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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

NOVEMBER 14, 1968

**Personally
speaking**



The revised report

This week we are taking this space for additional comment on the proposal to be before the Convention next week in Hot Springs that Southern Baptist College be received as a full-fledged institution of the Convention.

As those who have been reading this paper in recent weeks know, there were some rather strong objections raised to the Southern College Committee proposal as first released by the committee dealing with the matter.

Perhaps the most vociferous objection was to the original committee proposal that certain members of the board of trustees be nominated by the administrations of the two schools. This has now been altered to provide that the Board of Christian Education be chosen as other institutional boards, with the Convention's nominating committee bringing its nominations to the Convention for action.

The idea of a chancellor, as proposed previously, now has been deleted completely.

In the discussion of whether or not there should be one board of trustees or whether Ouachita and Southern should continue to have their separate boards, the viewpoint prevailed that there would be more hope for a unified program of Christian education for the state with one board than with two. It would seem that the provision for each institution to have its own administration and its own budget would safeguard either of them being taken over by the other. Members of the committee have expressed the hope that the new board could be chosen on a non-partisan basis, and not with the idea of naming some trustees as representing one or the other college.

The objection some had raised to the effect that the special committee was overstepping its bounds was dealt with in the Monday meeting. It was pointed out that the assignment for the committee was spelled out in detail by the Convention a year ago and that this is found on page 57 of the State Convention annual for 1967.

Please see the report, on page 3, of the Mon-

day meeting and the revised report as it will now go to the Convention.

Erwin L. McDonald

IN THIS ISSUE:

REGENERATION—Does it lead to good works? Carl Ray Hall says so in his letter, page 4.

ONE preacher tells "all he thinks" as Malvern 1st takes some new approaches to a teaching ministry, page 5. It is called a Christian Workshop; it has planning, participation, and point-making.

REVOLUTION may be producing The New Church described by Dr. Caesar Clark, page 5. It may be serious and far-reaching, but not unduly alarming.

"SUCCESS" is the description of the three-convention Crusade of the Americas rally held in Barton Coliseum, page 7. It marked some "firsts" in Arkansas, as expected.

SALVATION—and works—can demonstrate our faith, according to Dr. Arthur B. Rutledge, page 9. This was the background to the commitment of thousands of Southern Baptists in the 1968 Convention in Houston, he says.

Cover story, page 19.

Arkansas Baptist newsmagazine

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

Committee on Southern Baptist College offer revises proposal for Convention action

The Arkansas Baptist State Convention's Committee to Study the Offer of Southern Baptist College for Acceptance as an Institution of the Convention has revised its proposal.

The revised report, adopted at a special meeting of the committee at the Baptist Building on Monday, takes into account objections that had been heard to the report of the committee as previously published in the Arkansas Baptist Newsmagazine.

The report as it will now go to the Convention on next Monday night, in the opening session of the annual meeting, in Hot Springs, recommends:

1. That Southern Baptist College be received as an institution of the State Convention;
2. That SBC and Ouachita University be under a single board of trustees composed of 80 members, members of which would be elected by the State Convention on the recommendation of the Convention's Nominating committee;
3. That both institutions continue independent operations under separate administrations and budgets and that each institution continue to have its own endowment fund;
4. That SBC be received immediately, upon the approval of the Convention.

At the meeting of the committee, President Thomas A. Henson, of the State Convention, called attention to the fact that the service of Mason Craig, a member of the committee and its chairman, violated a provision of the State Convention Constitution and Bylaws, which provides that "No member of a commission or committee delegated to study or make recommendations concerning our institutions shall be a member of any Board of Trustees of such institution."

Mr. Craig, who had been elected to the Ouachita University board after his appointment to the special committee, said that he had not been aware of the conflict of interest. He resigned and the committee elected Carl Bunch, superintendent of missions for Mt. Zion Association, as its new chairman. In the absence of Mr. Bunch, Emil Williams, pastor of First Church, Jonesboro, and a member of the committee, was named as acting chairman.

Said Mr. Williams of the revised report: "We have taken note of objections raised to the report as previously published and believe we now have a proposal in harmony with the general sentiments of the Baptists of Arkansas." The proposal, which will be read at the opening session of the Convention next Monday night and scheduled for consideration at a later business session of the Convention, follows:

"Your committee which has been instructed to study Southern Baptist College's offer for her to be included in the family of Arkansas Baptist institutions recommends that her offer be honored; that she be received and that Arkansas Baptists accept the full responsibility which this entails.

"It is further recommended that our institutions of Christian higher education be under one board of trustees to be known as the Board of Christian Education. This will necessitate changes in our constitution and those of Ouachita Baptist University and Southern Baptist College. Thus, it is recommended that the necessary changes be made to pro-

vide for the composition of the board as is here-in-after recommended.

"The Board of Christian Education shall be composed of thirty members. Initially, fifteen members shall be impartially selected by and from each of the present boards of trustees. These thirty members will be impartially assigned a one, two, or three-year term of service so as to provide that ten members shall rotate off the board each year. Those to succeed them shall be elected according to the Convention's policy pertaining there-to.

"Both institutions will continue an independent operation under separate administrations and budgets. Endowments will not become the common property of both institutions but will remain the property of the separate institutions. Any future endowments will become the property of the institution which the donor may name. Undesignated endowments will be equitably shared by both institutions as determined by the Board of Christian Education.

"The acceptance of Southern Baptist College into the family of Arkansas Baptist Institutions and the formation of the Board of Christian Education shall be immediately effective upon the adoption of this report. The Board of Christian Education will be considered as a new board in determining terms of service of the board members.—Carl Bunch, Chairman; Emil Williams, Acting Chairman; John McClanahan, Cecil Tedder, Robert Moore, and Paul Roberts."

In Times Like These



The people speak

Says regeneration leads to good works

In my Sept. 5 criticism of Maxey Jarman, I was in no way attempting to deny him his right to interpret the New Testament as he believes God has revealed it to him. Rather, I was merely pointing out the discrepancies in his interpretation.

Neither did I accuse Mr. Jarman of being without compassion. I was pointing out that the New Testament teaches that actions are the natural outgrowth of beliefs. The evidence of a conviction is action, not just verbal proclamation. People act according to their true nature. Because of a new nature, redeemed persons act redemptively toward the unredeemed.

Resolutions passed by the Southern Baptist Convention are not, in effect, attempting to speak for all Baptists. Baptist conventions are not composed of churches. They are made up of individuals—only those individuals who convene. These conventions speak only for those who convene. Any Baptist may agree or disagree with the convention actions. Any church may agree or disagree. Churches are free to choose whether or not they wish to cooperate with the convention. When leaders in the convention or its agencies make statements to the press, they are only speaking for themselves, not for the

denomination as a whole and certainly not for the churches. Shall we not allow our leaders the same freedom of belief that we demand for ourselves?

My statement regarding separation from the world was referring to physical separation. The New Testament does not teach physical separation. We are to be in the world but not of the world (John 17:15). The scripture which Mr. Jarman referred to, II Cor. 6:17, refers to separation from idols and refraining from participation in sin with sinners. It does not mean that sinners and saved are to be segregated on earth.

Regarding our real citizenship, I will acknowledge that our permanent citizenship is in Heaven (Phil. 3:20). However, our temporary abode is on earth where we are commissioned to be ambassadors for Christ (Matt. 28:19-20; II Cor. 5:20). I quite agree with Mr. Jarman that II Cor. 5:18 refers to reconciliation of men with God. My point was that to us (converted men) is given the ministry of reconciliation. We are to carry the message of redemption to lost men.

No, we cannot say "arise and walk" in the sense that Jesus said it, but we can pour on "oil and wine," so to speak.

Regarding social problems, Jesus did not ignore them. He drove the money changers from the temple with a whip.

It is not mandatory that solutions to social problems wait until everyone is saved.

Which gives greater evidence of God's love: giving good things to "good" people while condemning "bad" people or joining hands with "good" people to relieve the suffering of "bad" people in such a way that the "bad" people recognize for the first time God's forgiving Love? (see Matt. 5:42-48).

Yes, God gives each of us our own particular talents and calling, but to all of us is given the Gospel of redemption. This is redemption from the present time forward, not just redemption that will begin after death. Let us join hands to minister to the whole man. Let us follow the teaching and example of our Master who met all kinds of needs when and where he found them, even if many turned away afterwards.

Eternal life begins in this world. God meets man in sin and saves him from sin. Man's job is to be the medium through which God can communicate His redeeming Love. We are not to choose between relieving suffering, and winning the lost. We are commanded to do both. They are interwoven and inseparable. Let us follow the leadership of God's Spirit as we seek the best method of confronting lost men with God's redeeming love.—Carl Ray Hall, Box 561, Jonesboro, Ark. 72401

Arkansas all over

Berry directs OBU student aids office

John T. Berry, recently retired as a colonel in the U. S. Army, has been named director of student aids at Ouachita Baptist University, according to Dr. Ralph A. Phelps Jr., president.

A 1940 graduate of Ouachita, Berry played on the Tiger football team for three years, and won first-team all-state recognition as a guard on the Tiger basketball team.

Married to the former Miss Carolyn Jane Carpenter of Arkadelphia, a 1942 Ouachita graduate, Col. Berry has an outstanding military record.

He was in the Airborne division in Europe during World War II and has attended various service schools including the American War College. He was also a Military Attache in Guatemala during 1958-61, and served as Senior Advisor to the 25th Viet Nam Division during 1964-65. Prior to retiring, Berry served on the joint staff in the office of the Joint Chiefs of Staff in Washington.

"We are extremely fortunate to have this distinguished Ouachita alumnus join our staff," Dr. Phelps stated.

Berry and his wife have one son, Ted, a junior at Arkadelphia High School.

Dan Sanford joins Anchor Church

Dan Sanford has assumed the pastorate of Anchor Church, Brown Springs. He is the son of Rev. and Mrs. Arthur L. Sanford, Scotsdale, Ariz. He spent his teens in India where his father served as a missionary. He is a native of Washington, where he has held pastorates. He has also served in Missouri and Arkansas. Mr. Sanford is attending Ouachita University in his senior year.



MR. SANFORD senior year.

His wife is the former Linda Hawkins of Missouri.

Southern Baptist gets \$500 gift

David Smith, Jonesboro business office manager, Southwestern Bell Telephone Company, recently presented a \$500 check to Southern Baptist College.

The check was given to the expansion and endowment program in which Southern Baptist College is currently engaged.

The Southwestern Bell Telephone Company makes an annual contribution to Southern Baptist College.

Immanuel ordains seven deacons

Immanuel Church, Little Rock, ordained seven men as deacons, Sunday night, Nov. 3.

The men had been serving for more than a year on the Auxiliary Board.

The new deacons are R. H. Morrow, Doyne Moore, Charles Carroll, Jack Allsup, Carl Warren, Cliff Springer, and Charles Smith.

'New wrinkle' for Sunday nights proves popular at Malvern 1st



One of the sure signs that the millennium has arrived, said Oliver Wendell Holmes, will be

*When preachers tell us all they think,
And party leaders all they mean.*

In the three years the congregation of First Church, Malvern, has had Merle A. Johnson Jr., as pastor, they have come to know him as one "who tells all he thinks," and who encourages the people to do likewise. And while no one claims that the millennium has dawned, there are many signs of growth and improvement in the church.

Johnson, who had a fruitful and long ministry at Lake Village Church before going to Malvern, has a real conviction that the church should place a strong emphasis on its teaching ministry, with the pastor, because of his special training and experience, in a key role.

Finding attendance at Wednesday night prayer meeting narrowed to a corporal's guard, the pastor sought for the key to improvement in a teaching ministry. To his delight there was an immediate and enthusiastic response.

Now, with an almost unanimous vote by the church, the teaching service has been moved from Wednesday night to an hour's session on Sunday night, beginning at 6:30. Wednesday night is used for rehearsal of the church choirs and the teaching service on Sunday night, for those from age 12 through adults, takes the place of the conventional Sunday night service. (Children from birth to 12 years of age are in Training Union during the hour, and everybody goes home at 7:30 p.m.)

The evening service is called Christian Workshop, and for good reason. The people come with their Bibles and specially prepared study materials. The first part of the service is devoted to church music, under the direction of Sharon L. Faulkner, the associate minister. The remainder of the service is a Bible class situation, with the pastor teaching and those in attendance joining in the discussions.

Attendance—the old, reliable Southern Baptist measuring stick—indicates great success. Sunday night attendance has averaged 180, as compared with 125 previously, and it reached 222 on a recent Sunday night. But the main measure is the enthusiasm of the people, as they profit from in-depth Bible study.—ELM



THE NEW CHURCH

By Dr. CAESAR CLARK

Pastor of Good Street Baptist Church, Dallas, Tex.

(From an address at the Arkansas State Baptist Crusade of the Americas Rally in Barton Coliseum, Little Rock, Nov. 4)



There is a revolution going on in the world and in the church. It is serious and far-reaching. But be not unduly alarmed! For out of the turmoil of our time a new kind of church is emerging. I do not know exactly what it will be like. But the bare outline of the structure is beginning to appear. If I see accurately what is coming, the shift will be from sham to integrity.

In this new church, we shall not talk about worship and then talk during worship.

In this new church, we shall pay God a tenth of what we have earned instead of giving him a tip.

In this new church, we shall not strive to get a church house full of people, we shall endeavor to get a people full of church.

In this new church, we shall cease forsaking Jesus to follow all and forsake all to follow Jesus.

In this new church, we shall not shout high on Sunday and live low on Monday.

In this new church, we shall not be long on preaching and short on teaching.

In this new church, men will no longer think of Christianity as they think of "Brylcreem"—"a little dab will do you."

In this new church, witness will be wedded to worship.

In this new church, there will be a list of priorities—Christ will be preferred above color, clothes, and cars. Brotherhood will be preferred above buildings. Righteousness will be preferred above respectability. Love will be preferred above looks. What a man is will be more important than what he says, and where he is on his way to will be more important than where he came from.

This new church will be the vestibule to the new heaven.

In this new church, there will be no cowards in the pulpit, but the preacher will combine the tender heart of the shepherd with the daring tongue of the prophet.

In this new church, pastors will be the commissioned officers, the members will be the troops.

In this new church, pastors will be the conductors of symphonies, the members will produce the music.

In this new church, pastors will be the servants, the members will be saints whose feet grow dusty on paths of service in the secular world.

In this new church, there will be no cheap grace and cut-rate morality.

This new church will shift from conservation to creation, from disengagement to involvement and from ritual to prophecy.

This new church will be an outpost of the Kingdom of God, operating on the frontier of human need.

In this new church, all men will come to understand what Bonhoeffer meant when he said, "Above all sin stands the forgiving love of the Crucified."

In this new church, the worship of God will be the priority of the Christian life.

In this new church, cooperation will take the place of competition.

In these revolutionary times, Jesus never says exactly where he is going. He offers no "pre-flight itinerary." He just says, "Follow me!"

Amid these turbulent times, amid the tragic events of day-to-day living:

Jesus is the Way; without him men are wanderers and vagabonds.

Jesus is the Truth—without him all men are liars.

Jesus is the Life—without him all men are dead in trespasses and sins.

Jesus is the Light—without him men walk in darkness.

Jesus is "the image of the invisible God and the first-born creation."

Jesus is the coming down of God and the coming up of man.

Jesus is the Joy of loving hearts.

Jesus is Job's Living Redeemer, Jacob's Shiloh, Isaiah's Prince of Peace, Solomon's Rose of Sharon, Ezekiel's River of Living Water, Malachi's Refiner's Fire, Zechariah's Fountain, and Amos' Plumbline.

I will follow Jesus!



DR. CLARK

Baptists of three state conventions attend Crusade of Americas rally



Column left, top, Baptist bi-racial choir. Bottom, Mulkey, Mrs. Draper, Mrs. Vandegrift.

Column right, top, Whitlow, Mazique, Evans. Bottom, Hinson, Dehoney, Clark.—Photos by ELM



The Crusade of the Americas "is the greatest organized evangelistic thrust ever attempted by any religious group in the history of Christianity," Dr. Wayne Dehoney, crusade coordinator for North America, told a state-wide rally of Baptists here on Monday night of last week.

Dehoney, pastor of Walnut Street Church, Louisville, and a past-president of the Southern Baptist Convention, said that the crusade involves 24 million Baptists in 28 countries of the Western Hemisphere, from 100,000 churches and 38 Baptist conventions.

Dehoney described the crusade, to be conducted simultaneously throughout the hemisphere next year, as "a hinge in history, a rising tide of spiritual awakening and renewal, a new spiritual reformation, God at work in history."

The rally, sponsored jointly by the Arkansas Baptist State Convention and two Negro Baptist state conventions—

the Regular Missionary Baptist Convention, Inc., and the Consolidated Missionary Baptist Convention—attracted an attendance of about 1,000.

This was the first bi-racial rally ever to be held by Baptists of the state and the attendance was about equally divided between whites and Negroes.

Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention and state coordinator for the Crusade of the Americas, presided.

Dr. Whitlow said that the rally served as the kick-off for the 1969 revivals. He said that churches of the eastern half of the state will be in revivals from March 16 through March 30, and those from the western half, from April 6 through April 20.

Program participants included G. R. Mazique, Helena, and F. T. Evans, Little Rock, vice presidents, respectively, of the Regular and the Consolidated

conventions, and Thomas Hinson, pastor of First Church, West Memphis, and president of the Arkansas State Convention.

The music program, featuring a choir made up of singers from choirs from Negro and white churches in Little Rock and Pine Bluff, was directed by Hoyt Mulkey, secretary of the Church Music department of the Arkansas Baptist State Convention. Special music included solos by Mrs. Hazel Hicks, of Shiloh Church, Little Rock, and Mulkey. Organist for the occasion was Mrs. Clara L. Draper, organist of Emmanuel Church, Little Rock, and pianist was Mrs. George Vandegrift, organist of Calvary Church, Little Rock.

Climax of the two-hour service was a sermon by Dr. Caesar Clark, pastor of the Good Street Church, Dallas, Tex., and editor of National Baptist Voice. (For an excerpt from his sermon, see "The New Church," in this issue.)

From the churches-

Ira Taylor licensed by Magnolia Church

Immanuel Church, Magnolia, recently licensed Ira Taylor to preach. Taylor, 22, is a graduate of Genoa Central

High School. He served three years in the U. S. Marine Corps, and now is a reporter for the Magnolia Banner-News. He will enter Southern State College in January. James Lindsey is pastor of Immanuel Church.



MR. TAYLOR

They would not be daunted

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

The State Mission Board of the Arkansas Baptist State Convention formerly held its meetings in churches. It met with the First Church, Morrilton, Sat., 11 a.m., Feb. 17, 1888. Four men were present when the meeting was called to order: Rev. J. P. Eagle, W. E. Paxton, J. B. Searcy, and Mr. M. F. Locke. The first half of the day was devoted to reading communications from brethren in different parts of the state.

At 2 p.m. the small group met as agreed upon. Others had arrived by this time. Among them was Rev. S. W. Marston, mission secretary for the Home Mission Society, New York.

The applications of Revs. W. E. Paxton and B. W. N. Simms for missionary pastors were approved and they were appointed to the churches at Ft. Smith and Fayetteville, at \$400 and \$300 salary, yearly, respectively. The salaries were to be paid by the Home Mission Society, New York.

Rev. J. B. Searcy preached Sunday morning. An offering was taken to help pay the balance due on the building at Morrilton and to add "some additional comforts to the building." A mass meeting was held at 3 p.m. An offering was taken for missions which amounted to \$11.25 in cash and \$13 pledged.

The Board met again, Monday, 9 a.m. At this time applications were approved for a loan for Marianna and Ft. Smith churches from the Church Edifice Fund, New York.

A letter was read from a young student at Southern Seminary, Louisville, Ky., asking for work in the state during vacation time. The secretary was instructed to write him that the Board would try to procure work for him for the time mentioned.

The body voted to hold their next regular meeting with the Pine Bluff church "before the fourth Sabbath in May."

Were these small doings? The answer to that must be measured by the work of the churches mentioned in the intervening years. The financial amounts were small in comparison to gifts today. But the vision of the brethren was broad, their faith strong, and their purposes worthy. Time has evidenced that their judgment was right. They refused to be daunted by the problems they faced.

Revivals

Chapel Hill Church, Jacksonville, Oct. 28-Nov. 3; K. Alvin Pitt, evangelist; Herbert "Red" Johnson, song leader; 19 decisions, 5 by letter, 11 by baptism, 2 for missionary service, 1 for ministry. Edwin L. Hinkson, pastor.

Jamie Coleman, pastor of First Church, Green Forest, conducted a revival Oct. 7-13 at First Church, Commerce, Okla.; "Red" Johnson was song leader; 12 professions of faith, 11 baptisms, 1 by letter, 41 rededications. Tom Cossairt is pastor of the Commerce church.

Rick Ingle, pastor of Oak Cliff Church, Ft. Smith, led a revival at First Church, Crosbyton, Tex., Oct. 21-27. Sonny Rios, Dallas, was the singer; 128 public decisions, 18 additions, 11 for baptism, 7 by letter 110 public rededications. Ernest Stewart is pastor of the Crosbyton church.

Calvary Church, Paragould, Oct. 13-20; Paul Kirkendahl, Blytheville, evangelist; Gordon Ellington, singer; 6 professions of faith and baptisms, 2 by letter. Junior Vester is pastor.

Towson Avenue Church, Ft. Smith, Oct. 20-27; Marion Beene, evangelist; James Flatt, music director; Mary Apple, pianist; Phyllis Duncan, organist; 10 by baptism, 6 by letter. The pastor is Gene Palmer.

First Church, Waldron, Sept. 29-Oct. 6; Nelson Wilhelm, pastor, evangelist; Bill Newborn, music director; 2 for baptism, 12 rededications.

Dr. L. H. Coleman, pastor, Immanuel Church, Pine Bluff, conducted a revival at Second Church, Bowling Green, Mo., Oct. 14-23. Rev. W. F. Bastian, pastor, Conner Avenue Church, Joplin, Mo., was song leader; 2 professions of faith, for baptism. Joe Barbour is pastor.

Lakeside GA's take zoo tour

The Pearl Girls Auxilliary, Lakeside Church, Hot Springs, recently toured the I. Q. Zoo in Hot Springs, and followed the tour with a nature study hike up West Mountain.

The girls were organized when Lakeside first became a mission three years ago. The name 'Pearl Girls' was given in honor of Miss Pearl Pryor.

The group includes Tracy Vincent, Cheryl Warren, Joan Copeland, Debbie Hampton, Kelly Berryhill, Kay Cloud, Debra Allison, Sherry Langston, Becky Allbritton, Brenda Welborn, Kayleen Helms, Neola Handling, Lolly Elam, Terry Dixon, Suzanne Rusher, Katrina Kimmerly and Shelia Berryhill. Mrs. Orval Allbritton is leader, assisted by Mrs. Elbert Warren.

Ed Smith goes to Alma Church

Rev. Ed Smith has assumed the pastorate of Alma Church, after resigning his position with First Church, Gravel Ridge, effective Nov. 10. He served more than fifteen months with that church.

A native of DeQueen, he graduated from Ouachita University with a B.A. degree in sociology in 1955. He received his B.D. degree from Golden Gate Seminary, Mill Valley, Calif., in 1960.

His wife is the former Charlene Clements of El Dorado. They have a boy, Charles, 10, and a daughter, Kathy, 7.

Preacher available

Chas. A. Thompson is now available for pulpit supply or interim pastorate. He can also serve as a music director. Mr. Thompson resides at 6301 Denham Dr., Little Rock 72204

Don R. Cooper to Mississippi

Don R. Cooper, pastor of First Church, Crawfordsville, for the past three and one half years has resigned to accept the pastorate of First Church, Southaven, Miss.

During his ministry at Crawfordsville there were 46 members added by baptism and 42 other additions. Gifts to the Cooperative Program increased from \$600 to \$1,024. The parsonage was paid off, and the church building redecored and refurbished. This year church members began receiving the Arkansas Baptist Newsmagazine through the church budget plan.

This year, a summer youth program was led by two students from Arkansas State University, Bengy Massey, Newport, and Judy Case, Hoxie.

Mr. Cooper began his new ministry Nov. 10.

Seek music director

A committee has been named by Oak Cliff Church, Ft. Smith, Rick Ingle, pastor, to receive recommendations for a music-education director. Jimmy Cox is chairman.

New pastor

Lewisville First Church has called Norman Sutton as pastor. He has been associate pastor of Weller Avenue Church, Baton Rouge, La.

Salvation—and works—stressed by Home Mission Board executive

BY ARTHUR B. RUTLEDGE

The Bible speaks clearly of every person's need of a right relationship with God. Christ died for our sins, "the just for the unjust, that he might bring us to God. . ." (1 Pet. 3:18). The Apostle Paul urged: "Be ye reconciled to God" (2 Cor. 5:20b).

The scriptures speak also of the need of right relationships with our fellow men. Jesus taught us to love our neighbors as ourselves. He set the example, loving even his enemies. He commended "the good Samaritan" for his mercy to a stranger in need.

As Southern Baptists we have an exceptional record in evangelistic activity. This we must maintain. But in troubled times like these we must show greater concern than ever before for

HORACE J. GOODWIN, 57, Owensville, died Oct. 30.

He was a member of Owensville Church.

Survivors include his wife, Mrs. Lorene Burnett Goodwin; three sons, Lloyd Goodwin, Dallas, Jerry Goodwin of Iowa, Horace J. Goodwin, Jr., Owensville; a brother, Lee Goodwin, Paron; and a sister, Mrs. Lona Chenault, Benton; and five grandchildren.

DR. SANFORD EMMETT AYERS, 68, former Southern Baptist missionary to China, died Oct. 25, at Houston, Tex., following surgery.

A medical doctor, he was appointed a missionary in 1921. In China he was principal of Pingtu Christian Institute, acting superintendent of Hwanghaien Baptist Hospital, and superintendent of Chengchow Baptist Hospital. He also served the Foreign Mission Board as medical advisor for the Orient for two years.

He and Mrs. Ayers, the former Winnie Davis Bennett, Hattiesburg, Miss., resigned from missionary service in 1955.

MRS. PEARL G. WIMMER, 83, Benton, died Oct. 29.

She was a member of First Church and the Eastern Star.

Survivors include her husband, John Wimmer Sr.; two sons, Glen T. Holland, Little Rock, and H. L. Holland of California; a daughter, Mrs. Francis Conklin, Benton; a brother, Emmett Glen, Benton; a sister, Mrs. Mina Hudson, El Dorado.

FRED A. COLVERT, 60, North Little Rock, died Oct. 30.

A native of Eagle Mills (Ouachita County), he had lived in North Little Rock for 37 years. He was a member of Second Church, North Little Rock, Crescent Masonic Lodge, the Arkansas Consistory, and Brotherhood of Railroad Carmen of America.

Survivors include his wife; five brothers, C. C. Colvert, Austin, Tex., O. H. Colvert, Little Rock, Jim Colvert, DeWitt, Wallace Colvert, New Orleans and Delbert Lee Colvert, North Little Rock; a sister, Mrs. Ray Cook, Camden.

EXUM V. COBB, 77, England, died Oct. 31.

He was a retired farmer, a member of First Church and a Mason.

Survivors include his wife; four brothers, James L. Cobb of Kansas, Jerome C. Cobb of Texas, Warren D. Cobb, Little Rock, and Ty Cobb, Altheimer; and eight sisters, Mrs. W. E. Marr and Mrs. S. F. Atkins both of Texas, Mrs. W. R. Denner, Forrest City, Mrs. Marion Morrison and Mrs. Carl J. Gunter, both of North Little Rock, and Mrs. A. J. Barrett of Delaware, Mrs. E. L. Irvin of England, and Mrs. Myrtle Black of California.

JAMES RENNIE, 81, Little Rock, a retired engineer, died Nov. 2.

He served in the Royal Canadian Army during World War I and was a member of Capitol Hill Church and Pulaske Heights Masonic Lodge 673.

Survivors are two sons, David T. and Cameron S. Rennie, North Little Rock; two daughters, Mrs. William A. King, Louisville, Miss., and Mrs. H. J. McDowell, Memphis.

the needs of our fellow men and for the problems of our society. We must be concerned about our fellow men in both their spiritual and their physical needs.

Jesus taught his disciples that they are to be "the salt of the earth" and "the light of the world" (Matt. 5:13, 14). The Apostle James pointed out that it is not enough to say to a naked or hungry person, "Depart in peace, be ye warmed and filled," without providing help (James 2:15, 16). We cannot, therefore, sit by unmoved in the face of widespread human suffering and death, hunger and discrimination, frustration and alienation, anger and hostility.

We can pray. We can yield our lives more fully to the direction and power

of the Holy Spirit. We can seek ways by which to help correct the distresses of our day. We can show the sincerity of our concern for the souls of men by helping right the injustices that blight the daily lives, as well as the souls, of men. We can demonstrate love by action. We can demonstrate faith by works. This we must do, if we are to be true to Christ our Lord and further his cause in our land and around the world.

This is something of the background to the commitment made by thousands of Southern Baptists in the 1968 Convention in Houston.

Dr. Rutledge is executive secretary of the Home Mission Board of the Southern Baptist Convention.

Your state convention at work

Hinson appoints Convention committees

Thomas A. Hinson, West Memphis, president of the Arkansas Baptist State Convention, has appointed the following committees to serve during the annual sessions of the convention, Nov. 18, 19, 20, in Hot Springs:

Order of Business: Tal Bonham, pastor of South Side Church, Pine Bluff, chairman; Ross Ward, pastor of West Church, Batesville; John Holston, pastor of Highland Hill Church, Texarkana; Truman Spurgin, pastor of First Church, Parkin; William Flynt, pastor of First Church, Conway; J. C. Myers, pastor of First Church, North Little Rock; and W. V. Philliber, pastor of Life Line Church, Little Rock.

Credentials: Wilson Deese, pastor of West Helena Church, chairman; Jerry Don Abernathy, pastor of First Church, Crossett; Dillard Miller, pastor of First Church, Mena; J. T. Pannell, pastor of Calvary Church, West Memphis; Russell Duffer, superintendent of missions, Current River and Gainesville associations, Corning; Roy Hilton, pastor of

Immanuel Church, El Dorado; and Morris Smith, pastor of First Church, Morrilton.

Resolutions: Padgett Cope, pastor of Calvary Church, Little Rock, chairman; John Maddox, pastor of First Church, Camden; Leslie Riherd, pastor of First Church, Newport; Jack Clack, pastor of First Church, Brinkley; Ed Claybrook, pastor of First Church, Paragould; John McClanahan, pastor of First Church, Pine Bluff; and Jeff Cheatham, pastor of First Church, Jacksonville.

Tellers: Dean Newberry, pastor of First Church, Rogers, chairman; Homer Bradley, pastor of First Church, DeWitt; Herbert Hodges, pastor of South Highland Church, Little Rock; Jim Smith, educational director of First Church, West Memphis; Jesse Holcomb, pastor of Grand Avenue Church, Hot Springs; Eddie McCord, pastor of Watson Chapel Church, Pine Bluff; and Herman Voegele, pastor of Hillside Church, Camden.

ARKANSAS BAPTIST DAY OF PRAYER, NOV. 17

Every pastor and church in Arkansas Baptist Convention is hereby called upon to set aside special prayer periods in worship services, Sunday, Nov. 17, the day before our 115th Annual Convention sessions convene in Hot Springs.

Please make these matters the objects of your prayers:

1. That whatever else messengers may do, they will conduct themselves in the sessions of the Convention and among the people of Hot Springs as the very highest type Christian ladies and gentlemen. Pray that this Convention will be a good witness for Christ in the city of Hot Springs.

2. That Arkansas Baptist leaders will be inspired to obey the Great Commission in matters of evangelism, missions, education, benevolence, and stewardship as never before.

3. That divine wisdom will be given messengers so that decisions will genuinely resemble the will of God in all matters.

4. That every program personality will know unusual spiritual power and direction for the assignment accepted.

Be certain that your church has authorized messengers for these sessions, and that you bring properly prepared registration cards (Available from Dr. Whitlow's office, or a letter from your pastor or church clerk indicating church action). Page 15 of the 1967 Annual, Article III, Section 2, will clarify any questions you may have about the number of messengers you should elect.—Thomas A. Hinson

Midwestern Alumni luncheon Nov. 19

Midwestern Seminary Alumni will meet Tues., Nov. 19, at noon, in one of the private dining rooms of the Sands Motel Restaurant.

Southern Baptist Alumni supper

Southern Baptist College Alumni supper will be Wed., Nov. 20, 5:00 p.m. in the Royal Vista dining room, 2204 Central Ave., Hot Springs.

ODE TO MINISTERS' WIVES*

Does it make you a little bit
angry
When your hubby leaves you
behind
And goes off to the Conven-
tion
And you know he'll have
such a good time?

Well, see to it sure and cer-
tain
That he takes you along this
year
For we're planning a won-
derful party
And you are invited, my
dear!

We'll meet on November the
eighteenth
About two in the afternoon
At the First Baptist Church
in Hot Springs.
Don't be late and we'll see
you soon.

*Wives of pastors, ministers
of education, ministers of
music

Pray for

Crusade
of



Southwestern Alumni luncheon, Nov. 19

Dr. Robert E. Naylor will speak at Southwestern Seminary's Alumni luncheon, 12:30 noon, Nov. 19, at Howard Johnson's Restaurant, Highway 70E, Hot Springs.



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 21 Baptist Student Unions
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Bible teacher for Evangelism Conference

Dr. Harper Shannon, of Dothan, Ala., will be our Bible teacher for the State-wide Evangelism Conference to be held at Second Church and Robinson Auditorium Jan. 27-28, 1969. He is a graduate of Samford University (Howard College), Birmingham, Ala., and Southern Theological Seminary, Louisville, Ky., where he also did graduate work toward his Th.D. Recently, an honorary Doctor of Divinity degree was conferred on him by Samford University. He is a native of Birmingham, is married and has two children.

DR. SHANNON

Dr. Shannon has held the following pastorates: Harmony Church, Birmingham, Ala.; First Church, Ghent, Ky.; Eastern Hills Church, Montgomery, Ala.; and First Church, Dothan, Ala. Before going to Eastern Hills in Montgomery, he was in evangelism for two years. He served as Chairman of Evangelism for the Alabama State Convention for three years and as Chairman of the Program Committee for 1966. Presently, he serves on the Administration Committee of the Alabama Baptist State Executive Board, and as a member of the Board of Directors of the Home Mission Board of the Southern Baptist Convention. He is current-

Boys, men and missions

The twenty-ninth annual Royal Ambassador Fellowship Supper is now history.

Due to several conflicts the attendance was a few less than last year. However, there were some three hundred boys and counselors from over the state who came together for a fine meal, fellowship, music and an excellent missionary message by Rev. William Gray from Mexico.

It is our prayer that the boys and men will rise to meet the challenge of mission actions presented by Rev. Gray.

We are indeed grateful that the reports for the year continue to reflect an increase in the Brotherhood enrollment in churches and associations across the state. May the Lord continue to lead in the enlistment of men and boys in the work of His church through missionary education and mission actions through the Brotherhood units of baptist men and Royal Ambassadors.

Call on us if we may be of assistance to you.—C. H. Seaton

ly president of the Southern Baptist Convention Pastors' Conference.

Dr. Shannon has spoken in State Evangelistic Conferences in Alabama, Maryland, Kansas, Louisiana, North Carolina, Texas, Oklahoma, Illinois, Virginia, Ohio, Indiana, Kentucky, Tennessee, Mississippi and Georgia. He will speak in West Virginia in early 1969. He spoke on the Pastors' Conference Program preceding the Southern Baptist Convention in Dallas, June, 1965, and on the Pastors' Conference Program preceding the Alabama Baptist State Convention in November, 1965, and preached the Convention sermon to the Alabama Baptist State Convention in November, 1967. He served as Chairman of one of the '70 Onward Study Committees of the SBC Executive Committee and as a member of the Com-

mittee on Committees at the Southern Baptist Convention in Detroit in 1966.

Dr. Shannon served as Bible teacher for Sunday School Week at Glorieta in 1966 and as the Pastor-Preacher for Home Missions Week at Ridgecrest in 1967. He is past president of the Dothan Ministerial Association, served as Chairman of the Greater Dothan Billy Graham Crusade, and currently serves on the Youth and Education Committee of the Dothan Chamber of Commerce.

First Church of Dothan has been a leader in Alabama in total number of baptisms as well as Cooperative Program gifts under the leadership of Dr. Shannon. The church has a present membership of 3,227 and conducts a weekly thirty-minute television program on Sunday afternoon.



Week of Prayer for Foreign Missions
DECEMBER 1-8, 1968

Lottie Moon Christmas Offering

GOAL: \$15,500,000 **Our Goal: _____**

THIS is the design of the poster for the Week of Prayer for Foreign Missions, for display in churches during this year's foreign mission emphasis.

Ouachita observes Ministers' Day



Ministers' Day attracted more than 130 preachers and preachers' wives to Ouachita University last Saturday. The day's agenda began at 11 a.m. in Verser Drama building with an hour-long session featuring "denominational dialog," presided over by President Ralph A. Phelps.

Questions asked by the visitors and answers provided by President Phelps and his associates included:

Question: How much financial support does Ouachita University receive from the Arkansas Baptist State Convention?

Answer: Last year Ouachita received \$506,000, or 17 percent of her total budget, from the State Convention.

Question: What is the total value of the Ouachita campus, and what is the total indebtedness?

Answer: The latest auditor's report shows the value of the campus to be \$7,318,309.67 and the outstanding indebtedness to be \$1,681,429.62.

Question: What is Ouachita's student capacity?

Answer: On campus, 1200; over-all limit set by the trustees, 1700. Present enrollment is 1400, about 100 less than a year ago. But this year's freshman class is larger than last year's.

Question: How many Negroes are currently enrolled?

Answer: About 66, with about 30 of these, including 14 young women, living on campus. Some of Ouachita's most outstanding students are Negro. One example is Cynthia Wilson, president of the Arkansas Collegiate Science Association.

Question: What of Ouachita's student religious organizations—in 1955 there were four: Life Service, Mission Volunteers, Ministerial Association, and the Baptist Student Union?

Answer: The Baptist Student Union continues to be one of the active organizations. The Ministerial Association was reorganized this fall, with about 40 members, after being inactive for several semesters. The Mission Volunteers and Life Service organizations have merged into a new organization known as CCU—Christian Commission Union. There is also the Good News Singers organization.

Question: What political student organizations are there at Ouachita?

Answer: Only two, both properly approved by the faculty: Young Democrats and Young Republicans clubs.

Question: Why combine Ouachita and Southern Baptist College under one board, as proposed by a Convention committee?

Answer: The sole consideration is what is best for Arkansas Baptist Convention higher education. Ouachita's continuing to favor any such change will hinge on this.

The Ministers Day visitors were "pinned" with Ouachita University buttons that served as free admission to lunch in the university's dining hall and to the Ouachita-Arkansas Tech football game at 2 p.m. on the Ouachita field.

The grid event turned out to be the highlight of the football season, with the Ouachita Tigers upsetting the highly-touted Tech Wonder Boys for a 18-10 victory. As a result, Ouachita is tied at this time with Tech for top conference honors, each with 3-1 in conference play for the season thus far.—ELM



TOP: President Phelps and Vice Presidents McClain, Orr, and Lindsey

Ouachita's live tiger, LeElla Ratcliff, North Little Rock, and her fellow cheerleaders

Sigma Alpha Sigma's 75 mm Howitzer and its firing squad, Bob Forward, El Dorado; Larry Frisby, Strong; Leslie Frensley, Lexa; and Joe Morrow, Ft. Smith.

As Ouachita's John Wayne Cunningham plunged across from Tech's one-yard line for the first Tiger touchdown.—Photos by ELM

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Should Baptists receive non-Baptist immersion?

By WAYNE E. WORD, PROFESSOR OF THEOLOGY
SOUTHERN SEMINARY, LOUISVILLE, KY.

One of the hottest debates going on among Baptists at this time centers on the question of receiving into our membership people who have been immersed by someone other than Baptists. Those who refuse to take any baptism but Baptist baptism have been castigated as "landmarkers" or followers of J. R. Graves. [Re-printed from our issue of May 4, 1967.—ELM]

Not even Graves argued that the Baptist name was required, because he knew better than to add a requirement that goes beyond the words of the New Testament. This might open up the person to the awful charge of "adding to the words of this book" and bring down the plagues of the book upon his head (Rev. 22:18). However, his narrow restriction of the term "New Testament church" to Baptist churches (and not all of them), did result in a practical limitation of valid scriptural baptism to the Baptist churches as he defined them. Anyone who stands up today and says that valid scriptural baptism can be performed only in the Baptist name or authority is flying in the face of Holy Scripture—and I would hate to be in his place!

However, a practice on the other side is, if possible, even worse. Some churches have gone on record in public declaration that they will receive any baptism by immersion so long as it was performed upon a believer. What a travesty upon New Testament baptism! It is certainly important that a person be a believer and that the form be the New Testament form of immersion. But the reason these are important is because they focus upon the most important thing about baptism—its meaning! To leave out the *meaning* of baptism as interpreted by the Christian community which performs it is to leave out baptism itself!

Baptism is not a private affair. It is a public act in the context of a Christian community of faith. It requires both the valid personal experience of the believer in Christ and the proper public interpretation of its meaning to the community is bound up with the way it is interpreted and practiced in the act of baptism.

Immersion of a believer is not enough. Followers of Alexander Campbell have been immersing believers for a century—to help "save" them. When a person has received that baptism at their hands he has given an eloquent testimony to a distortion of the New Testament doctrine of salvation. This is why we should not receive people who say they had private opinions about baptism which contradicted the public interpretation of baptism in their church. We "muddy the waters" and confuse our witness both on salvation and the meaning of baptism.

Now *what should we do?* We should carefully investigate each case in order to recognize and accept genuine New Testament baptism when it has been performed—and also to perform a proper New Testament baptism when it has *not* been already performed. If we go around re-baptizing, just to put the Baptist label on it, we are mocking baptism and calling unholy what is sacred before God!

There are some groups which practice and preach baptism in exact accord with the New Testament teaching as Baptists understand it. If we want to keep a clear and scriptural witness on baptism we had better discover these people when they come and receive their *scriptural baptism*—without adding any private Baptist requirement to mock the word of God. And, if they have been baptized all the way under until they bubble, for the wrong reason—hurry up and baptize them with the *right meaning*! They have already waited long enough!

Massachusetts church plans new building

Calvary Church of Framingham, Mass., one of eight Southern Baptist churches in the state, has approved plans for the construction of a new building. The structure, designed to seat 180 in worship and 208 in Sunday School, will cost \$103,300.

During the past associational year, the church baptized 18 and received 28 members by letter, increasing its membership to 85.

The church ministers to residents in ten towns near the greater Boston area. The pastor, Gordon H. Sather, welcomes information about Southern Baptist families who have moved into this area. He can be reached at 6 Upton Road, Framingham, Mass. 01701.

68 missions gifts top \$42 million

N A S H V I L L E—Contributions to world missions through the Southern Baptist Convention during the first 10 months of 1968 exceeded \$42.6 million, up \$2¼ million from last year's contributions, the convention's Executive Committee reported here.

The \$42.6 million includes \$21,729,272 given through the SBC Cooperative Program unified budget, plus \$20,846,854 to designated mission causes primarily through special offerings.

The grand total for the year exceeds contributions for the same period last year by \$2,278,016, or 5.64 per cent.

Gifts to support the total work of the denomination through the Cooperative Program were up \$890,970 in comparison to the first 10 months of 1967, an increase of 4.28 per cent. Designations for the same period increased \$1,287,046, or 7.09 per cent.

For the tenth consecutive month in 1968, Cooperative Program contributions for October passed the \$2 million mark, with \$2,112,289 contributed during the month. It is the first time in SBC history that Cooperative Program gifts have exceeded \$2 million each month through October in the fiscal year.

Of the \$42.6 million total, the biggest amount, \$26.5 million, has gone to support foreign missions through the SBC Foreign Mission Board, Richmond. Of the total, \$10½ million has come from the Cooperative Program, \$14½ million from the Lottie Moon Christmas Offering (up \$760,248), and the remainder from other designations.

Home missions has received \$9½ million through the SBC Home Mission Board. Of that amount, \$4.3 million has been from the Cooperative Program, and \$3.9 million through the Annie Armstrong Easter Offering (up \$31,080), plus about \$1 million from other designated gifts.

The Cooperative Program provides funds for 19 different agencies of the Southern Baptist Convention. Funds are distributed to the agencies on a formula and budget adopted by the convention in annual session.

The totals reported by the SBC Executive Committee reflect only contributions given to Southern Baptist Convention (nation-wide) causes, and do not include amounts given to support local and state mission programs. (BP)



RADIO-TV Commission staff members pose in front of the International Communications Center, the Commission's ultramodern production and office complex in Ft. Worth. The Commission is observing the 30th anniversary of its establishment as the Radio Committee in 1938.

Radio-TV Commission observes anniversary

Southern Baptists' Radio and Television Commission observed its 30th anniversary at its annual meeting recently at the agency's headquarters in Ft. Worth.

The event specifically commemorated was the first meeting of the Radio Committee. This meeting, held in 1938, marked the entrance of Southern Baptists into the field of electronic communications.

Ft. Worth officials and civic leaders joined Commission members and personnel in the anniversary observance. Local businesses devoted billboards and marquees to messages of congratulations, and news media gave special coverage to anniversary events and carried congratulatory announcements.

Dr. Paul M. Stevens, marking his 15th year as executive director of the Commission, was singled out for special honors. Ft. Worth Mayor DeWitt McKinley declared an official "Paul M. Stevens Day," and the president of the Ft. Worth Chamber of Commerce presented Stevens with a "Super Salesman" award.

The award referred to the millions of times that Commission productions have signed off using the name of Ft.

Worth, thus giving the city free, nationwide publicity.

At a testimonial dinner for Stevens, the progress of the Commission in the last 15 years was recounted for Commission members and guests. It was noted that from one program on about 30 stations, the agency's ministry has grown to 32 different radio and television productions carried on more than 1,200 stations. The Commission's 2,200 weekly programs, in English and 10 foreign languages, were credited with an audience of some 50 million people in the United States and 40 other countries.

Attention also was called to the Commission's modern facilities, occupied in 1965, and its growing inventory of up-to-date production equipment.

The Commission now has about 75 fulltime employees, many of whom are professionals recruited from the electronic communications industry and related fields.

These facilities and personnel enable the Commission to produce the quality of religious programs for which the broadcasting industry allots an average of over \$3½ million worth of free broadcast time a year, dinner guests were told.

Medieval World, a two-volume de luxe edition set comprising *The Middle Ages and Great Cathedrals*, \$45; *Middle Ages*, \$22.50 (\$25.50 de luxe edition); *Great Cathedrals*, \$20 (\$23 de luxe edition), published by American Heritage Publishing Co., book trade distribution by Houghton Mifflin Company.

The Middle Ages is authored by Morris Bishop, professor emeritus of Romance Literature, Cornell University. It spans the ten centuries from the barbarian invasion of the Roman Empire in the 5th century to the fall of Constantinople to the Turks in 1453. *The Middle Ages* "began in a period of stagnant misery, ascended through struggle to a stage of mighty vigor and achievement, and relapsed again into stagnation," writes Dr. Bishop. Epic events included the crowning of Charlemagne, the signing of the Magna Carta, the victories of Joan of Arc.

Dr. Bishop dispels many historical clichés about the medieval era. For example, he insists that the barbarian invasions were not the disaster they were long believed to be. "Much of old Rome persisted under barbarian domination," he writes, "the language, the forms of respect and worship, the institutions, the law, even the imperial ideal of unity. The cultures fused . . . the newcomers made ordinary life better and easier."

Dr. Bishop focuses on such interesting minutiae of everyday living as how the noble dressed, how the scholar worked, how the peasant entertained himself, and what the rich merchant had for dinner, how buildings were heated and waste disposed of, what it was like to attend a tournament, to sleep in a castle, or to live during the blackest days of the Black Death.

The book is profusely illustrated, much of it in color.

Great Cathedrals is edited by the editors of *Horizon*, with Jay Jacobs as editor in charge.

Each of the five chapters is devoted to the greatest churches of one European nation—France, England, Germany, Spain, and Italy. The history of 43 historic cathedrals is related in detail. In addition, seven portfolios throughout the book describe various aspects of the construction of cathedrals and the beliefs that inspired their builders.

A large selection of illustrations reflects the variety of Europe's great cathedrals. The 446 pictures, 50 in color, include architectural photos, paintings of cathedral interiors and exteriors, manuscript illuminations, designs for cathedral construction, and stained glass, mosaics, and murals from cathedral interiors. There are also many contemporary engravings, and paintings illustrating ceremonies, coronations, pilgrimages, church councils, and saints—all connected in some way with specific cathedrals.

Rev. and Mrs. Billy Bob Moore, Southern Baptist missionaries recently moved from Uganda to Kenya, are in language school at Limuru preparing for their work in Nairobi. (Their address in Limuru is P. O. Box 32, Limuru, Kenya.) Born in El Dorado, Ark., he lived in several Texas towns while growing up; the former Aletha Lane, she is a native of Glen Rose, Tex. When they were appointed by the Foreign Mission Board in 1966, he was pastor of Rosedale Baptist Church, Beaumont, Tex.

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Georgia chosen for orientation site

The Southern Baptist Foreign Mission Board will hold the 1969-70 sessions of its orientation conference for new missionaries at Callaway Gardens, in Georgia, according to Jesse C. Fletcher, director of the division of mission support.

For some time the orientation has

been conducted at Ridgecrest (N. C.) Baptist Assembly.

Dr. Fletcher said the decision to move was made after careful study of bids from Ridgecrest, Callaway Gardens, and several other potential hosts.

"Several things led the Board to feel that it should accept the offer of Callaway Gardens," Dr. Fletcher explained. "The new site features individual cottages for the missionary families rath-

er than the dormitory-type rooms they now have at Ridgecrest.

"An equally important consideration was a large financial saving to the Foreign Mission Board.

"Climate was still another factor. Families who move from warm climates in the States to the mountains of North Carolina and then go to tropical areas for their mission service have a large expenditure for clothing which they use only 16 weeks."

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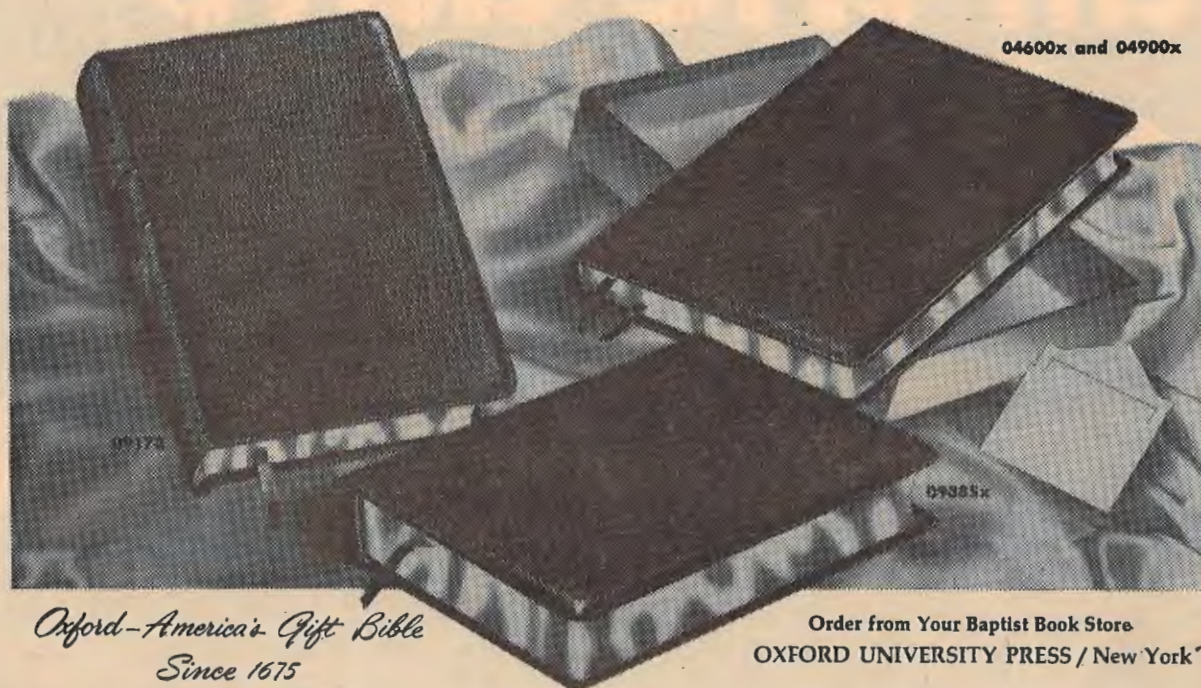
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The cover



Progress in surgery

Paul M. Schrock's cover picture this week—the last in a series—focuses on a crisis everyone has faced, or is likely to face sometime, for himself or for his loved ones.

Surgery is divided into "major" and "minor." And as far as one's personal appraisal is concerned, which is which may depend upon who is the patient—whether it is you or somebody else.

The fact that modern surgery has had such a remarkable development in recent decades goes far toward allaying the fears one naturally has in facing surgery for himself or his relatives and friends. Many a life is being spared and many a year added to the life span through surgery.

But being scheduled for surgery—brings one face to face with a life crisis. In the crisis of surgery, as in other crises of life, it is assuring to know that one need not travel alone. The one who has turned his life over to Christ can be assured of his blessed presence and help every step of the way.—ELM

(Photo by Paul M. Schrock)



A bird in the hand . . .



A BIRD in the hand is worth two in the bush! Skill, not arithmetic, puts game in the bag. Population statistics are for the experts!

Many sportsmen want to evaluate the fish and wildlife populations by their personal fishing and hunting success, i.e. by their catch or kill. This is hardly the most accurate way to determine fish and wildlife numbers.

For example, one hunter goes out and brings back a limit of squirrels and reports that "there are lots of squirrels." Another hunter goes to the same woods, perhaps on the same day, and his report is, "There are no squirrels," since he didn't kill any. These are frequent happenings in both fishing and hunting.

A good fisherman or hunter may be able to make a good catch or kill even if the populations are low, while a novice might not score even if the population of fish or wildlife is very high. If each evaluated the population by his results the answers could be equally wrong.

Abolishes ban

DECATUR, Ga.—Agnes Scott College, a liberal arts institution for women here, has dropped its 20-year-old ban on non-Christian faculty members. A new hiring policy, adopted by trustees of the Presbyterian, U.S.-affiliated school, states:

"The Board of Trustees, upon the recommendation of the president, shall elect those who can best carry out the objectives as set forth in the charter, giving consideration to any competent person who is in accord with these purposes." (EP)

The set of the sail



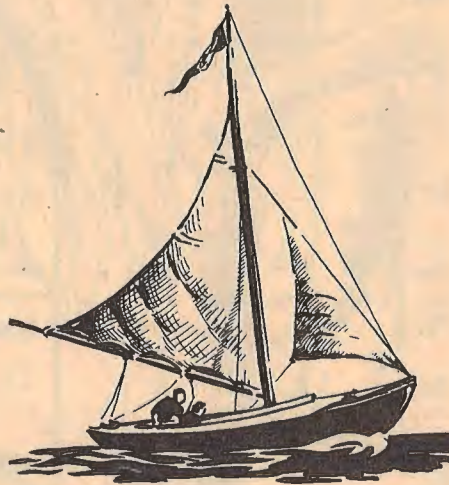
By THELMA C. CARTER

"It's the set of the sail that counts." Do you know the meaning of these words? If you have been on board a sailboat, you know how true these words are. Even sailing a toy sailboat on a small pond requires not only the correct set of the sail, but also a careful handling of the boat.

The set of the sail has been important since ancient times when men first learned to move a hollow tree-trunk boat on water. We are told that the first sail might have been made of an animal skin. It was tied to a tree branch and stuck up in the middle of a boat.

How excited these early boatmen must have been when they felt their sail catch the wind and move their boats! How carefully they must have handled the sail to stay on their course!

History tells that ancient ships were difficult to sail because they were heavy and clumsy to handle. Most of the ships in Bible times had one large mast with



one square sail. If the mast and sail were too large and heavy for the particular ship, the ship would tear apart, leak, and flounder.

Today a sail may be square, triangular, oblong, or curved in shape. It is made to fit a particular boat. However, as was true in sailing ancient boats, boatmen learn that not only must the sail be fitted to the boat. The "set of the sail" is equally as important if they are to stay on course. To handle a sailboat correctly requires real skill.

As Christians, it is important that we learn to "set our sail" correctly so that we will stay on our course. The Bible warns against being weak and without purpose: "They could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey" (Isaiah 33:23).

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Overcoming evil with good

Many pioneers who braved hardships and dangers of forest trails in the unbroken Canadian wilderness endured untold privations, hewing out homes for themselves and families. Many of them were God-fearing people.

Up in the Long Point country, bordering on Lake Erie, a story is told by old-timers of one pioneer. Traveling by boat, the last leg of his journey in search of a place to establish a home, he stepped ashore with a precious bundle under his arm. This bundle turned out to be the old family Bible, dear to him as the Word of the living God that taught him how to live.

This same old pioneer established a home that was noted for its Christian influence throughout the community. Nothing ever interfered with family religious exercises. Even the younger members were allowed to take part in this routine each day.

To show the character of this man who believed in the Christian principle of returning good for evil, the following incident is related.

One winter he discovered corn was disappearing from his crib faster than it should. Thinking some animal was responsible, he set a trap to catch the intruder. To his surprise one morning, he found a man with both hands caught fast in his trap. To his greater surprise, the man was well known to him.

Should this have happened in modern times, it is likely that a police call would have landed the man in prison. The old pioneer, however, had a much more effective method of dealing with thieves.

Looking straight at the man he said, "Why, good morning, Mr. Nunn. How did you ever get caught this way? You should have called for help."

The man did not answer. After his hands were released, he was induced to enter the home of the pioneer to have his wounds dressed. Then he was asked to sit down, listen to a Scripture reading, and join the family in their morning prayer.

But the old pioneer was not through with his man. As soon as the prayer was over, a place was set for him at the table, and he joined the family at breakfast. The poor fellow had evidently lost his appetite, and what he did eat nearly choked him.

During the meal his host talked of many things, never once alluding to unpleasant circumstances that caused his neighbor to pay him the visit. The meal over, the host invited the man to come again and bade him good morning.

The pioneer had no more trouble about missing corn.

The Gospel for the Gentiles

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

Life and Work

November 17, 1968

Acts 8:25-40

This lesson concludes unit two of this quarter which concerns "The Proclamation of the Gospel." This is one part of the larger theme, "The Gospel and Its Proclamation."

Acts 8:25-40 describes the conversion of the Ethiopian eunuch. The emphasis of last week's lesson (Acts 3) was the gospel for the Jews. Today's emphasis is the gospel for the Gentiles. The interesting aspect of the two lessons is that there is one gospel with one message presenting one plan of salvation. All men need Jesus. All men stand in condemnation of their sin before a holy God, who has provided redemption through His Son.

I. The Background. (v. 25)

The early disciples first witnessed in Jerusalem (Acts 1:1-8:3). Next they witnessed in Judea and Samaria (8:4-12:25). Although Christ earlier had preached successfully in Samaria (cf. John 4), Philip further planted the gospel in this region. Following Peter's rebuke to Simon Magus (Acts 8:19-23), Simon requested prayer (v. 24). Peter and John returned to Jerusalem and powerfully preached the word of God as they returned. Note in verse 25 the two verbs, testified and preached. We are very familiar with these methods of proclamation. We have grown weary today with a sense of overfamiliarity with God's using simple methods such as personal testimony and preaching. God, however, continues to use the same means today as He used then.

II. The Lord's Orders to Philip. (v. 26)

There is really little point in discussing how God communicates to man via an angel. Whether this was an audible voice of God to Philip, or a vision or a dream or merely a strong mental impression, the main point is that God spoke to Philip. God speaks to man today in many ways but most of us are preoccupied with either listening to ourselves, or the world, or someone else. We are not usually in listening distance of the Lord. When God makes an impression upon our minds to go speak to a lost individual we have a tendency to find excuses.

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.

Philip received orders to "arise and go." God ordered him to go in a southward direction. The story which follows leaves little doubt that God led Philip to the eunuch, the result being salvation for the eunuch.

III. Philip's Response. (vs. 27-28)

What was the response of Philip? He "arose and went" (v. 27). This is so different from the response of many Christians today. Do not some of us reply to God's call, "Here am I; send my neighbor?" Do we piously sing "I'll Go Where You Want Me To Go, Dear Lord," but continue in the path of personal convenience and pleasure? We are glad for others to go. We rejoice when the lost are saved. But we are negligent in our personal witnessing.

Soon in his journey Philip discovered a missionary opportunity. Philip saw a Negro from Ethiopia in a chariot reading from the Scriptures. Should Philip witness to a man whose skin was of a different color from his? Would this be proper? Could he not bypass the opportunity and talk with a white man farther down the road?

"Why not talk with this man?" reasoned Philip to himself.

The Ethiopian in the chariot was an important government official, possibly the treasurer of his country. Doubtless he was a Gentile by birth but a recent proselyte Jew. In any event, he was a man of great authority, a seeker after truth and represented a God-given opportunity for Philip, the soul-winner.

IV. The Eunuch's Conversion. (vs. 29-40)

The eunuch was reading aloud his Greek Bible. He was reading Isaiah 53. Philip under a sudden divine impulse ran to the Negro and asked if he understood what he was reading. The eunuch immediately confessed his need of instruction. Philip could have been reluctant because of this man's station in life. The fact that the eunuch held a high office mattered nothing to Philip. This

man simply needed Jesus. Therefore, Philip proclaimed the gospel to him.

Have you noticed in your reading of the Scripture that God always uses individuals to bring individuals to the Saviour? Human instrumentality is ordained of God and absolutely essential in winning the lost. God needs each of us to be witnesses of His grace and love.

The eunuch questioned Philip about the Isaiah passage (v. 53). Philip preached Christ to this man. The message all men need is the message of Jesus, God's suffering servant. He was God's sacrificial lamb. The Old Testament presents no greater picture of the doctrine of Christ's atonement than Isaiah 53.

Upon the eunuch's acceptance of Christ, he was baptized by Philip. Although baptism certainly is not essential to salvation, it is the first command to the believer. The disciples in the book of Acts never left a convert without baptizing him. Baptism is important enough to have been included in the Great Commission.

Conclusion:

In conclusion, please note some lessons from Acts 8:

1. The implication of the universality of the gospel is clearly stated.
2. Note the fact of divine leadership (God led Philip to the eunuch and the eunuch to Philip).
3. This chapter teaches the worth of an individual soul.
4. The true theme of all genuine preaching and witnessing is Jesus.



"The Only Way For
Modern Man"

Walking in the light

BY VESTER E. WOLBER
PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International
November 17, 1968
1 John 1:5-2:6

Although the text of the First Epistle of John does not indicate who its author may have been, early church leaders attributed it to the Apostle John as indicated in the title. The style and vocabulary leave little room for doubt that the same man who wrote the Fourth Gospel wrote this book also.

John was refuting the Gnostic heresy which had wormed its way into the churches of Asia Minor. That heresy grew out of two false assumptions and manifested itself in numerous false conclusions. It assumed that (a) salvation came only to those who had special knowledge, those in the know—the privileged few who were in possession of special insight into “the deep things of God” (1 Cor. 2:10). It assumed also that (b) spirit is good and matter is evil; therefore God as spirit would have no direct relations with the material universe. Out of these two false ideas grew two false conclusions: that (c) Christ could not have been both human and divine, and that (d) sin is of the flesh and the spirit of man cannot sin. All of this led to the moral heresy that (e) the Christian is not accountable for the sins of his body. Therefore, he should indulge himself in the lusts of the flesh.

In the prologue (1:1-4) John testified that he had seen, heard, and handled the Word of life—meaning Christ while he was in the flesh. His purpose was to refute the heresy which denied that Jesus was really human, saying that he only seemed to have a body and that his body was not really flesh.

God is morally pure (1:5)

The central thrust of this lesson grows out of the initial declaration “God is light, and in him is no darkness at all” (1:5). It means that God is morally upright in character, morally perfect; and there are no elements of evil in his being. John said that this truth that God is altogether upright in character constitutes “the message,” the central and basic truth which he preached.

Fellowship with God morally conditioned (1:6-10)

John lays down a basic principle which must not be violated if a man desires to live in fellowship with God. He cannot continue in a pattern of sin and walk in fellowship with God.

1. If a person claims to live in fellowship with God while living a life of sin, he lies. Fellowship with God requires good conduct. John had in mind the

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

heretical doctrine that God is unconcerned about morals. False teachers were saying that since sin is altogether of the flesh and the spirit of man cannot sin, it doesn't matter with God that a man lives a life of sin. Some of them said that the sooner one destroyed his body by sinful debauchery the better off he would be.

John said that the man who continues to live a life characterized by sin as a way of life cannot be walking in fellowship with God, and he is a liar if he claims to be.

After refuting the false claim (1:6), John moved quickly to state his positive view: if we live in the light of moral uprightness, we receive cleansing by Christ's blood and fellowship with other Christians (1:7).

2. The person who claims to be without sin deceives himself. He lies to his own mind, and his mind believes that lie. Self-deception is a common practice; perhaps all people engage in it at one time or another to some extent. It is more difficult to be honest and truthful to the self than it is to shoot square with other people; and in the course of a lifetime, a person probably deceives himself more than others.

Having refuted the second false claim, John moved quickly to state again the positive side of his doctrine: if we confess our sins, he will forgive and cleanse us. Instead of continuing to deceive himself, the Christian is to confess his sins unto himself. Both psychologically and theologically, a person is well on his way toward moral recovery when he admits unto himself that he has sinned. He could hardly confess unto God until he has confessed unto himself.

Many have discovered that it is much easier to say “please” than it is to say “thank you,” but the most difficult two words are “I'm sorry.” When the follower of Christ owns up to his sin and tells God “I'm sorry about this particular sin,” he is immediately forgiven and cleansed; and fellowship with God is restored.

3. The person who claims that he has not sinned makes God a liar and demonstrates that God's revealed word of truth is not in him.

Christian assurance requires obedience (2:1-6)

1. Sin is serious but not necessarily fatal.

The author, in a tone of fatherly compassion and tenderness, stated his purpose in writing the letter. He wanted to dissuade them from sinning, and he wanted to assure them that if they did sin the results need not be fatal: they had an Advocate to intercede on their behalf. Christian people must not take a light attitude toward sin; but when they do slip, they need not despair. The Apostle discouraged sinful living but encouraged sinners.

The term “Advocate” (paraclete) is also used in reference to the Holy Spirit and is there translated Comforter. Jesus said to his disciples, “I will pray the Father, and he will give you another Comforter (John 14:16). Just as the Spirit is our indwelling Advocate, so also is Christ our heavenly Advocate who pleads our case.

Our Advocate is Jesus (the human); Christ, (the divine official) and the propitiation,—the sacrifice which satisfies the righteous character of God.

2. Obedience to Christ gives one assurance. When John wrote “we know that we know him,” he was thinking about Christian assurance. A student facing a chemistry test may know the material to be covered; but if he knows that he knows it, he has assurance.

The one condition of assurance named here is obedience unto Christ. Disobedience testifies to discipleship and gives evidence that in him the love of God has worked effectively.

3. Christlike conduct gives one assurance. The disciple is not only to obey Christ but is also to strive to “walk in the same way in which he walked” and thus become increasingly like him.

Postcards, please

WANT to save a penny a week and make our job simpler, too?

We would appreciate it so very much if our churches would send in their attendance reports on standard five-cent postcards.

All reports that reach us by early Wednesday morning will appear in the following week's report.

A—Arkansas outdoors: A bird in the hand . . . p19; Ayers, Dr. Sanford Emmett—Deaths p9
 B—Berry, John T., OBU student aids director p4; Beacon lights of Baptist history: They would not be daunted p8; Bookshelf p16; Baptists of three conventions attend Crusade rally p7
 C—Clark, Dr. Caesar: The new church p6; Cooper, Don R., to Mississippi p9; Colvert, Fred E., Cobb, Exum V.—Deaths p9; 'Culture of cruelty' p24
 D—Draper, Mrs. Clara L., Crusade rally p7
 E—Evans, F. T., Crusade rally p7
 G—Goodwin, Horace J.—Deaths p9; Georgia chosen for orientation site p17
 H—Hall, Carl Ray (L), Says regeneration leads to good works p4
 J—Johnson, Merle A. Jr., 'New wrinkle' at Malvern 1st p5
 P—Progress in surgery: Cover story p19
 R—Rennie, James—Deaths p9; Rutledge, Arthur B., Salvation—and works—stressed . . . p9
 S—Shannon, Dr. Harper, evangelism speaker p12; SBC datelines: Radio-TV Commission anniversary; 68 missions gifts p15; Sanford, Dan, joins Anchor Church p4; Southern Baptist College gets \$500 gift p4; Smith, Ed, goes to Alma Church p8; Sutton, Norman, to Lewisville First p9; Should Baptists receive non-Baptist immersion? p14
 T—Taylor, Ira, licensed p8; Thompson, Charles A., available p8
 V—Vandegrift, Mrs. George, Crusade rally organize p7
 W—Whitlow, Dr. S. A., Crusade rally p7; Wimmer, Mrs. Pearl G., Deaths p9; Word, Dr. Wayne E., Should Baptists receive non-Baptist immersion? p14



YOU budget committee members are just as obligated to discuss the preacher's salary item as the chairman is.

—ARK-E-OLGY by Gene Herrington

Family plan

A young man walked into a pawnshop, pawned a valuable camera and then proceeded to select and buy a wedding ring from a nearby counter. The following day he returned with the bride, pawned the wedding ring, redeemed the camera, stepped outside and photographed his bride in all her wedding finery.

Two hours later the couple returned, pawned the camera and the wedding dress, selected two pieces of luggage. . . and left on their honeymoon.

Direction

"Pardon me, sir, but aren't you putting your saddle on backwards?"

"Some cowboy you are! You don't even know which way I'm headed."

Recreation

"The most popular sport in my country," said the South American diplomat, "is bull-fighting."

"Isn't it revolting?" asked the society matron.

"No," explained the diplomat, "that's our second most popular sport."

November 14, 1968

| Church | Sunday School | Training Union | Ch. Addns. |
|-------------------------|---------------|----------------|------------|
| Alexander, First | 52 | 30 | |
| Alicia | 72 | 54 | |
| Berryville | | | |
| First | 149 | 68 | |
| Freeman Heights | 142 | 57 | |
| Camden | | | |
| First | 459 | 118 | |
| Hillside | 125 | 41 | |
| Cherokee Village | 52 | | |
| Crossett | | | |
| First | 613 | 188 | 2 |
| Mt. Olive | 296 | 170 | 1 |
| El Dorado | | | |
| East Main | 302 | 247 | |
| Ebenezer | 156 | 51 | |
| First | 675 | 421 | 1 |
| Victory | 65 | 41 | |
| Eureka Springs | | | |
| Rock Springs | 73 | 48 | |
| Forest City, First | 581 | 159 | 2 |
| Ft. Smith, First | 1,255 | 444 | 9 |
| Gentry, First | 217 | 83 | 7 |
| Greenwood, First | 276 | 122 | |
| Green Forest, First | 161 | 86 | |
| Gurdon, Beech Street | 180 | 56 | 1 |
| Harrison, Eagle Heights | 212 | 67 | |
| Hicks First, Ashdown | 47 | | |
| Hope, First | 516 | 152 | 5 |
| Hot Springs | | | |
| Lakeside | 126 | 87 | |
| Piney | 204 | 85 | |
| Jacksonville | | | |
| Bayou Meto | 129 | 71 | |
| Berea | 87 | 50 | |
| Chapel Hill | 124 | 86 | 16 |
| First | 443 | 133 | 1 |
| Marshall Road | 289 | 140 | |
| Second | 184 | 73 | |
| Jonesboro, Central | 423 | 188 | 1 |
| Little Rock | | | |
| Crystal Hill | 176 | 75 | |
| Life Line | 505 | 170 | |
| Rosedale | 174 | 94 | |
| Magnolia, Immanuel | 95 | 98 | |
| Manila, First | 167 | 70 | |
| Marked Tree | | | |
| First | 155 | 50 | |
| Neiswander | 89 | 37 | |
| Monticello, Second | 249 | 114 | |
| Nettleton | 278 | 125 | 3 |
| North Little Rock | | | |
| Baring Cross | 567 | 184 | |
| Southside | 22 | 13 | 1 |
| Calvary | 384 | 154 | 1 |
| Central | 252 | 146 | |
| Forty Seventh St. | 170 | 86 | 1 |
| Gravel Ridge, First | 186 | 126 | 3 |
| Levy | 486 | 131 | 3 |
| Park Hill | 786 | 210 | 1 |
| Sixteenth St. | 44 | 34 | |
| Sylvan Hills | 237 | 109 | 1 |
| Paragould, East Side | 283 | 148 | 5 |
| Paris, First | 320 | 99 | |
| Pine Bluff | | | |
| Centennial | 281 | 127 | |
| Second | 192 | 78 | |
| Pleasant Plains | 42 | 26 | |
| Pocahontas, Shannon | 90 | 58 | |
| Russellville, First | 300 | 249 | 3 |
| Springdale | | | |
| Berry Street | 98 | 34 | |
| Caudle Avenue | 127 | 35 | |
| Elmdale | 371 | 137 | 15 |
| First | 428 | 130 | |
| Van Buren | | | |
| First | 447 | 207 | |
| Chapel | 38 | | |
| Jesse Turner Mission | 14 | | |
| Oak Grove | 159 | 112 | 3 |
| Vandervoort First | 60 | 38 | |
| Walnut Ridge, First | 349 | 127 | |
| Warren | | | |
| First | 440 | 154 | |
| Southside | 73 | 64 | |
| Immanuel | 276 | 71 | 3 |
| Westside | 80 | 53 | |
| West Fork First | 93 | 59 | 1 |
| West Memphis, Calvary | 309 | 116 | 1 |

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MISS Mary Essie Stephens, chairman of the Foreign Mission Board's 125th anniversary committee, discusses the history of Southern Baptist foreign missions which is being written by members of the Board's staff, with Dr. John D. Hughey (left), general editor, Dr. W. Morris Ford, president of the Board, and Dr. Baker J. Cauthen, executive secretary of the Board and writer of the foreword and last chapter of the book. Hughey is the Board's secretary for Europe and the Middle East.

New national anthem?

CHICAGO—The U.S. needs a new national anthem to replace "The Star-Spangled Banner," says an editorial in the Oct. 23 issue of *Christian Century*, ecumenical weekly published here.

Several reasons for advocating a new anthem were outlined:

1. "There is an unwittingly undemocratic aspect to our national anthem: the common people can't sing it" . . . and the most talented professionals

have a hard time, the magazine stated.

2. "The words are also troublesome." Imagery is mainly about war weapons. "Try to maintain a radiant spirit while singing. 'Their blood has washed out their foul footsteps' pollution," the *Century* said.

3. The tune has "a somewhat ignoble past," having been a drinking song in 18th Century England. (EP)

Four denominations share same building

KANSAS CITY—A \$400,000 inner-city church building here known simply as "St. Mark's" will serve both Roman Catholics and Protestants when its ecumenical congregation is in full operation.

The church, adorned simply by a rough-hewn wooden cross erected at the entrance, was created by the Roman Catholic diocese of Kansas City-St. Joseph, the Episcopal diocese of West Missouri, the Western Association of the Missouri Conference of the

United Church of Christ, and the Kansas City Presbyterian Church in the U.S.A.

Four pastors will serve the congregation with their primary objective "to underscore service to the community and as a by-product to learn about ecumenical cooperation."

The same piece of furniture is called an altar during mass, a communion table during the Protestant worship service. (EP)

'Culture of cruelty'

ATLANTA—America has a split personality, a United Methodist Board of Missions executive charged here, holding that it is a "culture of cruelty imposed by a people of compassionate and generous minds and hearts."

Dr. J. Edward Carothers, associate general secretary for the national division, said that the developing focus of the church's mission is to be found in its "discernment of the awful cruelties that continue unabated in our society."

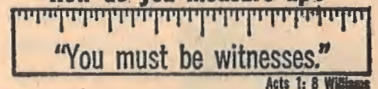
To support his contention, Dr. Carothers cited the plight of the American Indian. "More than 90 per cent of American Indians live in huts made of scraps, mud, and branches," he said.

"Discarded automobiles are increasingly in demand for housing. Sixty per cent haul water more than a mile for drinking or washing. Their unemployment rate runs from 40 to 75 per cent of the able population."

The average Indian dies at age 43, continued Dr. Carothers, while the average life span for all blacks and whites is 68. "When it comes to education, the average attainment of the Indian is about five years, compared with the nation's average of about 12. The health of the Indian is widely neglected, and daily suffering is his lot."

The condition of Spanish-speaking Americans is similar, he added. (EP)

How do you measure up?



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