission to preserve the room by building a replica at the board.

Original brick, doors, door frames, windows, window frames and stained glass were used in the reconstruction. The room is furnished after the manner of the 1890 period. (BP)

General Baptists join 'Crusade'

OWENSBORO, Ky.—Eight hundred delegates to the 99th annual meeting of the General Association of General Baptists voted to make Poplar Bluff, Mo., their permanent church headquarters and approved a plan to revise the denomination's statement of faith.

High on the agenda were plans for General Baptist participation in the Crusade of the Americas, a hemisphere-wide evangelistic effort embracing some 20 million Baptists in North, Central and South America. The denomination will take part in the massive evangelistic outreach. (EP)

Conference disbands

NASHVILLE—The Southern Baptist Counseling and Guidance Conference voted here to disband, “in view of the conference's achieved objectives and goals.”

The motion cited as another reason for the action “the expanded programs of some of the component sections to establish their own professional conferences,” and “the redirection of emphases of involvement on the part of other sections.”

The Counseling and Guidance Conference has been an annual meeting of Baptist professionals in the areas of social work, pastoral care, vocational guidance, marriage and family counsel-

Scottish expositor to speak here

Dr. Alan Redpath, noted Edinburg, Scotland, Bible expositor, will be in Little Rock Nov. 10-15. He will preach



DR. REDPATH

for both Sunday services at Immanuel Church on Nov. 10, and each night of the ensuing week at 7:30. Dr. Redpath is pastor of Charlotte Chapel, in Edinburg, Scotland's largest Baptist congregation. For nine years he was pastor of Moody Memorial Church, Chicago. He has been heard all over Scotland, England, Continental Europe, and has been used widely throughout the United States.

He is the author of many books, including *The Royal Road to Heaven*, *Victorious Christian Living*, *Victorious Christian Service*, *Victorious Praying*, *The Making of a Man of God*, and *The Bible Speaks to Our Times*.

Dr. Redpath will speak to the Baptist ministers of Little Rock, Tuesday, Nov. 12, at 11 a.m., and will speak Wednesday through Friday morning at 10 a.m., in Immanuel's chapel.

Dr. W. O. Vaught, pastor at Immanuel, invites the public to the services.

Kennedy called by Star City First

William Kennedy, pastor of First Church, Washington, Mo., has accepted the call of First Church, Star City,



MR. KENNEDY

effective Nov. 15. He formerly has pastored at Waldron, Ark., and Olney, Tex., and served as an assistant pastor at DuQuoin, Ill. Mr. Kennedy, a native of Camden, graduated from Ouachita College in 1962 with a B.A. degree and in 1965 from Southwestern Seminary with a Master of Divinity degree. Married to the former Rebecca Lee of Port Arthur, Texas, the Kennedys have a daughter, Kathy, age 6 months.

He has served as vice-moderator and chairman of the Sunday School/Training Union Committee of the Missouri Franklin County Association and various other associational posts.

ing, and other similar fields. It has been backed financially by the Southern Baptist Home and Foreign Mission Boards, the Sunday School Board, and the Christian Life Commission.

SHELBY RAY FORD, 66, president of First State Bank of Springdale, died Oct. 27.

Mr. Ford was past president of the Springdale Chamber of Commerce, the Springdale Rotary Club and the Arkansas Bankers Association. He was one of the organizers of the Springdale Industrial Foundation.

He was a trustee of First Church, Springdale, a member of the board of Springdale Memorial Hospital and Washington General Hospital at Fayetteville, an officer of the Salvation Army and a Mason.

Survivors include his wife, Mrs. Ferne Shelton Ford; a daughter, Mrs. Grover Lindley, Springdale; his mother, Mrs. Alice Gary Rethford of Kentucky; two half-sisters, Mrs. Bill Crawley of Oregon and Mrs. Kay McMillen of Florida, and three grandchildren.

ARTHUR VIRGIL HOGAN, 86, Lavaca, died Oct. 19.

He was a retired farmer and member of First Church.

Survivors include three sons, Rev. Earnest Hogan, Mansfield, Rev. J. A. Hogan, Sweet Home, Horace Hogan, Lavaca; four daughters, Mrs. Mildred Rodden, Sallisaw, Okla., Mrs. Lois Dean, Lavaca, Mrs. Margie Keith, Ft. Gibson, Okla., and Mrs. Helen Triplett, Bogalusa, La.; three sisters, Mrs. Ray Grey, Phoenix, Ariz., Mrs. Herbert Smith, Paris, and Mrs. Ervin Smoot, Ponca City, Okla.; 13 grandchildren.

ORBIN BALL, 52, Woodruff County Judge, McCrory, died Oct. 27.

He had served as Woodruff County Judge for 14 years. A former school teacher in Jackson and Woodruff Counties, he was a Baptist and a Mason.

Survivors include his wife, Mrs. Ruth Ruffin Ball; a son, Joe Ball, McCrory; two daughters, Misses Mary Ann and Shelia Ball, both of McCrory; a stepson, Leon Ruffin of Missouri; his parents, Mr. and Mrs. Arnie Ball, McCrory; a brother, Otis F. Ball, McCrory, and three sisters, Mrs. Lettie Montgomery, McCrory, Mrs. Avner Reddell, Newport, and Mrs. Lethal Stevens, Watson.

GEORGE H. FLORIDA, 67, Osceola, died Oct. 18, at Sweetwater, Tenn.

He was a former president of Continental Mortgage Company, Osceola, a former Board chairman of Mississippi County Bank, Osceola, a trustee of Baptist Memorial Hospital, Memphis, a member and deacon of First Church, Osceola.

Survivors include his wife, Mrs. Lillian Ayres Florida; a daughter, Miss

Beverly Florida, Osceola; three brothers, Thomas P. Florida, Andrew Florida, and James Florida, all of Osceola; three sisters, Mrs. W. C. Mason, Mrs. J. B. Strickling and Miss Virginia Florida, all of Osceola.

MRS. CLARA MAE BOLLS, 75, Conway, died Oct. 23.

A retired music teacher, she was a graduate of Ouachita University and Curtis School of Music, and studied at Julliard School of Music, New York. She taught formerly at Central College, Conway.

She was a member of Conway First Church.

Survivors include her husband, Killard L. Bolles; a son, Lillard Lee Bolles Jr., Little Rock, and two grandsons.

REV. DAN L. BERRY, 52, Fort Smith, died of a heart attack at his home Oct. 17.

He had pastored Enterprise Church in Concord association for 4½ years. He also held pastorates at Hardin Church, Pine Bluff, First Church, Danville, and First Church, Mulberry.

He was survived by his wife Larae, one son Danny Ray, of the home; one daughter, Nancy Witcher, Shawnee, Okla., four brothers, Tom Berry Jr., Hope, Ark., Tim, Crossett, Ark., G. C. Berry, Waskom, Tex., and Lt. Col. G. A. Berry, Colonial Heights, Va.

He was the son of the late Rev. and Mrs. Thomas H. Berry of Sparkman, Ark.

MISS JEWELL BURGESS, Strong (Union County) died Oct. 21.

She was a school teacher in Southeastern Arkansas for more than 40 years and a member of First Church, Strong.

Survivors include four sisters, Mrs. John W. Johnson of Texas, Mrs. J. H. Nunnally of Louisiana, and Miss Sally Burgess and Mrs. I. E. Vestal, both of Strong.

EMETT R. JUSTUS, 93, Smithville, died Oct. 14.

He had been a member of Smithville Church since 1896, and had served as a deacon for 70 years.

Survivors include his wife, Viola K. Justus, Smithville; three daughters, Mrs. Hattie Helms, Smithville, Mrs. Vela Howard, Pontiac, Mich., Mrs. Mary Lea McIntosh, Chicago, Ill.; two sons, Woodrow Justus, Smithville and Ray Justus, Walnut Ridge.



A figure of a man on bended knees whose face is uplifted to heaven with a hand raised to God will stand in a New York street corner window this winter to be viewed by millions.

The austere assemblance, already viewed by thousands visiting the Baptist Pavilion at HemisFair, will be borrowed by the American Bible Society to use during its emphasis week in January.

John W. Osberg, assistant secretary of the Society, wrote asking for the sculpture entitled "Man's Search for God" saying the Society wished to "use this fine piece of work as a witness to the people who pass by this busy Broadway corner."

The seven-foot figure is constructed entirely from discarded portions of old churches from various parts of the world and various periods in history. Pieces forming the assemblance include stained glass from England, pew column from Oklahoma, carved wood from Massachusetts, chandelier from Louisiana and carvings from Dallas. (Jerry Pate Photo)

Irresponsible Charges

Occasionally a speaker at a Baptist meeting seems to get carried away with himself and makes some sweeping statements that he does not or cannot substantiate. These are usually broad charges that are better at getting a chorus of amens than they are at communicating essential truth to a responsible audience. One can always castigate the "liberals" in "high places" and get a warm response—whether he knows what he is talking about or not. It may make good "preaching" to some who listen but it is less than Christian.

Two notable recent instances of sweeping, unsubstantiated charges made by important Baptist leaders deserve notice. At the recent Continental Congress on Evangelism C. E. Autrey charged that the Baptist press (which he described as "many of our publications, state papers, and magazines") "is doing all in its power to spread this country with socialism." Dr. Autrey is director of the division of evangelism of the Southern Baptist Home Mission Board.

The dictionary defines socialism as "a state of society based on public or collective ownership of the main instruments of wealth production (land, means of transportation and communication, mines, mills, factories and modern machinery) and on democratic management of the industries by the community for the benefit of its members". We would like to know just which Baptist magazine or paper Autrey thinks is advocating the overthrow of the free enterprise system and the establishment of socialism. Dr. Autrey should either substantiate his charges or offer his apology to the publications which he impugned en masse.

It may be that Dr. Autrey was trying to speak against those Baptists who advocate a concern for the suffering, problems, and sins of society. If so, he should choose his words more carefully, or, think through his own position before making his sweeping statements on a national conference platform. On other occasions Dr. Autrey has called for a greater social awareness and for social action on the part of Baptists. He has said, "It is inconsistent to go out for the redemption of the souls of men and not care about what happens to them after they have been saved. We must be concerned about the total." He has also said, in reference to the convention's statements on the crisis in the nation, that Baptists should "influence every pastor we can to instruct the

people in his church who are already Christians to become immediately involved in the solution of these crises and these major problems." He has also asked that we work with other denominations "to bring about justice and to eradicate the pockets of poverty and to bring to people an opportunity at human dignity." His own statements of social concern are much stronger than those put forth in many of the Baptist publications he blasted.

The other instance of unsubstantiated charges to which we wish to call attention is the charge of liberalism in our Baptist seminaries and colleges made by Clark C. Pinnock, at the Southern Baptist Convention pastors' conference in Houston this year. Dr. Pinnock, who is a professor at the New Orleans Baptist Theological Seminary, delivered three messages which are now being circulated in booklet form along with another essay. Dr. Pinnock charges that in many of our schools the doctrine of biblical infallibility is either completely ignored or held up to scorn. He said that "... if the percentage of our pastors who hold the absolute authority of scripture is encouragingly high, the percentage of our professors who do so is very low." The impression he leaves, from this and a number of similar statements, is that the whole denomination is shot through with liberalism. He issues a call for action, for radical surgery, for a new reformation.

We think that Dr. Pinnock ought to give some specific substantiation to his charges. He has cast a shadow over most, if not all, our schools and denominational agencies, without citing a shred of evidence. If he is possessed of incriminating evidence which he feels he cannot or should not make public, let him as a responsible Baptist present his case to the particular board of trustees elected by the convention to deal with such matters. It is entirely possible that in a denomination which operates six seminaries and more than 50 colleges and universities there may be a professor—or even several—whose views would be unacceptable to most of us Baptists. However, this is no justification whatever for an attempt to tar and feather all professors.

Our convention needs all the watchmen that it can muster. But we also think that when a cry of alarm is sounded it should be done carefully and with accuracy. There should be no place given to sweeping, sawed-off shotgun style charges. Even though there may be an offending professor, editor, or pastor somewhere, there can be no justification for maligning all of them in a crude attempt to deal with one man or even a group of men. Surgery may be called for occasionally in the Baptist body but we would like to remind both Dr. Autrey and Dr. Pinnock that the patient does not have much chance to survive when surgery is performed with a hatchet—The California Southern Baptist (Editorial, Oct. 31, 1968)



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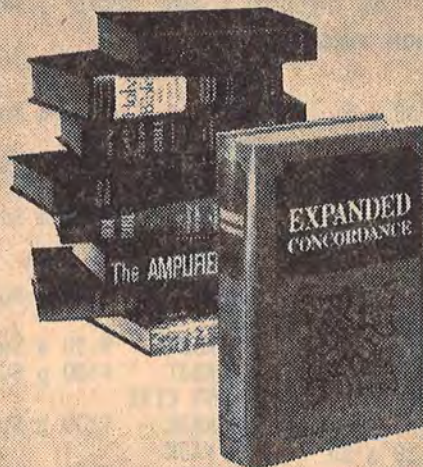
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Little Rock, Ark.

...What does it take to improve migrant labor camps? In Maryland, a county health official inspected some labor camps before the migrants arrived in June and reported that the camps "essentially" met regulations but he said "you can always find some things not up to the standards." Among "things" noticed at one camp were the following: broken glass, rusty nails and splintered lumber cover the ground; a small garden hose offers the only fire protection; only four of eight garbage cans have covers, and those lids are so bent out of shape that they could hardly be termed "tight-fitting," as regulations specify; flies buzz everywhere because of ineffective screening and the absence of automatic closing devices on some doors; unclean toilet and shower facilities reek with the stench of human waste; water heating facilities provide only enough water for about four migrants to take hot showers and the heater gives off gas fumes. (WASHINGTON POST, September 5, 1968). It is no wonder there is unrest in the country when such injustices are allowed to go uncorrected.

...A specialist in alcoholic research said recently that even "social drinking" may result in a "great deal of damage" to the brain. "When his level of social drinking is such that he feels very happy, a man is beginning to kill a few brain cells." Dr. Melvin H. Knisely, said, "The damage is permanent." Knisely said that among the outward manifestations of brain damage were increasing forgetfulness and progressive loss of ability to work efficiently. (THE NASHVILLE TENNESSEAN, September 19, 1968)

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Urges media use

INDIANAPOLIS—Churches have been slow to recognize and respond to new opportunities opened up by the modern mass media, says a respected Christian communicator.

Dr. Harold E. Fey, former editor of *The Christian Century* and now professor of social ethics at Christian Theo-

logical Seminary here, said churches may have to go into the newspaper and broadcasting business to get across their message in the modern world.

Too often, said Dr. Fey, the church's viewpoint is expressed only on "church pages" or "church programs" which are read, heard or watched mainly by

people already committed to that viewpoint.

If churches learn to use them with imagination, courage and a full appreciation of their potential, he told UPI columnist Louis Cassels, "they can awaken faith, sustain hope and love, encourage repentance." (EP)

ARKANSAS RADIO-TV LOG



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

RADIO

- BH** — THE BAPTIST HOUR — A 30-minute modified worship service featuring Dr. Herschel Hobbs. 433 stations.
- MC** — "MASTERCONTROL"* — A 30-minute variety inspirational program for the entire family, 456 stations.
- SS** — THE INTERNATIONAL SUNDAY SCHOOL LESSON — A 15-minute program of helpful insights into the weekly Sunday School Lesson. 110 stations.
- MR** — MUSIC TO REMEMBER — A 15-minute program of time-tested religious music. 137 stations.
- OM** — OMNISCOPE — A 30-minute variety program designed exclusively for college campus radio stations. 42 stations.
- MM** — MANNA IN THE MORNING — A 4½-minute devotional designed as a station "sign-on." 37 stations.
- NS** — RELIGIOUS NEWS PROGRAMS — A 5-minute program provided for the individual states upon request. 317 stations.

TELEVISION

- TA** — THE ANSWER — A 30-minute color television series featuring both dramatic and documentary films. 119 stations.
- JT** — JOT — A 4½-minute animated color cartoon series for children five to ten years of age. 40 stations.
- AS** — DR. THEODORE ADAMS' "SPOTS" — Sixty inspirational spots, 60-seconds and 20-seconds in length. 49 stations.

CITY, PROGRAM, STATION, TIME, DAY

ARKADELPHIA		DERMOTT		HOPE		PARAGOULD	
BH KVRC	3:00 p Su	MR KVSA	9:00 a Mo	MC KXAR	6:00 p We	MC KDRS	10:00 a Su
NS KVRC		DUMAS		NS KXAR	9:45 p Sa	SS KDRS	9:30 a Su
BERRYVILLE		MC KDDA	1:30 p Su	BH KXAR	1:00 p Su	NS KDRS	
MC KTHS	11:30 a Sa	EL DORADO		JONESBORO		MR KDRS	9:45 p Su
BH KTHS	8:15 a Su	MC KDMS	9:05 a Su	BH KNEA	6:30 a Su	BH KDRS	8:30 p Su
CAMDEN		BH KELD		LITTLE ROCK		PARIS	
NS KJWH	1:35 p Mo	FAYETTEVILLE		NS KARK		MC KCCL	4:00 p Su
CONWAY		BH KFAY	8:30 a Su	NS KDXE		NS KCCL	
MC KVEE	4:30 p Su	FORDYCE		TA KTHV-TV	Su	BH KCCL	9:00 a Su
NS KVEE		MC KBJT	9:30 a Su	JT KTHV-TV	9:00 a Sa	PINE BLUFF	
BH KCON	2:00 p Su	BH KBJT	4:00 p Su	AS KTHV-TV		NS KPBA	3:25 p Su
CORNING		FORREST CITY		MARIANNA		MC KPBA	2:00 p Su
MC KCCB	10:00 a Su	MC KXJK	1:30 p Su	MC KZOT	11:00 a Sa	NS KOTN	
SS KCCB	10:30 a Su	NS KXJK		MC GEHEE		POCAHONTAS	
NS KCCB	12:55 p Su	BH KXJK	9:30 a Su	NS KVSA		MC KPOC	12:30 p Sa
MR KCCB		FORT SMITH		MENA		NS KPOC	11:55 a Sa
BH KCCB	1:00 p Su	MC KWHN	12:30 p Su	MR KENA	Su	BH KPOC	7:15 a Su
DEQUEEN		HARRISON		BH KENA	7:00 a Su	PRESCOTT	
MC KDQN	3:00 p Su	MC KHOZ	7:30 p We	MONETTE		MC KTPA	9:15 a Su
NS KDQN				BH KBIB	9:30 a Su	NS KTPA	
BH KDQN	7:00 a Su			MONTICELLO		MR KTPA	
				NS KHBM	3:25 p Su	SILOAM SPRINGS	
				BH KHBM	3:30 p Su	MC KUOA	10:00 a Sa
				MORRILTON		BH KUOA	7:00 a Su
				MC KVOM	5:00 p Su	STATE COLLEGE	
				NASHVILLE		NS KASU	12:35 p Mo
				MC KBHC	3:30 p Su	WARREN	
				NS KBHC	3:00 p Su	BH KWRF	8:00 a Su
						WYNNE	
						MC KWYN	4:30 p Su
						NS KWYN	6:05 a Su
						BH KWYN	7:30 a Su

Network Television Specials

Check your local station guide for correct time in your area.

NBC Television
"Frontiers Of Faith"
Sundays, 12:30 p.m. EST



January 6, 1968 "The Vine" 1 hour
March 3, 1968 "Project: Middle East" 30 min.
September 8, 1968 "A Conversation with Dr. Wilmer C. Fields and Ben Grauer" 30 min.

CBS Television
"Lamp Unto My Feet"
Sundays, 10:30 a.m. EST



January 28, 1968 "Romans By St. Paul" 30 min.
June 16, 1968 "Mission In Nazareth" 30 min.
October, 1968 "Seventh Baptist Youth World Congress" 30 min.
November, 1968 "Conversation With Missionaries In Colombia" 30 min.

ABC Television
"Directions"
Sundays, 1:00 p.m. EST



May 5, 1968 "I, John" 30 min.
November 10, 1968 "Rembrandt And The Bible" 30 min.

If you learn of errors or time changes please notify the Radio-TV Commission. Corrections will be published in this news magazine periodically and the list will be updated twice each year.

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



International Communications Center

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

The bookshelf

Writer's Market '69, 4,000 markets for free-lance writers, edited by Kirk Polking and Natalie Hagen, Writer's Digest, Cincinnati, O., 1968, \$7.95

This newest edition of Writer's Market reflects the expansion of many special areas of publishing, notably book publishing, trade and specialized consumer magazines, as well as new types of markets for freelance writing such as foreign markets and a new section: reference notebook pages.

New Testament from 26 Translations, General Editor: Curtis Vaughan, Zondervan, 1967, \$12.50

Dr. Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City, and a former president of the Southern Baptist Convention, describes this as "...one of the most thrilling things I have seen...a must for every pastor, Sunday School teacher, and other serious students of the New Testament."

Here is an example of what the style is like, on a familiar passage, Rev. 3:20:

20. Behold, I stand at the door, and knock:

Lo! I am standing at the door and knocking—Rhm (The Emphasized New Testament: A New Translation)

if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. and will feast with him, and he shall feast with me—TCNT (The Twentieth Century New Testament)

A Very Personal Presidency, Lyndon Johnson in the White House, by Hugh Sidey, Atheneum, 1968, \$5.95

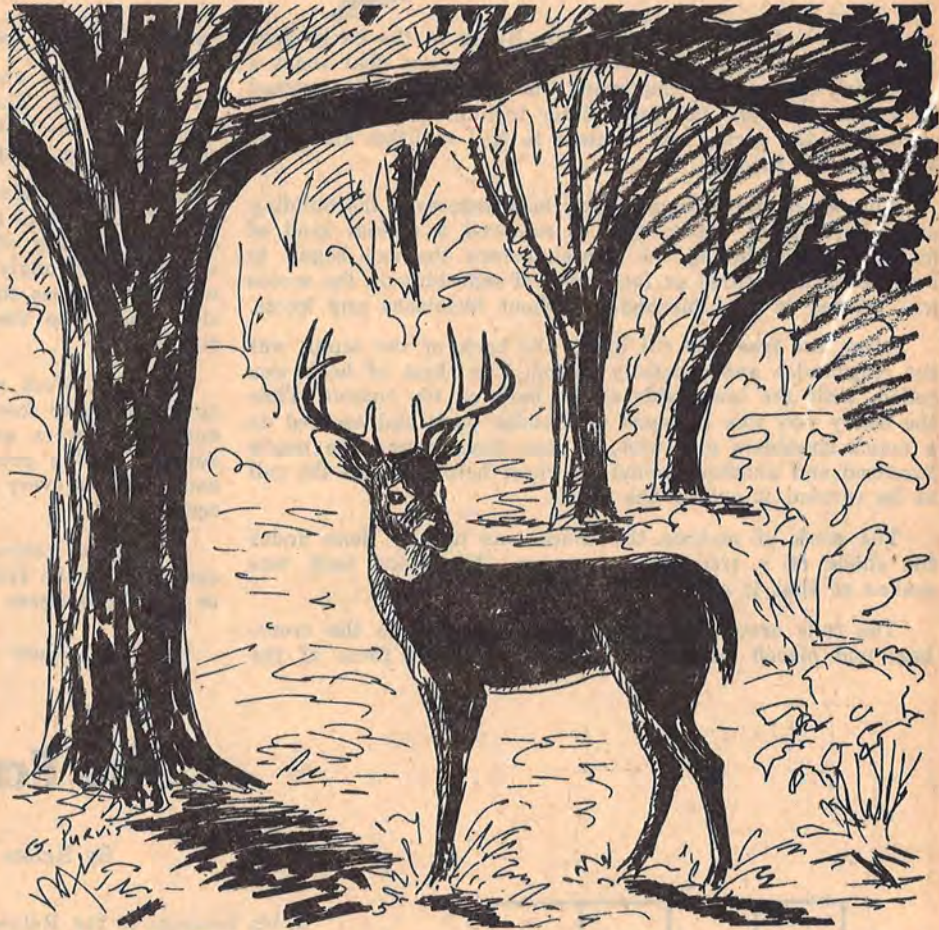
Mr. Sidey attempts to explain the major phenomena of the Johnson years in relation to the man himself. In perhaps the hottest issue, our involvement in Vietnam, he deals with President Johnson's mental processes and the prejudices and conditioning that led him to make the decisions he made.

The book examines the growth of the idea of the Great Society and goes on to show how the idea was separated from the rhetoric. It shows that while the President "performed a near miracle in getting the necessary legislation on the books" that he failed to implant it in the hearts of the people.

The Macmillan Company is out with a new, \$2.95 paperback edition of Albert Schweitzer, *The Quest of the Historical Jesus*, with a new introduction by James M. Robinson.



More hunters, more deer!



PROSPECTS for deer hunting in Arkansas look good for the present and the future. The deer may outnumber the hunters!

Deer hunting has become an important sport in Arkansas. No one knows for sure how many deer hunters there are in the state, but educated estimates range from one hundred thousand to twice that number.

In the later 1920's the Arkansas deer herd was estimated to be no more than 1,000. The Game and Fish Commission carried on an extensive restocking program and as a result of this effort and the cooperation of the state's sportsmen the deer started on a spectacular come back. Today the state's deer population is estimated at more than 250 thousand.

When some one talks about the good-old-days of deer hunting in Arkansas he is talking about the last eight or nine years for it was not until 1959 that the state's deer kill surpassed ten thousand. Since 1960 the annual kill has averaged slightly over 21,000.

This year's kill during the two six day periods, Nov. 11-16 and Dec. 9-14 is expected to easily exceed last year's 21,750 figure. Arkansas' deer herd is big and this type of hunting is becoming more popular each year.



The Birchbark Canoe

By THELMA C. CARTER

If you had been an Indian boy living in the early days of our country, you would have known a great deal about a birchbark canoe. How important the canoe was! One turned it upstream in the fall and winter to hunt game and downstream in the spring and summer to find shellfish and other kinds of sea food.

You would have learned early how important the building of a bark canoe really was. It required a special kind of birchbark, cut during the winter before the sap began to run. Sometimes three or four days of searching in the woods was needed to find birchbark without blemishes and knots.

After the tree was cut down, the bark of the trunk was cut lengthwise and carefully peeled. The sheet of bark was rolled, with the inner side of the bark on the outside. Then the heavy roll was fastened with cedar bark and secured on a man's shoulders crosswise. A rope tied around the man's forehead and another around his chest helped secure the roll as he carried it out of the woods.

The work of making the canoe was usually done under the shade of a tree near a stream. There the bark was soaked so that it could be handled more easily.

The rails around the canoe were fastened to the cross-bars and placed on the flat bark to get the form of the

canoe. This task required great care.

Heavy rocks and logs were used to keep the bark flat on the ground. Then the birchbark was carefully bent up. Splits were cut in the edges three feet from the ends of the canoe, making a square corner on the ground.

A row of stakes, three feet high were driven into the ground all around the canoe to hold the bark in place. Then came the fitting of the frame. Every six inches the bark was sewed strongly to the rails with spruce roots. Sewing, with a crisscross stitch, was done with a bone from a horse-shoe crab. The ribs were then fitted and the canoe ends finished.

The last work was sealing the seams of the canoe with spruce gum to keep the boat watertight. Later, hot pitch and grease were used. The canoe was turned upside down for the sealing process. Careful attention was given to the canoe seams every day or two to keep the canoe in good condition.

Sometimes canoes were decorated with circles or eyes on each side of the front. With them the canoes were supposed to see the dangers in the waters.

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The Faithful

By HELEN PETTIGREW

R	M	S	I
B	A	O	E
A	C	H	N

In his message to the Hebrews, the writer mentions many outstanding Old Testament heroes of the faith. Begin with any letter, and move one square at a time in any direction. You may go to the right, left, up, down, or diagonally, and you may use a letter more than once in the same word. Can you spell the names of seven heroes mentioned in Hebrews 11?

ANSWERS

Abraham, Enoch, Isaac, Moses, Noah, Rahab, Sara

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The gospel for the Jews

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

Life and Work

November 10, 1968

Acts 3

The book of Acts could well have been entitled, "The Acts of the Ascended Lord." Christ was at work. In this book the account thrills us as it relates how the Lord worked especially through Peter and Paul, the two principal characters. Today's lesson concerns Peter.

The background of the passage is the healing of the lame beggar at the Temple. This miracle is recorded in Acts 3:1-10. The beggar asked for alms. Instead, he received his health. Peter's response to the lame man was: "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk" (v. 6, ASV).

Peter's sermon to the Jews follows (vs. 11-26):

1. The people assembled, v. 11
2. The explanation of the miracle, vs. 12-16
3. The appeal to the audience, vs. 17-26

A more detailed study or analysis of the sermon's content would be the following:

1. The message is distinctly Jewish in character.

2. There are numerous allusions and references to the Old Testament.

3. Notice the names used which referred to Jesus.

- (1) God's servant, v. 13
- (2) The Holy and Righteous One, v. 14
- (3) The Prince of Life, v. 15
- (4) The Christ, the Anointed of the Lord, v. 18
- (5) Jesus, v. 20 (meaning Savior)
- (6) Prophet, v. 22

4. Notice the boldness of Peter (he charged the people with murder).

5. There is a characteristic of tenderness in the message.

The miracle presented a golden opportunity for preaching. A man lame from birth was begging near the Temple. This sight was so commonplace that it scarcely received any notice

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.

from the average Temple worshipper. The two appointed times of daily prayer were 9 a.m. and 3 p.m. Peter and John were attending the 3 p.m. service. As they approached the Temple, the beggar requested alms (a most familiar scene). Peter, through the power of Christ, performed the miracle. This caused great excitement.

The crowd assembled. Peter preached to the crowd.

Peter was extremely careful to tell his audience that Christ, not Peter, had healed the lame man. The miracle was wrought by God to the glory of Christ. Peter claimed no power of his own. True discipleship involves genuine humility. We are weakest when we do things in our own strength. We are strongest when we lean completely upon Christ for our strength. He is our strength.

Two themes mentioned prominently in the sermon were the resurrection of Christ and the call to repentance.

How did he mention the resurrection? Peter stated that the God of their fathers (God of Abraham, Isaac, and Jacob) has glorified Christ, the suffering Servant (v. 13). The Jews had put Christ to death on the cross. Peter boldly scolded them for releasing a murderer (Barabbas) and crucifying the innocent Christ. Peter told his audience that they had killed "the Prince of life" (v. 15). But this is not the end of the gospel story! God validated the death of his Son through the glorious resurrection ("whom God raised from the dead"). The greatest Christian doctrine is the doctrine of the Resurrection. (See Paul's great argument in I Corinthians 15.)

The next emphasis is the doctrine of repentance (v. 19). Everyone needs to repent, especially, a congregation of murderers. Repentance involves a change of direction, heart, commitment and attitude.

Peter's preaching was superlative New Testament proclamation. The Jews stood in need of the gospel of Christ.

Next week's lesson deals with "The Gospel for the Gentiles." Both groups, being under equal condemnation of sin, are equally in need of redemption found only in Christ.

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Living expectantly

By VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

Second Peter, although not logically well arranged as First Peter, is full of strong and unique statements concerning the Christian way.

The life and the promises (1:3, 4)

1. Christ, by his divine power, has granted to us life and godliness. This new life (a) is a gift bestowed by Christ, and (b) is attained as he comes to know Christ.

2. Christ, by his divine power, has also granted us precious and great promises. These are not promises made but promises kept, and through them we can escape corruption and become partakers of Christ's divine nature.

In the incarnation of Christ, "the Word became flesh" (John 1:14) in order that he might share in and become a partaker of our human nature; the ultimate purpose being that he might regenerate us and enable us to share in and become partakers of his divine nature. The experience of regeneration brings about in us a new and higher form of life, a life which enables us to participate in Christ's divine nature.

The followers of Jesus have two lofty privileges: to participate with Christ in the life of the next world and to participate with Christ in the higher life of this order. The only sure evidence of future participation is present participation.

Faith reinforced (1:5, 6)

Peter agreed with Paul that faith is the foundation quality of the Christian life and that love is the crowning attribute. Just as the doctrine of the person of Christ is the foundation stone in the doctrinal structure of Christianity, so also faith in Christ is the foundation stone in the character structure for the Christian life. If faith is not reinforced by other desirable Christian traits, it becomes like a drifting barge which floats aimlessly in unpredictable patterns.

Addressing his letter to people who already had faith, Peter urged them to add to their faith "virtue," the quality of moral courage and excellence. Faith, as reinforced by virtue, is to be strengthened still further by "knowledge," acquaintance with truth. It is also necessary that one develop "self-control," the ability to possess and control one's inner impulses and outward expressions. The basic drives and emotions are to be kept under rational con-

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trol at all times.

Another desirable trait is "patience" or "steadfastness." The latter term is probably a better translation today because it suggests positive persistence. It is not enough that one be able to endure hardships: he must also attain a measure of moral drive that pushes on to do right despite opposition and suffering.

America is suffering because Christians have flabby moral muscles. We need to enter an ethical jogging program to build up our moral muscles and gain courage to do right in the face of others who are bent on wrong. The cost may run high, but the reward is great—character integrity.

The last three characteristics are "godliness. . . brotherly affection. . . and love." We are living in a decade of raw emotions—an era in which tender emotions are subdued and destructive emotions are played out full force. Even those who seriously remind us of our lack of love sometimes do so in flaming anger and unsubdued wrath. Christians are confronted with a new challenge to help subdue the hostile emotions in society and call forth the more refined emotions of brotherly love and compassion. But before we try to promote another love crusade, let us quietly ask God to help us subdue our own hostile emotions and let brotherly kindness prevail.

Faith made fruitful (1:8, 9)

The Christian in whom these virtues abound will not be barren but will produce fruit. On the other hand, one who does not add these virtues to his faith is nearsighted and short of memory: he does not develop spiritual insight and he soon forgets that he has been cleansed.

Calling made certain (1:10, 11)

Peter took a practical view of election and calling. He said that if one develops the Christian graces listed above he can be certain of his election, can be confident that he will not fall, and can be sure that he will enter the eternal kingdom of Christ.

The return of Christ (3:9-11)

The third chapter deals with the certainty of Christ's return. Scoffers ridi-

cule the Christian hope saying, "Where is the promise of his coming?"

1. The Lord is not off schedule. Peter said God wanted to give them time to repent.

Verse nine has a brief statement on the inner desires of God which will be quoted until the end of time. God is "not willing that any should perish, but that all should come to repentance." Whatever he and Paul may have meant by their doctrines of foreknowledge and election—which doctrines none of us can really understand, Peter made it plain that if a man perishes for lack of repentance he does not do the will of God.

2. The Lord will return unannounced.

3. Heaven and earth will be renovated when he comes.

4. Therefore, we must live holy and godly lives indicating that we believe what Peter said.

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A Smile or Two



I just can't stand members who always want to horn in on MY lesson.

—ARK-E-OLGY by Gene Herrington

Comradeship

During the quail season, an old man was hunting with an ancient pointer. Twice the dog pointed. Each time the hunter walked over, kicked at the matted growth, wheeled sharply, and fired into empty air.

Asked why, the old man explained, "I knew there warn't no birds in the grass. Old Jim's nose ain't what it used to be. But him and me have seen some wonderful days together. He's still trying hard, and it'd be mighty little of me to call him a liar."

Discounts

Tommy's January report card was not nearly so good as the last one.

"What happened?" his father asked, "Too much excitement over the holidays?"

"Well, you know how it is, Dad," the boy explained in an injured tone, "everything's marked down after Christmas."

Disclaimer

A ninth grade teacher recently found this notation at the end of a test paper: "The views expressed here are not necessarily those of the textbook."

Attendance Report

October 27

Church	Sunday School	Training Union	Ch. Adms.
Alexander First	68	32	
Alicia	72	60	
Berryville			
First	180	60	
Freeman Heights	135	56	
Camden			
First	499	104	1
Hillside	121	42	
Second	80	60	2
Cherokee	70		
Crossett			
First	668	186	4
Mt. Olive	301	175	4
Dumas First	268	69	
El Dorado			
Caledonia	44	34	
East Main	325	282	3
Ebenezer	182	71	
First	714	468	2
Victory	82	41	
Eureka Springs, Rock Springs			
70	70	44	
Forrest City, First	609	191	
Fort Smith, First	1,265	449	9
Gentry, First	202	83	
Green Forest, First	169	82	
Greenwood, First	315	120	
Gurdon, Beech Street	143	59	
Hardy, Spring River	95	49	
Harrison, Eagle Heights	256	95	2
Hope, First	502	169	1
Hot Springs, Lakeside	136	82	
Jacksonville			
Bayou Meto	122	62	
Berea	121	49	1
Chapel Hill	144	71	
First	521	129	11
Marshall Road	327	117	
Second	204	70	
Jonesboro			
Central	474	152	1
Nettleton	267	115	
Little Rock			
Crystal Hill	181	72	
Geyer Springs, First	627	234	11
Life Line	573	179	8
Rosedale	216	92	
Magnolia			
Central	660	233	4
Immanuel	96	95	
Manila First	130	67	
Marked Tree, Neiswander	116	56	
Monticello			
Northside	125	69	
Second	286	114	
North Little Rock			
Baring Cross	581	178	3
Southside	28	14	
Calvary	476	139	
Central	288	119	1
Forty Seventh Street	211	96	
Levy	525	153	3
Park Hill	916	206	4
Sixteenth Street	53	30	
Paragould, East Side	296	165	
Paris, First	379	117	
Pine Bluff			
Centennial	282	136	2
First	820	165	1
Green Meadows	79	27	
Second	211	98	
Watson Chapel	221	78	
Pleasant Plains	60	27	1
Pocahontas, Shannon	103		
Sherwood, First	209	88	
Springdale			
Berry Street	113	53	
Caudle Avenue	135	35	
Elmdale	411	156	1
First	436	125	1
Oak Grove	71	47	4
Van Buren, First	476	196	16
Jesse Turner Mission	16		
Baptist Chapel	34		
Vandervoort, First	64	33	
Walnut Ridge, First	318	135	1
Warren			
First	500	164	
Southside Mission	75	57	
Westside	74	48	
West Fork, First	122	57	1
West Memphis			
Calvary	324	146	
Ingram Boulevard	394	140	21

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FRANCISCO Rodrigues de Oliveira (right) and Givaldo Vieira show reinforced concrete sign before it was hoisted into place on the front of the Steward Memorial Baptist Church, Tanquinho, in the state of Bahia, Brazil. Rodrigues, formerly a maker of idols, is now a student at Northeast Baptist Bible Institute in Feira de Santana, Brazil. Vieira is student director of the congregation in Tanquinho. (Photo by Roberta E. Hampton)

Sees shift away from 'crusades'

LONDON—A general switch by British evangelists from their traditional pattern of meetings and crusades of the Billy Graham type is being envisaged as a result of the third National Assembly of Evangelicals held here.

The conference, attended by delegates of 500 churches at Church House, Westminster, forecast a new pattern of evangelism when it unanimously accepted a 190-page report, "On the Other Side," produced by a special commission on evangelism during the last two years.

The report said the commission's questionnaires and interviews had revealed declining confidence among the churches and ministers in the crusade method and said it was clear "the further a crusade is removed from the life of the local churches the more acute is the problem of continuity and integration." (EP)

Thieves sentenced to attend church

SEATTLE—Two young men who stole a sports car have been ordered by their sentencing judge to attend the church of their choice once a week for a year.

Kris James Colvin, 21, and Daniel Burton Colvin, 19 (not related), must obtain a certificate of attendance from the pastor.

The men chose the conditions in lieu of four months in the county jail—an alternative offered them by Superior Court Judge James W. Mifflin.

The judge said he wanted the defendants to have some place to go once a week to remind them that they are being disciplined. (EP)

Population study reveals huge growth

UNITED NATIONS, N. Y.—The world last year grew at the rate of 180,000 people a day, according to the new United Nations demographic book.

The 65 million increase brought world population to 3,420,000,000 by mid-1967. If the present rate of 1.9 per cent population growth continues, the total will double by the year 2,006, the report said. It also revealed that:

In the period from mid-1966 to mid-1967, 19 per cent of all people lived in cities of 100,000 or over;

Three-quarters of mankind lived in developing regions, and more than half of the total in Asia;

The population of Mainland China was estimated at 720 million and was increasing by 1.4 percent annually. (EP)

Says 'separatism' 'stupid' proposal

SAN ANTONIO—White Americans must understand that most black Americans do not want separatism, Carl Rowan told an audience here at Our Lady of the Lake College, a Roman Catholic School.

Black Americans who call for a separate Negro society are courting a strategy that is "defeatist and stupid," he declared.

Currently the author of a nationally syndicated column and the chief news commentator for the Westinghouse Broadcasting Company, Mr. Rowan, a Negro, was formerly director of the U. S. Information Agency and Ambassador to Finland. (EP)

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