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Arkansas Baptist State Convention

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Arkansas Baptist

news magazine

NOVEMBER 21, 1968

Personally speaking



Why you are you

Many years ago I visited an ageing uncle who lived in a distant state. I had not seen him for many years and was amazed at what I learned about myself on that visit. He and I differed greatly as far as age, education, viewpoints, and habits were concerned. But the amazing thing to me was how much we were alike.

If you want to understand better what you are like, take a good look at your family. Pay particular attention to the older members whom you are privileged to know personally. Thus you may gain a pretty good idea not only as to what you are likely to look like a few years hence, but what you are like now and what you will get to be like.

From studying your family you can understand better why you are tall or short, thin or fat, fair or dark, small-boned or big-boned; why your eyes are blue, brown, green, or hazel; why your ears, your nose, your feet, your hands are huge, small, or in-between. You may also get some tip as to why you are quick-tempered and energetic or good-humored and easy-going. You certainly can get a pretty good idea as to your life expectancy by taking note of how long your parents, grandparents, great-grandparents, and your uncles and aunts lived.

All of this and much more you can learn about yourself just by studying your family.

Where we live, the people we are thrown with or who are thrown with us, the books we read, the things we do for a living, what we enjoy as pastime, our religious faith or lack of it—all of these help to shape us and make us what we are and what we are becoming.

That where we have lived leaves its mark upon us is reflected by the fact that you can usually spot quickly someone who grew up in the deep South, or out West, or up East.

But the most vital environmental effect comes from association with people. Every one of us has an effect upon the opinions, the prejudices, and the conduct of others. And each of us is shaped to some extent—and for better or for worse—by every one he meets.

This highlights the importance of our getting to know the greatest of all persons—Jesus Christ. Here is one whose influence upon us cuts across heredity and environment to take us as we are and make us what we ought to be.

More than anything else, you and I are what we are because of whether or not we are associated with Christ.

Erwin L. McDonald

IN THIS ISSUE:

CHRISTIAN college—does it cost more? If so, are the benefits greater? Many parents and students face this question today. Lendol Jackson, Assistant to the President, Southern Baptist College, gives an answer on page 4.

SCHOLARSHIPS help cut college costs, page 5, for those who earnestly seek a Christian education in a Christian college.

FEDERAL aid—yes or no? C. Stanley Lowell, page 10, views tax support for church as a step toward establishment. The major catastrophe of the powerful subsidized church is that it loses the people, Dr. Lowell states.

PROJECT 500 for the state of Michigan is rapidly taking shape, page 9, through the efforts of North Pulaski Association and others in Arkansas. At present, 31 approved mission areas have Arkansas sponsors.

COVER story, page 16.

Arkansas Baptist newsmagazine

November 21, 1968

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Associate Editor, MRS. E. F. STOKES

Managing Editor, FRANKLIN I. PRESSON

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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

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

In Baptist Zion

Reports coming in from various Baptist state conventions indicate great strides forward and a minimum of disharmony.

Reports from the Baptist Press, which we hope to carry in some detail in the next week or two, indicate:

NORTH CAROLINA Baptists voted to establish a new agency to be known as Council on Christian Life and Public Affairs; approved four-year status for a junior college—Gardner Webb, at Boiling Springs; and adopted a record \$6.7 million budget.

TEXAS Baptists, through its newly elected first vice president, Jimmy R. Allen, came to the defense of Baptist publications which have been accused by some of emphasizing socialism at the expense of evangelism, saying that the Baptist papers "reflect what Baptists are saying; they do not create the news." He said in an interview that "there has been a great awakening among Baptists to the social problems we have long ignored."

GEORGIA Baptists adopted an amendment to its education report to forbid Baptist schools receiving tax funds; gave permission to Norman Junior College, one of six Georgia Baptist schools, to go afield to raise money among the churches to stave off bankruptcy; and approved a record budget of \$5,344,800.

NEW MEXICO Convention, which has no by-law against seating messengers from churches practicing so-called "alien immersion," voted against adding such a provision. Under current by-laws, messengers to the convention must come from churches cooperating with one of the local associations in the state. A special committee was named to recommend next year "any needed reorganization of convention structure, agencies, policies, programs, job descriptions for convention personnel, additional programs or agencies needed, and elimination of any obsolete agency or program."

LOUISIANA Baptists, in a harmonious session in Monroe, heard from SBC President W. A. Criswell and from three other former SBC presidents, H. Franklin Paschall, Wayne Dehoney, and J. D. Gray, and adopted a record \$3.7 million budget.

MARYLAND Baptists, snowed in by a 14-inch snowfall, nevertheless had no storm inside their sessions and "no dampening of spirit." For the third consecutive year, the convention elected a layman for its president—Ralph Walls, an automotive executive from Bel Air — and named the first woman ever elected to a convention office—Mrs. Samuel Jackson, of First Church, Baltimore—to be second vice president. A record budget of \$1,054,000 was voted, including a preferred item of \$27,000 in escrow to help in the formation of new Baptist state conventions in New York and in Pennsylvania.

SOUTH CAROLINA Baptists heard from their general secretary-treasurer, Horace G. Hammett, announcement that he will retire, at the age of 68, at the end of 1969. The convention approved a record budget of \$5,044,000 for 1969, \$3.3 million of this for use in South Carolina and \$1.68 million for Southern Baptist Convention world mission causes.

UTAH & IDAHO Baptists heard reports of increases in nearly every area of work. Churches in the two-state area baptized 531 during the past year and received a total of 990 new members ending the year with total membership of 8,490. The convention approved the "Statement of the Crisis in the Nation" adopted last June by the Southern Baptist Convention and urged its churches to implement the statement.

ALABAMA Baptists, after extended discussion, adopted a strong and positive resolution on evangelism and social action. Said the statement: "We believe that Southern Baptists are involved in the greatest program of evangelism and missions in the history of our denomination and at the same time in harmony with these programs are seeking to apply the redeeming love of Christ to the issues and problems of our times. There should be a proper balance to our program," the resolution continued. "Obviously we cannot grow Christians unless they first have been born into the family of God. However, birth without growth is tragic. We must therefore carry out the full commission of Christ and seek the redemption of the whole man."

Next week we shall endeavor to report here on the highlights of our Arkansas State Convention sessions in Hot Springs. May we have good news to report.

The people speak

Does a Christian college education really cost more?

Today, more than any period in history, young people are being encouraged to go to college. Job opportunities are few, indeed, for those who just finished high school.

With the increased pressure on the parents to send their sons and daughters to college, one of the first questions which comes to their minds is, "Where are we going to get the money?" It is strange, but too often this is the main concern of the parents. They seek to have this question answered before they think seriously about where their son or daughter is going to college.

This leads me to make the following statement, which I hope every Christian parent will think about: Perhaps the most expensive education is the one which costs the least.

Most educators will agree that fully one-half of a college education takes place outside the classroom. The dormitory life, athletic events, dining in the

cafeteria, going to town for supplies, etc., take up a lot of time in college life. It is in these social settings that many life-long friends are made, character building takes place and decisions about the future are shaped. Many young people who entered college single leave with a partner for life. (Hopefully!)

If a young person receives his or her college education on a Christian campus, you can immediately see how different the classroom atmosphere and campus life differ from other campuses where the Bible is not taught, and often denied. This is not to say that quality education cannot be had on another campus, but there is a tremendous difference in the atmosphere in and out of the classroom where the professors are Christians as over against the professors who make light of God and the church.

That is why I made the above statement about the cost of a college educa-

tion. You can quickly see that not all the cost can be measured in dollars and cents. The molding of a life is far more important than money.

It is true, in most cases, that the private Christian college must charge more for tuition, room, board, etc. Money which is available to other colleges is not available to the Christian college if they wish to remain independent of federal control. Money must be sought from private donors, conventions, churches, etc. That is why you will not see many elaborate buildings and high-salaried faculty members on the Christian college campus.

Now, the decision about where your sons and daughters get their college education may depend on your concern for their entire future—even that beyond college. With so many scholarships and financial aids available at the Christian college, any student, who really wants to get an education can do so. It may cost a little more, dollar-wise, but in the long run, it may cost far less than if they get their total education on a campus other than on one that is Christian.—Lendol Jackson, Assistant to the President, Southern Baptist College, Walnut Ridge, Arkansas 72476

How to build our churches

How can we increase the effectiveness of our churches?

This will not win any popularity contest but it might help all of us to have an honest self analysis, if we can think about it with an open mind.

Respect in the sanctuary. It is not a club meeting. It is the Lord's house. It is a holy place. It is a place for worship. All other matters are out of place. The organ music attempts to establish a proper atmosphere. The choir tries to set a spiritual tempo. If the people are in tune the pastor can feel the difference. The Holy Spirit of God is present. But being quiet is not enough. The pews are quiet. It is a time for worship.

Teach the Bible in Sunday School. The teacher should not be limited by the literature. This is an injustice to the class. Discussion of local events should not be tolerated. This can be done anywhere. If the teacher is not willing to feed the class, she should move out of the way and let a more worthy person have the assignment. Many profound scholars have interpreted the scriptures. These should be freely used by both teacher and class. Make it a worthwhile experience. It is

the Master's business and cannot be taken lightly.

Pastor all of the church. All preachers are also human. They are inclined to work within the inner circle that is most compatible. It is the easiest way for awhile. This situation is largely the congregation's fault for not holding up the pastor's hand. But it is his fault for letting it show. Loss of effectiveness is sure to follow and being caught in a downhill snowball is the inevitable result. The prognosis is terminal.

Back patting and pious platitudes are a subterfuge which is transparent to the average member. Jesus used shock therapy by telling people what was wrong with them—not somebody else. This was difficult and unpopular but it has made more Christians and straightened more lives than any other philosophy on earth.

Encourage churchwide participation. In both the Sunday School and the Wednesday night Bible study, group participation is desirable. The lecture method is probably the easiest but it is also the poorest form of pedagogy. There are other intelligent people in the class who should be given free expres-

sion. Why should one prepare if he is not allowed to talk? The Master Teacher used this method consistently in his ministry. This should be reason enough.

Every member should worship. Purge the heart of all hindrances to worship. Lay problems aside in the Lord's house. That is where they belong. How can one be fed when hatred and prejudice and complacency are in the heart?

Regular church attendance is not enough. The Pharisees did that. Keeping busy is not the answer. The club member does that. Expecting to be fed without effort will be a disappointing experience. Attaining spiritual depth and stature requires effort on Sunday and Tuesday.

If each facet of the church program is made a matter of faith and prayer there will be no need for contests and campaigns and free suppers. Each member will attend church expecting to be fed and he will not be disappointed. It is then, and not until then, that others will see what we have and they will want it. It is then, and not until then, that we will have the cart and the horse in the right perspective.—T. N. Moss, O. D., Harrison, Arkansas

Special ministry available to churches

I have recently resigned my pastorate to return to the Seminary for further work. I plan to remain active in the field, however, and ask your help in making this known to your readers.

I have started accepting a limited number of weekend meetings and will take a very few week-long meetings toward the end of the year and following.

What I will be doing is what I am finding to be quite valuable and sought after in this area. The evening service would be a normal revival type meeting. The morning hour is taken up with special training for key persons in the use of tracts, followup literature, personal evangelism including methods of dealing with various types etc. The afternoon is spent in a workshop type program with me and the pastor going out to put into practice what is learned in the morning session. Others will visit with us.

I find this to be most valuable in smaller churches that have a limitation in trained leadership. It provides them with a chance to receive something that will remain with them after the evangelist has left the field—something

that is often not possible under conventional evangelistic procedures.

I ask only that the churches provide my transportation cost and entertainment while on the field. To make it more possible for some of the churches in need to take this step, I am even leaving the question of a love gift up to the local church that I meet with.—William A. (Bill) Tober, 4041 Sandage Ave., Ft. Worth, Tex. 76110

Readability tip

As a former Arkansan and graduate of Ouachita Baptist University, I subscribe to and read the *Arkansas Baptist Newsmagazine*. The reading is interesting and informative but I find it difficult to read the articles printed on the gray and blue backgrounds. For instance, the Oct. 31 issue has articles on pages 4, 5, 7, 8, 9, 10, and 11 printed over such a colored background. It strains my eyes to read these articles. A white background would be more desirable for those of us with this problem.—C. A. Johnson, Pastor, First Baptist Church of St. Johns, 8665 St. Charles Rock Road, St. Louis, Mo. 63114

REPLY; Thanks for this very constructive suggestion.—ELM

The Autrey letter

After reading Dr. Autrey's letter in "The people speak" in Nov. 7 edition of the *Arkansas Baptist Newsmagazine* suggesting that we count the inches and columns given to social issues in this and other Baptist state papers, I would like to suggest that he measure the space in the Gospels of Matthew, Mark, Luke, and John and count the inches and columns given to social issues by Christ, with special attention given to Matt. 25:31-46.

If our Baptist paper and others including the *Home Mission Magazine* are giving more space (I have not measured it) to social issues than they give to evangelism, maybe it is because some have not preached the whole gospel. I believe that Christian living complements evangelism. As Baptists we believe in salvation by grace, but not to neglect our duty to our fellow man, socially and physically.

If no food was given to the starving and no medical care to the sick the evangelist would have a hard time converting the dead.

I am glad that you publish both sides to an issue such as Dr. Autrey's letter and irresponsible charges. Thank you for the fine paper that you put out each week.—Hellon Daniel, Fountain Hill, Ark.

Arkansas all over Scholarships available for Baptist students

For the eleventh year, Mr. and Mrs. L. F. Richardson, Nevada, Mo., are providing ministerial scholarships through their church. The scholarships are for \$500 each. Twelve of them are available for the 1969-1970 school year.

The basic considerations are as follows:

1. Commitment to the Christian ministry;

2. Membership in a Southern Baptist church, or in case of a Negro, membership in a cooperating church of an acceptable Negro Baptist convention, if he is not a member of a Southern Baptist church;

3. Attendance of a Southern Baptist college or seminary, or again in the case of a Negro, attendance of a school mutually acceptable to him and the church scholarship committee if it is to be any other than a Southern Baptist school;

4. Personal need;

5. Approval by the scholarship committee of the First Baptist Church, Nevada, Mo.

Final date for receiving applications

for the 1969-70 scholarships is Feb. 28, 1969. The awardees will be notified by May 1, 1969.

Although the scholarships are designed primarily for students preparing for the Gospel ministry, consideration is given to worthy and qualified students who may be preparing for other full-time, church-related vocations such as mission service, the ministry of music or the ministry of religious education.

Any Baptist ministerial student interested in a scholarship to attend a Southern Baptist college or seminary should write to: First Baptist Church, 300 N. Main Street, Nevada, Mo., 64772.

McClellan at OU

John L. McClellan, senior senator from Arkansas, will be guest speaker at Ouachita University on Nov. 21. Sponsored by the student senate of OBU, McClellan's lecture is scheduled for 8 p.m. in Mitchell Auditorium.

Professor on leave

John Johnston, of the Ouachita University English department, is on a year's leave of absence to work on the Ph.D. degree at Baylor University, Waco, Tex. He is teaching two courses in freshman English at Paul Quinn College, Waco, while studying at Baylor.

Henderson graduate serves in Liberia



MRS. NANCY Phillely Russ, former Baptist Student Director at Henderson State College, looks at the recent edition of the *Commission magazine* with Benny Clark, present Baptist Student Director at Henderson State College.

On the cover of the *Commission magazine* is a picture of Alyce Jones, recent Henderson State graduate, who is serving as a Journeyman in Monrovia, Liberia, with the Foreign Mission Board.

Alyce is the daughter of Mrs. Alice Jones, North Little Rock.

Out of The Past



W. C. Halsell, 84, Little Rock, now retired from the pastorate but still doing supply preaching, was pastor of Toltec Church, Scott, in 1942 when the two pictures above were taken.

In the top photograph, the pastor and congregation were assembled in the front of the first permanent church home of Toltec, which was built and dedicated debt-free in 1942. Prior to the building of this structure, the church, organized in 1937, had worshipped in a school building. The church long since has built a modern church plant.

The baptismal scene, in the summer of 1942, was in the Arkansas River at the edge of the Toltec Community. Of the 35 people being baptized at that time, 17 had been won in the first Vacation Bible School of the church. The man being baptized by Pastor Halsell at the time the picture was made gave up the beer business upon his acceptance of Christ and became one of the most faithful members of the church and its leading giver. His first contribution to the church was \$500.—Photographs by Harris, Little Rock

Batesville church plans development

First Church, Batesville, recently voted to enter into a special development program consisting of seven areas of concentration:

Conduct a religious survey;

Analyze the present Sunday School organization and make suggestions designed to produce growth;

Study present building plans and make suggestions based on present Sunday School organization, and growth potential as indicated by the census and population forecast for Batesville;

Provide training for the appropriate personnel in "How to Enlist Sunday School Officers and Teachers";

Lead the Sunday School leadership and members to adopt the Sunday

School Achievement Guide as a goal for the school department and classes; and

Inaugurate a systematic visitation program.

Purpose of the program is "to enhance the quality of Bible teaching and improve the total religious education and outreach ministry of the church," Russell K. Hunt, pastor, reports. The church wants to make available to its community the best possible learning situations for those interested individuals who see the value of giving serious attention to the fulfillment of their spiritual needs and also learning how to assist others, Mr. Hunt said.

The church has secured Dr. E. Stanley Williamson, Nashville, Tenn., to direct the program. Dr. Williamson has

the doctor of religious education degree from Southwestern Seminary and served churches in Arkansas, Texas, Tennessee, and Oklahoma before going to the Baptist Sunday School Board as superintendent of intermediate work. Other positions he held while in the employ of the Baptist Sunday School Board are secretary of cooperative field promotion and head of the Audio-Visual Education department.

He has personally assisted hundreds of pastors in reaching people through pastor-led enlargement campaigns. He originated the pastor-led enlargement campaign approach, and formulated the operation home study plan and the church audio-visual education idea. He is author of the book, "Helping Churches Through the Associational Sunday School Work."

Trinity Church, Searcy, concluded revival Oct. 27; Laurence Justice, Oklahoma City, evangelist; Sidney Byler, Southern Baptist College, singer; 10 by letter, 4 for baptism, 2 professions of faith. The pastor is Dr. W. W. Dishongh.

Van Buren First honors J. J. Izard

First Church, Van Buren, is having a special month (November) honoring its Sunday School Superintendent. He is J. J. Izard, president of Peoples' Bank and Trust Co., Van Buren, and a member of the church for 66 years. Mr. Izard has served as Sunday School superintendent for fifty years. He has served as church treasurer for approximately the same amount of time. He was president of the Van Buren School board for more than 40 years. He has served as deacon and is now a permanent honorary member of the deacons. He serves as associational



MR. IZARD

Pleasant Plains Church, of Pleasant Plains, Nov. 3-9; Billy Goynes, pastor of Emmanuel Church of Southside, Batesville, evangelist; R. L. Jefford, Floral Church, song leader; 1 profession of faith for baptism, 7 by letter, 5 rededications. James Threet is pastor.

treasurer of the Brotherhood of Clear Creek Association.

Mr. Izard is in attendance at all services of the church, visits the sick in the hospitals, and is always an hour early for Sunday School on Sunday morning. On top of all of this, he plays golf once or twice weekly and shoots in the 80's.

The church has a goal to average 475 the first three Sundays and 650 the last Sunday of the month. Many special activities are being planned for the month.

All former members are invited to attend on the last Sunday in November during the Sunday School hour, honoring Mr. Izard.

Bruce Cushman is pastor of the church.

Prairie Grove Church, Oct. 20-27; Jimmy Maidment, of Texas, evangelist; Gene Layman, Springdale, song leader; 2 by letter, 2 for special service, 11 professions of faith with 10 baptisms. Jearl Hayes, pastor.

Paris cornerstone reveals history

Paris First Church held a groundbreaking service on Nov. 3, for a new auditorium.

Behind the old cornerstone of the building remodeled in 1933 were found a copy of the Bible, copies of the Arkansas Gazette, Ft. Smith Southwest American, the Paris Express, Arkansas Baptist Newsmagazine, and minutes of the Concord Association.

The minutes of the Concord Association showed 97 baptisms for the 1932 church year, a total membership of 631, and a copy of the names of all who donated material and money in remodeling the building at that time.

A few sale items listed in one of the newspapers showed men's suits (all wool) \$14.95; sugar, 5 lbs. for 15c; pork chops, 2 lbs. for 25c.—The Challenger, Paris First Church.

Derward Deere dies in California

DR. DERWARD DEERE, 54, Professor of Old Testament and Interpretation, Golden Gate Theological Seminary, Mill Valley, Calif., died Mon., Nov. 10, at home while recovering from a coronary attack suffered Sept. 26. He was a graduate of Magnolia A. & M. College, Ouachita University and Southern Baptist Theological Seminary, Louisville, Ky. He was formerly on the teaching staff of Southern Baptist Seminary.



DR. DEERE

Survivors include his wife, Mrs. Reba Deryl Council Deere, San Rafael, Calif.; his mother, Mrs. Frances Deere, Rolla, Ark.; three brothers, Roy Deere, Magnolia, Runyan Deere, Little Rock, and Dithon Deere, Richardson, Tex.; two sisters, Mrs. Irving Stray, and Mrs. Oileen Wiley, both of Malvern.

WILLIAM F. CULBERTSON, 67, Pine Bluff, died Nov. 9.

He was a Cotton Belt Railway foreman, a member of Second Church, Pine Bluff, a Shriner and member of the Brotherhood of Railway Clerks.

He is survived by his wife, Mrs. Lotie Riggs Culbertson.

MRS. BERTIE CRAWFORD HAYNES, 69, Little Rock, died Nov. 12.

She was the widow of John G. Haynes. She was a member of First Church, Little Rock, the George Thornburg Chapter, Order of the Eastern Star, and Delta Theta Tau sorority. She was a former mother advisor and board member of Assembly 3 of the Order of the Rainbow for girls.

Survivors include a son, Morris H. Haynes, Little Rock; three brothers, L. H. Crawford, New Orleans, I. B. Crawford, North Little Rock, and O. W. Crawford, Columbus, Ga.; a sister, Mrs. Iva Grey Taylor, North Little Rock, and two grandchildren.

FELIX ZINI, 70, Little Rock, died Nov. 9.

A retired grocer, he was born at Codissoto, Italy, and moved to Arkansas in 1906. He became an American citizen in 1936. He was a member of First Church, Little Rock.

Survivors are his wife, Mrs. Stella Fowler Zini; one son, Genora Tony Zini, Little Rock; three brothers, Elia, Calvina and Angelo Zini, Little Rock; and three sisters, Mrs. Vonda Nosaric and Miss Decima Zini, Little Rock, and Mrs. Vectoria Lewis, of California.

ALJAH W. WRIGHT, 82, DeWitt, died Nov. 11.

He was a native of White County, a Baptist and retired farmer and teacher. He was a graduate of Ouachita University and the University of Arkansas.

He is survived by his wife, Mrs. Nina Coffield Wright.

WILLIAM DEWEY MOORE, age 70, Southern Baptist Convention missionary to Italy, who had retired only a few weeks earlier, died of a heart attack Nov. 5 in Thalwil, Switzerland.

He and Mrs. Moore were visiting their daughter, Mrs. Alice Elizabeth (Betsy) Guarna, and her family at the time of death. Moore was listening to election reports from the United States at the time he was stricken.

Survivors, in addition to Moore's wife and their daughter living in Switzerland, include two other daughters and a son. One daughter, Miss Marylu Moore, is director of the Baptist Orphanage in a suburb of Rome, Italy.

The other, Mrs. Charlotte Ann (Carla) Freeland, is wife of George W. Freeland, pastor of the Baptist church in Alexandria, Ky. Their son, William Dewey Jr., attends the University of Grenoble in France.

Deaths

Jim Elliff now at Washington First

Jim Elliff has accepted the pastorate of First Church, Washington, Ark. A graduate of Hall High School, Little Rock, he is now a junior ministerial student at Ouachita University. He was associate pastor of Rosedale Church for two and one half years, has led youth revivals for three years, and other revivals at Immanuel Church, Little Rock, First Church, Fayetteville, F i r s t

Church, Stephens, and others. He was president of his freshman class at Ouachita.

He is the son of Rev. and Mrs. J. T. Elliff, Little Rock. Mr. Elliff is director of the State Missions Department, Arkansas Baptist State Convention.

James Hogan gets 10-year pin



MR. HOGAN

James Hogan was recently awarded a 10-year perfect attendance pin in Sunday School by First Church, Lavaca.

He was the church organist for 3 years. He is presently enrolled in East Texas Baptist College as a music major.

James is the son of Mr. and Mrs. Horace Hogan, Lavaca.

Workers overseas

There are some 2,200 foreign missionaries of the Southern Baptist Foreign Mission Board working in the overseas ministries. Many of their salaries are paid by the Lottie Moon Christmas offering, freeing up Cooperative Program funds for equipment, supplies, and buildings needed in 67 countries.



TIGER BY CROWN.—President Ralph A. Phelps, of Ouachita University, had a Tiger-Day queen by the crown here and had a hard time letting go—the crown would not stay put. Fortunately Tiger Day Queen Carol Hargis, Warren, has a good sense of humor.—Ouachita University Photo by Kennedy

Missionaries praise Lottie Moon funds

"...impossible to tell you of the blessing that your prayers and offerings bring."

"...hope you will continue in prayer for us and the missionary task here."

"It is being made possible by your Lottie Moon offering gifts."

These expressions of gratitude are among hundreds of similar phrases in letters from Southern Baptist missionaries concerned with providing a witness and ministry to millions of nationals in 67 foreign countries.

Mr. and Mrs. Charles Allard, missionaries to Brazil, see the value of the special offering in this light:

"Schools are desperately needed to provide a Christian viewpoint of life. Hospitals, like the one in Fortaleza,

the first Baptist hospital in Brazil, cannot yet open their doors because of lack of funds. These and many other needs can and will be met in proportion to your response of love through the Lottie Moon Christmas Offering."

Mr. and Mrs. Eugene L. Leftwich, missionaries to Nigeria, made this response to Southern Baptists:

"Your help provides for buildings, supplies, and support. Above all, we thank you for your prayers. Results here are not due to our effort alone but to your prayerful concern."

Gifts to the Lottie Moon Christmas Offering for Foreign Missions and the Week of Prayer for Foreign Missions will highlight activities during December for many Southern Baptist churches. Suggested week for the prayer period is December 1-8. The 1968 Lottie Moon offering goal is \$15,500,000.

The Foreign Mission Board will administer the offering.

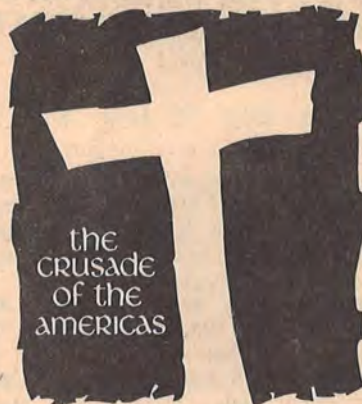
News writers named by Southern Seminary

Two news writers, James E. Ballard, Florence, S. C., and Gene Jester, Irving, Tex., have been named to the news bureau of Southern Seminary in Louisville.

Ballard is a graduate of Furman University and has been city desk reporter for the Florence Morning News, press representative for Ridgecrest Assembly and associate editor of the Maryland Baptist.

Jester, a graduate of Ouachita University, has written for Arkansas newspapers and served on the Ouachita publication staff.

Both are studying in Southern's school of theology.



Every Baptist a missionary says R. G. Lee at Convention

Today, every Baptist is needed to serve as a missionary at home or abroad, said Dr. Robert G. Lee, pastor emeritus of Bellevue Church, Memphis, Tenn., in the closing session Wednesday night in Hot Springs of the Arkansas Baptist State Convention.

The conditions Christians face in today's world are much like they were in Jesus' day, said Dr. Lee. Then a world crisis was at its zenith:

"Imperial states lay like beaten soldiers in their tents. The Jewish race was folded in robes of beautiful prophecies. Rome lay still—hushed by the dangerous music of a tyrant's voice. Athens, the intellectual center of the world, was drunk with the wine of skepticism. . . Civilization seemed to be undergoing the frightful process of self-burial. Only a feeble throb in its mighty heart attested that the world still lived."

Today, continued Dr. Lee, "we find there is the administration of laughing

gas for the painless extraction of sin. Philistines of transcendent cleverness submit the warm wonder of Christianity to cool and merciless analysis.

"Evils abound that would lead our greatest graces to the grave and leave no copy. Many fat deformities ask us to substitute for Christianity's vital bread a chunk of cloud bank buttered with the night wind.

"This is a day of invertebrate theology, jelly fish morality, of India-rubber convictions, of see-saw religion, of somersault philosophy. There are spiritual latitudes as wide as the Sahara Desert and correspondingly dry. Never have we been so in danger of handing down our blood-bequeathed legacies reduced in quality and in quantity."

Pointing to the fact that there are today "some two billion people who are lost because they are sinners and do not know the Lord Jesus Christ as God's unique Son, the only Savior from sin," Dr. Lee said that if Christians are to

be missionaries they must show Christian concern.

"We must not be found guilty under the indictment that 'concern' is the lost word in the Christian vocabulary," he continued.

Calling for Baptists to be "genuinely Christian," Lee said, "We must remember that God uses any vessel but a dirty one, and give heed to Isaiah's words, 'Be ye clean, ye who bear the vessels of the Lord' (Isa. 52:11).

"Without being genuinely Christian, we shall be to the unsaved in our endeavors to win them as fire on distant mountains to those shivering in wintry valleys, like painted water to the thirsty, like rubber bread to the hungry. No man can preach cream and live skimmed milk."

The Christian's effectiveness as a missionary depends upon the presence and power of Christ, Dr. Lee said. "Christ's breath is the breath divine that must blow through our preachings, philosophies, psychologies, sciences, economics, politics, nationalisms, education, or statesmanship. His is the breath blowing boldly in the midst of life's fretful fevers and breathing warmly amid all frigid conventionalities, that can take the mechanical rattle out of our valley of dry bones."



LEFT to right: George Pirtle, Jeff Cheetham (North Pulaski Association Missions Chairman), Bill Kries, and Ronald Griffin.

Project 500 gains Arkansas support

Arkansas' participation in Project 500 for the State of Michigan is rapidly taking shape. Sixty pastors, associational missionaries, and laymen from Arkansas have visited needy mission areas in Michigan in recent weeks and have found a good response from Arkansas churches and associations upon return. At present, 31 approved mission areas have Arkansas sponsors.

The most expansive support noted to date is from the North Pulaski Association. Three North Pulaski pastors visited Michigan with the busload of leaders in October. They were Bill Kreis of Calvary, Rose City; Ronald Griffin, Marshall Road; and George Pirtle of Sylvan Hills. They recommended to the Associational Missions Committee that the association make available \$20,000 to mission needs and underwrite a \$10,000 loan in the Bay Area and the Detroit Associations. This was passed en-

thusiastically by the association. Their support will be as follows: Alpena—a portable chapel plus \$150 per month for two years for the building site; Bridgeport—\$150 per month for a first unit permanent building plus underwriting \$10,000 for a site; \$100 per month rent for a temporary chapel in Detroit.

The Calvary Church, Rose City, will sponsor Alpena. Two church families from North Little Rock have already scheduled their next year's vacation to help in the area, and Pastor Kreis plans to take 40 young people for a two-week mission action trip next summer.

The Bridgeport Chapel will be sponsored by the association. Marshall Road Church will sponsor the integrated church meeting in Detroit called North Central Chapel. Marshall Road will furnish literature and other supplies in addition to the North Pulaski supplement. All three of these chapels have student pastors from the Louisville Seminary whose expenses are underwritten by the Seminary.

Practically every other church or association having visited Michigan has voted to give assistance in some way, consisting of pastoral aid, building aid, purchase of portable chapel, or underwriting a building or site loan with the Home Mission Board. A list of Arkansas sponsors and their participation will be published at a later date.—J. T. Elliff, Arkansas Coordinator

Tax support for church seen as step toward establishment

Public subsidy for church institutions constitutes one of the gravest threats to the spiritual strength of the church, C. Stanley Lowell, of Washington, D. C., said Tuesday afternoon, at the annual meeting of the Arkansas Baptist Convention in Hot Springs.

Describing religion in the United States as "big business," Lowell, associate director of Americans United for Separation of Church and State, said that religion's accumulations, including public subsidies, real estate, personal property, stocks and bonds, and unrelated commercial business "have now pushed past the \$160 billion mark."

Emphasizing that this is more than 10 per cent of the nation's wealth, he reminded that all of this is tax-exempt. He said that the government is "aiding the build-up of church wealth, not alone with its tax exemption for religious property and income, but also with over \$6 billion a year in public subsidy."

In spite of its great wealth—or because of it, Dr. Lowell suggested—the church is declining in all categories except one—it is richer than ever before.

"What we behold emerging is a political church, a wealthy church," said Dr. Lowell, "spreading its domain far and wide."

The effect of public subsidy on the church is not only to enhance the church's political power, but also to dilute its religious distinctives, Dr. Lowell said.

"Whenever public funds enter a religious institution the entire spectrum of public values enters with it," he continued. "In justification of receiving government funds, the school administrators must plead that their institutions are not really religious. They are educating students just like public institutions and therefore are entitled to the same support, they argue. But the religious institution cannot expect to keep its sectarian preferences and values when it receives the public dollar."

The distinction between the church-related college and the public college has largely disappeared already, "and the great leveller has been the common reception of public funds," Dr. Lowell said.

"We must ask what our church institutions are really for," he said. "If they are to provide spiritual leadership, to offer a spiritual flavor and emphasis to the whole of life, then our course is clear."

"Church schools which have already in fact become public should simply be surrendered to the public or should operate with their own nonsectarian boards of trustees with public aid. Let them go without a qualm or a sigh, and then concentrate on a campus ministry of religion that makes no pretense of being anything else."

The church cannot afford to continue "straining and strapping itself to

maintain institutions for the education of the general public," Dr. Lowell said. "We should cease this effort, which is simply impossible, and spend the money on our spiritual ministry to the students."

The church should restrict its educational ministry to this campus ministry—a program supported not by the taxpayers but by the voluntary gifts of its people, and let the work become frankly evangelical, without hypocrisy or double-talk.

"If we turn the other way and accept the government's subsidies, then we doom the church to permanent involvement in a sprawling and oppressive institutionalism," he said. "This is establishment by whatever name it may be called."

The major catastrophe of the powerful subsidized church is that it loses the people, Dr. Lowell said. "An ecclesiastical structure, underwritten by government and by tax-exempt commercial enterprises, will not continue to enjoy popular affection and support. It will reap instead the distrust and enmity of the people. Here is the habitat of anticlericalism which always finds its root in the resentment stirred by the subsidized, political church."

The choice before Baptists is clear, Lowell concluded. "They can continue to be a great, prophetic voice, calling men to be reconciled to God through Jesus Christ, or they can leave their honored calling to become the hired luggage carrier of the state."

Church music conferences

Greetings from your Church Music Department—This year for the first time, I will have a room set up in the church and will be available to Convention messengers for brief conferences concerning your music program and how I can assist you. Also, I will have some music for sale at greatly reduced prices. I am trying to reorganize the Department's music library before we move into our new Baptist Building. Come by to see me.—Hoyt A. Mulkey



MR. MULKEY



HOW many fingers? Southern Baptist missionaries tested their reaction time by trying to count faster than their partners in one of the games they learned during a 16-week orientation at Ridgecrest (N. C.) Baptist Assembly. Rev. and Mrs. William T. (Pete) Dunn (foreground) and 93 other members of the current orientation group hope to use this and other games in relating to people in foreign countries. (Photo by Jerry L. Robinson)

Pray for
"CRUSADE OF THE AMERICAS"

Jesus in establishing His church placed the responsibility of its work on the shoulders of men. During His earthly ministry He sought out and trained men to continue His work and the work of His church through missions, including evangelism and teaching those evangelized how to live. If the Crusade of the Americas is to succeed as it should, extra manpower will be needed by every church. Men and boys should be enlisted in every phase of the Crusade from promotion to personal witnessing.



MR. SEATON

Brotherhood units of Baptist Men and Royal Ambassador chapters are the church organizations that should be utilized to enlist men and boys and channel their activities in behalf of the Crusade. Articles of timely interest regarding the Crusade will appear in coming issues of Baptist Men's Journal, Baptist Men's Guide and Ambassador Life and Ambassador Leader. The magazines will feature suggestions for activities and special projects relative to the Crusade in which men and boys may engage separately and together.

In addition to the suggestions carried in the magazines there are four tracts that have been prepared related to the Crusade and Brotherhood activities. The Brotherhood Supporting the Crusade is a general tract. The other three include: The Brotherhood Supporting the Crusade Through Prayer, The Brotherhood Supporting the Crusade Through Mission Actions, and The Brotherhood Supporting the Crusade Through Evangelism.

These tracts may be secured for Brotherhood officers from the Brotherhood Department, Baptist Building, Little Rock.

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

Long range planning seminar

This seminar will be held at Camp Paron, May 5-8, 1969, beginning with supper Monday and concluding Thursday afternoon. It will be led by a teaching team consisting of two men from the Church Administration Department, Nashville, Tenn., and one other person with knowledge or experience in the field of planning.

This seminar is limited to twenty churches represented by two persons, one of whom must be the pastor.

The conference fee of \$20.00 per per-

Dr. Paschall to be Evangelism speaker

Dr. H. Franklin Paschall, pastor, First Church, Nashville, Tenn., will be one of the main speakers for the State-



DR. PASCHALL

wide Evangelism Conference to be held at Second Church and Robinson Auditorium, Little Rock, Jan. 27-28, 1969. He is a graduate of Union University, Jackson, Tenn., and Southern Baptist Theological Seminary where he received his Th. D. in 1956. He received an honorary Doctor of Divinity degree from Union University in 1956.

Dr. Paschall served as president of Kentucky Baptist State Board for two years and was chairman of the Executive Committee from 1953-55. He has been president of Nashville Baptist Pastors' Conference; a member of

Foundation booklet helps will makers

The Lawyer and His Baptist Client is the name of a new publication by the Arkansas Baptist Foundation. Furnished exclusively to lawyers, the new booklet is designed to help them with their Baptist clients.

Designed primarily to assist in Christian wills, it deals also with trusts and gifts by insurance.

"Attorneys can assist their Christian clients in continuing their Christian witness beyond this life," Ed F. Mc-

Donald Jr., executive secretary of the Foundation, said. Information given attorneys is held in strict confidence, McDonald said. "But it is the client's business," he said. "The client can tell what and whoever he wishes. When the Foundation is named as a trustee, we would appreciate knowing about it. We will work with the client and his attorney to accomplish the client's wishes."

Secretary McDonald can be reached at 401 W. Capitol Ave., Little Rock, where he is available for conferences.

son (a total of \$40.00 per church) will be paid by each participant. One set of long range planning materials will be provided for each participant. Church should send \$40.00 to the Church Training Department soon. Requests will be received on a first come first served basis. Registration fee will be returned by the Church Training Department to the registrant if the request for cancellation is made two weeks prior to the seminar.

This seminar will be designed to enable a church to act creatively to set its future course and take advantage of the changes affecting the church. The materials that each participant receives are the result of eight years of extensive testing and evaluation by churches of various sizes.

This will be the same type seminar with the same personnel as taught in Nashville. We are bringing the seminar to our state instead of taking the workers to Nashville. Participants will be responsible for travel expenses and lodging at Camp Paron. Room, meals and insurance will be \$12.35 each, thus the total will be \$32.25 per participant. —Ralph W. Davis

Southern Baptist Committee on Boards and later served as chairman of the Committee. He has served as a trustee of Belmont College and Baptist Hospital, Nashville, and was president of the Southern Baptist Convention from 1966-68.

Dr. Paschall pastored churches in Kentucky and Tennessee before coming to First Church, Nashville, in 1956.

He has spoken at assemblies, conventions, and conferences all over the Southern Baptist Convention. He was an evangelist in the European Evangelistic Crusade sponsored by the Foreign Mission Board in 1963; the Japan Baptist Evangelism Conference and Tour of Orient Mission Field in 1966; the South American Mission Tour in 1967; and the African Evangelistic Tour in 1968.

The Evangelism Conference will begin on Monday afternoon, Jan. 27. The theme for the conference will be "Christ—The Only Hope." Every church should send its pastor and wife to the conference, if at all possible.—Jesse S. Reed, Director of Evangelism

Donald Jr., executive secretary of the Foundation, said.

Information given attorneys is held in strict confidence, McDonald said. "But it is the client's business," he said. "The client can tell what and whoever he wishes. When the Foundation is named as a trustee, we would appreciate knowing about it. We will work with the client and his attorney to accomplish the client's wishes."

Secretary McDonald can be reached at 401 W. Capitol Ave., Little Rock, where he is available for conferences.

YOUR

Arkansas Baptist
news magazine

IS

GOOD NEWS

Send it to every family in your church through the Budget Plan at the price of 16 cents a family a month, or \$1.92 a year if paid annually.

Arkansas Baptist Ev

January 27-28, 1969

Little Rock, Arkansas

MONDAY AFTERNOON
SECOND BAPTIST CHURCH
"CHRIST—THE HOPE OF OUR CHURCHES"

- 1:45 Song & Praise Hoyt Mulkey & Music Men
Bible Study Theme: "Our Living Hope—Through Suffering to
Glory With Christ" I Peter
- 2:00 Bible Study—"Things the Angels Desire to Look Into"
Harper Shannon
- 2:30 Stand & Sing
- 2:35 "The Compassionate Christ" John Bisagno
- 3:05 "Christ in the Preacher" Eual Lawson
- 3:35 Stand & Sing
- 3:40 Baptist Book Store Robert Bauman
- 3:45 Announcements
- 3:50 Special Music
- 3:55 "The Christ Centered Life" H. Franklin Paschall

MONDAY NIGHT
ROBINSON AUDITORIUM
"CHRIST—THE HOPE OF HUMANITY"

- 6:45 Song & Praise Hoyt Mulkey
- 7:00 Bible Study—"The Priestly and Evangelistic
Functions of the Church" Harper Shannon
- 7:30 Baptist Book Store
- 7:35 Stand & Sing
- 7:40 "Christ—The Hope of Saving Lost Humanity" John Bisagno
- 8:10 "The Crusade of the Americas" S. A. Whitlow
- 8:40 Music by Combined Choirs
- 8:50 "Christ the Only Hope for Solving Personal Problems"
Manuel L. Scott



MANUEL L. SCOTT



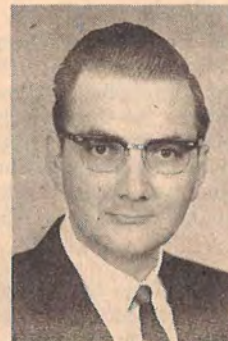
JOHN BISAGNO



CLARK H. PINNOCK



EUAL LAWSON



HARPER SHANNON



H. FRANKLIN PASCHALL



Angelism Conference

**TUESDAY MORNING
SECOND BAPTIST CHURCH
"CHRIST—THE HEART OF OUR SPIRITUAL PREPARATION"**

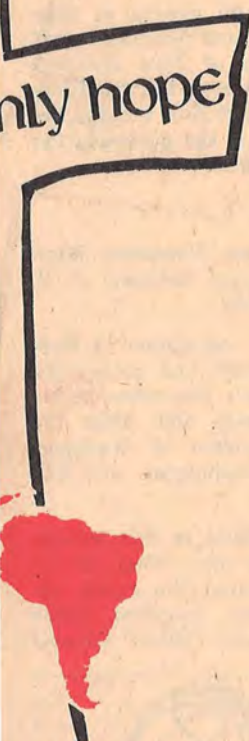
- 9:15 Song & Praise Hoyt Mulkey & Music Men
 9:30 Bible Study—"Christ Our Example and Our Sacrifice"
 Harper Shannon
 10:00 Stand & Sing
 10:05 "Together in Prayer" Clark H. Pinnock
 10:30 Stand & Sing
 10:35 "New Methods in Witnessing" J. T. Elliff
 11:00 Teen-age Evangelism
 11:25 Special Music
 11:30 "Christ—The Hope of Avoiding World Disaster"
 H. Franklin Paschall

**TUESDAY AFTERNOON
SECOND BAPTIST CHURCH
"CHRIST—THE THEME OF OUR MESSAGE"**

- 2:00 Song & Praise Hoyt Mulkey & Music Men
 2:15 Bible Study—"The Descent of Christ" Harper Shannon
 2:45 Stand & Sing
 2:50 "Christ in the Scriptures" Clark H. Pinnock
 3:20 "A Layman Looks at Revival" G. E. Davis
 3:50 Special Music
 3:55 "Christ as Revealed by the Holy Spirit" William L. Bennett

**TUESDAY NIGHT
ROBINSON AUDITORIUM
"CHRIST—THE HOPE OF THE WORLD"**

- 6:45 Song & Praise Hoyt Mulkey
 7:00 Bible Study "The Church of Salvation and Suffering"
 Harper Shannon
 7:30 Stand & Sing
 7:35 "The Devil's Millennium" H. Franklin Paschall
 8:05 Music by Combined Choirs
 8:10 "Christ—The Answer to America-Now" Clark H. Pinnock
 8:35 "After the Crusade—What" Eual Lawson
 9:00 Special Music
 9:05 "Evangelize the World—Now" Manuel L. Scott



S. A. WHITLOW



WILLIAM L. BENNETT



G. E. DAVIS



J. T. ELLIFF



HOYT MULKEY



JESSE S. REED

THE urgency of missions advance now should compel every church to give attention to the Week of Prayer for Foreign Missions, Dec. 1-8.

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board stated, "The twentieth century needs to be characterized by a holy boldness. Christians around the world need to dare to do the seemingly impossible. This is exactly what has been taking place on mission fields during recent years.

"The Bible clearly tells us that the gospel is the power of God unto salvation. Our task in these closing decades of the twentieth century is to get the gospel out to the people. . . We are living in a problem-torn world that is confused and afraid. These very conditions make this a great day to tell the world about Jesus Christ. Let us give ourselves to this task with joy and enthusiasm."

As companion to emphasis upon prayer is the Lottie Moon Christmas Offering for Foreign Missions which is not an option, for through it comes about half the funds Southern Baptists provide for their foreign missions enterprise. The total goal for this year is \$15,500,000. Last year Arkansas Baptists gave \$395,877 through this offering. What will we do this year?

Posters giving emphasis to the Week of Prayer, prayer cards designed for use by families, special offering envelopes are available at the State WMU Office.

P-A-C-T

PACT! To Baptists of the western hemisphere this word has special meaning. It is the symbol of a unique agreement to pray for the Crusade of the Americas. An undertaking of such gigantic magnitude must be undergirded with Power that will come only as God's people "humble themselves and pray."

PACT, with your help, will forge links in a chain of mutual concern that will bind Baptists into a powerful witnessing force. PACT prayer partners—church with church, organization with organization, family with family, individual with individual—will be assigned throughout 1968. Application forms are available from State WMU Office.—Nancy Cooper, Executive Secretary and Treasurer

Prayer and giving

In letters "back home," Southern Baptist foreign missionaries have expressed thanks for financial support from churches through the Lottie Moon Christmas offering. They also report a need for prayer support, especially during the Week of Prayer for Foreign Missions, Dec. 1-8, this year.

The bookshelf

The Horizon Cookbook and Illustrated History of Eating and Drinking through the Ages, by William Harlan Hale and the Editors of Horizon Magazine, Doubleday & Company, Inc., 1968, \$16.50

Two volumes in one, this book combines more than 600 international recipes with a history of man's eating and drinking. Under "Eating with the Ancients" is found interesting low-downs on the foods of the Pharaohs, what was served at Belshazzar's fateful feast, and what it was like to dine at Plato's Symposium.

In "Medieval Feast and Famine" King Arthur's fabled Round Table is featured, with some of the ribald after-dinner songs of that age in history.

"The Renaissance Table" gives many interesting facts about the excesses of Henry VIII, and includes the dinner rites of Elizabeth I and the cooking secrets of Pope Pius V.

"The Food of Asia" features the great cuisines of China and Japan, the spice trade in the East and Kubla Khan's cookouts.

The book contains 570 illustrations, of which 110 are in color.

The Musket and the Cross, by Walter D. Edmonds, Little, Brown and Co., 1968, \$10

Mr. Edmonds is well known for his Drums Along the Mohawk.

In his latest book, the author gives a historical chronicle of colonial Amer-

ica from its earliest settlement to the early eighteenth century. Focused is the protracted and complex struggle between France and England for possession of North America.

Part one is a detailed look at the growth and structure of French Canada. Here Mr. Edmonds discusses the peculiar feudal nature of Canadian society. He deals with the colony's relations with the Indians, particularly the Iroquois, looking at Indian culture, including raiding and torture practices, religious beliefs, and burial rites, and reactions to alcohol.

Part two deals with events in New York, New England, and Virginia; part three, with the loss of New Amsterdam to the English and the conflicts that followed; and part four returns the reader to Canada and the consolidation of French power there.

Robert E. Lee, the Complete Man: 1861-1870, by Margaret Sanborn, J. B. Lippincott, 1968, \$8.95

This volume is a companion to Robert E. Lee: A Portrait, and covers the last ten years of Lee's life, when he led the Confederate forces and, after the war, served as president of Washington College—now Washington and Lee University.

Mrs. Sanborn pursues in this volume her purpose in the first—that of revealing the man behind the myth, expressing Lee's human qualities, which other biographers have either ignored or distorted.



WELCOME, BAPTIST MESSENGERS

Our best wishes for a successful convention.

Let us assist you in your banking needs.

Directly across from the convention auditorium.



Arkansas Bank & Trust Co.
HOT SPRINGS NATIONAL PARK, ARKANSAS

Southern Baptist work in Michigan affords challenge for Arkansans

The Great Lakes industrial area has drawn great numbers of Southerners to its shores seeking employment. Many of these people are Southern Baptists or at least friendly toward our churches.

By 1951 there were six Southern Baptist churches in Michigan affiliated with their home state conventions. These six churches formed the Motor Cities Association of Baptist Churches in Michigan.

After being refused membership in one Southern Baptist State Convention, they petitioned the Arkansas Baptist State Convention for membership and were received gladly. Our convention maintained this relationship until the work grew to the point that they formed their own convention.

Some felt that Baptists of the South had no business intruding into the North beyond the Ohio River. It was not the intention of Southern Baptists to go North with a view of proselyting, but simply to preach the Gospel and to present the claims of Christ, as we interpret them, to the masses of unchurched in that area.

Baptists had been in Michigan for one hundred years and still they could only claim 3 percent of the population, while Catholics could claim 1,300,000. In Michigan, 35 percent of the people are churched, and 53 percent of the churched are members of the Roman Catholic Church.

Thirty-five years ago, when Michigan's population was four million, one Baptist group had 400 churches. Today, when Michigan is approaching a population of nine million, that group has only 200 churches. There are some large Independent Baptist churches in Mich-

igan, built around strong, dynamic personalities. As we rode by one, we counted many busses. The contrast between our method of evangelizing the world and theirs was obvious. Their great churches have many busses, while our great churches have many missions.

It is estimated that one-third of the population of the United States will live in the Great Lakes Area in the future. In the light of the need, the challenge, and the commission given by our Lord, we have not only a right, but a responsibility to be there.

The growth during the past 17 years that these churches have experienced is encouraging indeed. By 1957 the six churches had become 55 churches with 15,000 members. Now there are 169 churches with 70 missions, and the membership has reached 35,000.

Michigan is divided into the Upper and Lower Peninsulas, with the great bulk of the population living in the lower, industrial area. This is where most of our work is to be found.

In the Upper Peninsula, there are no pockets of transplanted Southern Baptists except for two Air Force Bases. Mission work was begun near these bases and the first two churches organized in 1961. Today there are six churches and ten missions in the Upper Peninsula.

The population here is static and the work progresses slowly. We have one area missionary in the U. P., Eldon Hale, and his work stretches 350 miles from east to west and 150 miles from north to south. He drives his car 70,000 miles a year. A tireless, enthusiastic man, he knows his work and has the compassion to keep going.

Community Development Corporations, sponsored by Urban America, Inc.

Urban America is an independent, nonprofit organization concerned with problems related to the quality of life in metropolitan areas. The national conference brought some 250 churchmen, community leaders and housing specialists together from across the nation to discuss different aspect of sponsoring nonprofit housing for poor families.

In an address to the plenary session, Christison said that there are well-established nonprofit institutions that can provide funds for local nonprofit housing "if only they had the will to do it."

He pointed out the huge endowments of most private colleges and universi-

Missions in Michigan is scheduled to get a big boost from Project 500. As you know, this is an attempt, sponsored by the Home Mission Board, to start 500 new churches and missions in the next two years. Michigan submitted 90 proposed sites and the Home Mission Board approved 31 of these to be a part of Project 500.

The writer of this article went to Munising in the Upper Peninsula and spent the weekend with the mission pastor there. Munising is a town of 5,000 people located on the shores of Lake Superior. Reinold Pedde and family have been there a year now. For seven months Preacher Pedde preached only to his family, but since June of this year he has seen signs of encouragement. He has baptized three and has seen as many as 23 in a mid-week Bible study.

Pedde came here from the Detroit area, where he was an associate pastor and a postal employee. He obtained employment at an Air Force Base 44 miles away. He works eight hours a day and two hours a day is used in traveling. He is receiving no financial assistance. Hopefully the day will soon come when he can give more time to the work of the mission.

Because the Michigan churches have been related to our convention from the beginning, they are looking to us again to help with this mission thrust. More than 35 Arkansas pastors, associational missionaries, and laymen visited these mission areas the first week in October. We were impressed with the warm fellowship of the Michigan brethren, the challenge of a difficult work, and the dedication, patience, and optimism that characterize these men of God.

Executive Secretary Fred Hubbs made a statement for us all to ponder, "Every one of us has a responsibility to do what he can, when he can, where the need is the greatest."

Asks church groups to provide housing

WASHINGTON—An executive with the American Baptist Convention urged here that church groups borrow funds from their own well-established institutions to help provide critically-needed housing for low and moderate-income families.

James A. Christison, Jr., an associate executive secretary of the American Baptist Home Mission Societies, told a group of churchmen and community leaders concerned with private, nonprofit housing that it is not necessary to depend on government funding for their housing projects.

Christison addressed the National Conference on Nonprofit Housing and

ties, hospitals and homes for the aged as potential sources for borrowing funds. These larger institutions could now help the small institutions establish corporations to sponsor housing for the poor, he urged. (BP)

WMU-Brotherhood lead Week of Prayer

Church Brotherhoods and WMUs are leading churchwide observances of the Week of Prayer for Foreign Missions, Dec. 1-8. Leaders of these missionary education organizations also have taken up the task of working toward churchwide participation in the Lottie Moon Christmas Offering for Foreign Missions.



Feminine intuition

by Harriet Hall

Cloud nine in the Ozarks

"All aboard for the Penthouse," said a cute freshman girl as several of us got on the elevator at Hotz Hall. My destination was the 9th floor. As the elevator opened to let us out on the top floor we were greeted by a bulletin board which said "Welcome to Cloud Nine."

I made my way to visit some girls whose room faces south toward Razorback Stadium with a panoramic view of mountains behind it.

"How do you like the view?" I asked.

"We love it!" came the immediate response. I walked over to the windows for a better view. It's not hard to see why they call it the "Penthouse" and "Cloud Nine" as you look from that vantage point. I had seen the view many times, but on this particular autumn afternoon it was prettier than I had ever seen it.

In fact, this 1968 version of autumn in the Ozarks is one of the most beautiful in my memory. Viewed from any of the Northwest Arkansas scenic spots the fall foliage is just trying to outdo itself this season. The dogwoods are changing from green to red, the redbuds are turning a bright yellow, the oaks are a blend of yellow and amber, while the sugar maples are giant bouquets of orange and gold and brilliant red.

Ask anyone who has been to War Eagle or Eureka Springs or Beaver Lake or Mount Sequoyah or Inspiration Point or Mount Gaylor lately—and these are just a few of the lovely places I might mention in the vicinity—and you will get the same response that those girls on "Cloud Nine" gave.

It is a lovely time of the year to take a short drive in the mountains or spend an afternoon boating on Beaver Lake. Up and down the length of Beaver Lake the scenery is strikingly beautiful as the cool dark water mirrors the beautiful colors of the nearby hills.

If you're in the vicinity of Mt. Sequoyah come by and see the view from this lovely setting. It's only a short walk around the mountain and perhaps that is one of the best ways to get the "feel" of autumn. Early morning and late afternoon are among the prettiest times of the day. When the slanting rays of the sun touch the tree-tops they become aflame with color. I wonder if anything could be more beautiful.

Charles Kingsley said, "Beauty is God's handwriting."

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



A BAPTIST society of deaconesses owns and operates this modern, 240-bed hospital in a suburb of Hamburg, the largest city (1,800,000 people) in West Germany proper. A new wing, now under construction and not seen in this photo, will double the patient capacity. (European Baptist Press Service)

The cover



An Arkansas first

Arkansas Baptist history was made Sunday night in the ordination of a Negro as deacon of a Southern Baptist church—Norman Munroe—of Marshall Road Church, Jacksonville.

Mr. Munroe, who with his family has been a member of the Marshall Road church for two years, was one of three to be ordained to the deaconate in the Sunday night service of the church, with the pastor of the church, Ronald S. Griffin, presiding.

Others being ordained were Albert Holland and Bob Crossley, both of whom are active in the Sunday School, the Training Union, and the Brotherhood organizations of the church and both of whom serve as ushers.

Mr. Munroe, who is also active in all of the organizations of the church, is a member of the choir and has served for two years on the church's nominating committee. He was elected a deacon, as were the other two, by secret ballot of the entire membership of the church.

The Munroe family was the first Negro family to join the Marshall Road church after the church voted, more than two years ago, to minister to all the people in its community and to make its membership open to all on terms of the New Testament, with no barrier on race.

Several other individual Negroes and Negro families are now members of the church.

Photo, left to right: Pastor Griffin, Munroe, Holland, and Crossley.—Photo by ELM



... Movie Classification is finally here! Can it, or will it be enforced? After almost 40 years of opposition to classification of films for children, the American motion-picture industry has capitulated to a growing community, court, and legislative pressures and instituted its own system of film rating. As of November 1, all American and foreign films will be rated. Under the new system, films acceptable to all age groups will receive a G, or GENERAL RATING. Those films judged acceptable to "mature audiences" and "mature young people" will receive an M RATING. R FILMS bar admission to children under 16 unless they are accompanied "by a parent or adult guardian." And an X CLASSIFICATION marks a movie off limits to young people under 16 with or without their parents. Jack Valenti, president of the Motion Picture Association of America, said, "... we felt we had to show a concern for children and parents and describe accurately the content of films so parents will know what they are taking their kids to see." (NEWSWEEK October 21, 1968)

... People still complain about what they see on TV. The Federal Communications Commission has released the number of complaints received in August. It totaled 1,213. This is a seasonal decrease of 557 from July. "Other comments and inquiries tallied at 3,054, up 728. FCC said many were about fairness. Others included allegations that broadcast of extremist views on racial matters tend to inflame race relations and incite civil disorders or criminal conduct. Others were about violence on the tube, promotion for 'adult' films while the kiddies are watching and allegations that program formats had been changed against the wishes of substantial segments of station audiences." (VARIETY, October 9, 1968)

Foreign mission goals
 The goal in the Southern Baptist Convention this year for the Lottie Moon Christmas offering is \$15,500,000.

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THE NURSING HOME WITH A CLIMATE OF CONCERN

Bible-totin' sissy

EDITOR'S NOTE: A recent edition of the Henderson State College Oracle contained a story about an appearance of a convict panel at the college that included James Dean Walker, the convicted slayer of a North Little Rock policeman. Here is the account of the convict panel's appearance as written by Winnie Givens:

Can you imagine James Dean Walker being called a "Bible totting sissy?" A man called "Hutch" introduced him just this way Sunday as they spoke before an Arkadelphia audience of old and young alike.

"Hutch," also an inmate at Tucker, is serving a 15-year sentence which upon completion he will go to California to serve a life sentence. He told the group that he was what the authorities called a "hard-core" criminal until this James Dean Walker led him to God.

Then a very young man, one a person might picture to be his own brother, stepped to the podium. This man was James Dean Walker. He told how he had led a life of crime from the age of nine years, and how approximately four years ago Little Rock policemen followed in pursuit of his fellow criminal and him. Walker said, "When I came to in that hospital room I had seven bullet holes in me and I was charged with first degree murder."

While in Pulaski County jail Walker found God. He said, "I didn't know how to pray but I fell off that bunk onto my knees and asked God to please save me." James Dean Walker had no friends in Arkansas so God was the only one with him during his trial and with him while he waited on Death Row at Tucker Prison Farm. He prayed for God to save him in that 8x12' room and God did. Six days before he was to die in the electric chair he received a life sentence.

Now he serves as chaplain's assistant and he and other inmates go on tour trying to get a chapel for Tucker.—Quoted in Arkansas Democrat



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RENDERING DUES

As a small boy I made my first trip to market with a teen-age aunt who had a basket of eggs to trade.

On our way back home, I asked my Aunt, "What is a duebill?"

"Why," she replied, "it is simply a piece of paper stating the amount due over and above the cost of what we have purchased. Mr. Porter owes us 38 cents. This duebill says so."

This incident was the foundation of a step-by-step growth of information about bills.

When Paul (Romans 13:7) writes: "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor," he is calling for all anyone is worth.

Dues are debts one owes for what he has received, or they are obligations resting upon him because of what he is or what he is due to be, and also responsibilities that come through relations to others, as fathers to sons, sons to fathers, husbands to wives, wives to husbands, teachers to pupils, pupils to teachers, obligations to fellow beings, and debts to God Almighty.

Since man is more than beast and is the highest of God's creative work, great—great indeed!—are his responsibilities. This is especially so because of God's care for him.

Without the help of God, no man can come within sight of the goal of rendering all dues. But by the grace of God and his mercy there shall be given more for a man's basket of "eggs" than most people think.—W. B. O'Neal

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NOVEMBER 21, 1968



Woodsmanship means skills



WOODSMANSHIP, like happiness, is a way of travelling, not a station at which one arrives. Practice makes perfect, and has its own rewards.

There are over 250,000 who take part in hunting each fall and winter in Arkansas. Of this large number, it can safely be stated that there are few good woodsmen. This bold statement is not likely to offend anyone since most hunters consider themselves good, and any reference to a poor hunter or woodsman always means the "other fellow."

A real woodsman is one who is as much at home in the woods as he is in his own abode.

Woodsmanship is a combination of skills which are developed, as are all skills, by constant effort, practice, and rigid self-discipline. Admittedly, there are some who seem to come by woodsmanship with more ease than do others.

A woodsman knows where to go, what to look for, how to find his quarry, and then, equally important, knows what to do at the right time. These factors probably have more to do with success than just a happy combination of circumstances that happen to some people—generally called "luck."

The degree of success toward becoming a woodsman greatly influences how much the hunter enjoys the sport. Fortunately, there is plenty of room at the top in respect to woodsmanship and enjoyment.

Page Nineteen

David trusts God



BY ELZENA A. SCOTT

"Mother," sobbed David, "I can't wear these old patched trousers to Sunday school. No one else goes in ragged trousers. Besides, it's too cold to wear short pants."

"I'm sorry, Davidcito," answered Mother. "I do the best I can, but we have no money for new clothes. Since Father died, we've been fortunate even to have enough to eat. I'm so thankful to God that we have never gone hungry. He has always supplied our needs."

David wiped away the tears with the sleeve of the coat he had outgrown months ago.

"Mother," he asked, "would Jesus send me some new clothes? You say he takes care of us, and I surely do need some new trousers."

"Son," answered Mother, "let us tell God about it right now."

The two knelt in the dark little room they called home, in Valparaiso, Chile. David and his mother asked God to please send some new warm clothes so he wouldn't have to go to Sunday school in patched short pants. David was happy again as he and his mother left for Sunday school. Next Sunday he would have some new trousers. His Heavenly Father would take care of him.

In another home in the same city, the missionaries also were getting ready for Sunday school.

"Mother," called Terry, "what shall I wear?"

"You never can find your clothes," scolded Mother.

When she opened the closet door to get Terry's suit, she noticed a brown sport outfit on one of the hangers.

"I declare," she said, "I forgot you had this outfit. You hardly wore it at all, and I'm sure you've outgrown it now."

She took down the warm tweed coat with its matching brown wool trousers.

"I wonder if the Widow Gonzales could use it for her boy. I'll take it along and give it to our national pastor's wife. She'll know whether it's the right size."

Each day that week when David came home from school, he asked, "Mother have you heard anything about my new trousers yet?"

Each day Mother answered, "Not yet, Davidcito, but just believe God. He has promised to answer our prayers, and he never fails."

By Saturday night, however, David knew he had little chance of having new clothes for Sunday.

Next morning when David left for Sunday school, he was again wearing his short, patched trousers and his worn jacket.

His lips trembled as he asked, "Do you think, Mother, that maybe I didn't pray hard enough?"

Mother was sad because she knew how disappointed David felt.

"Son," she answered, "maybe God is

trying to teach us patience. Let's keep right on believing him."

At the door of the church, Mrs. Rios, the national pastor's wife, was waiting for them with a package.

"I'm so sorry, Mrs. Gonzales," she said. "The missionary gave me these clothes a week ago. I forgot all about them until this morning. She wants to know whether your David can wear them. Let's go into one of the Sunday school rooms and try them on."

"The clothes are an exact fit," exclaimed Mrs. Gonzales happily. "All he needs now is a white shirt to make him look well dressed."

"I do believe there's one in my husband's study," said Mrs. Rios.

She left the room for a few minutes. When she came back, she had a white shirt and a necktie.

"Someone left a package of clothing for us to give away," she explained. "Isn't it fortunate that we happened to have just what was needed?"

"That didn't just happen," said Mrs. Gonzales. "God did it."

David's dark face shone as he took his place in his Sunday school class.

"Thank you, Jesus," he whispered. "I only asked for new trousers and you sent a whole new outfit. I am sure you will watch over me all of my life."

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Victorious over paganism

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

Life and Work

November 24, 1968

Acts 14:8-28

Today we are beginning a new study of four units entitled, "The Power of The Gospel."

Today's lesson presents another episode of the unhindered gospel. Amid trials, hardships, many obstacles and severe persecution, the gospel message marched forward. Nothing would stop the gospel of such transforming power. Like a mighty army moved the gospel of redemption.

I. A miracle performed (vs. 8-10)

The background of today's Scripture passage is Paul's first missionary journey. This journey began in Antioch of Syria. (See Acts 13:2-3.) Cities visited on the tour included Seleucia, Salamis, Paphos, Perga, Antioch of Pisidia, Attalia (as they returned), Iconium, Lystra, and Derbe. Today's lesson tells of certain incidents in Lystra. (Please find this city on a map.)

The description of the lame man at Lystra reminds us of the lame man in chapter three. The lame man in Acts 3 was healed by the word of power spoken by Peter and in Acts 14 by the power of God through the spoken word of Paul. Please note that the sequel to these two miracles, however, is totally different.

Paul was in his most familiar role—preaching. He sensed that a man in the audience who was listening intently "had faith to be made whole." The Holy Spirit made this impression upon Paul. Paul commanded this man to stand upright on his feet. The cripple obeyed. Upon leaping to his feet he discovered that they supported his weight. He began walking for the very first time. What a miracle!

II. The people's reaction (vs. 11-13)

The response of the people gives insight into the people's pagan background. When they saw the cripple healed, they concluded that Paul and Barnabus were Mercury (Hermes) and Jupiter (Zeus). They were correct in deducing that there had been a visitation from heaven but incorrect in recognition of the true God of heaven and earth.

In Greek mythology, Jupiter was the chief of the gods and Mercury was her-

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ald of the gods and Jupiter's special attendant. Mercury was believed to have been chief speaker, quick in his movements, and an inventor of music and other arts. Believing Paul and Barnabus to have been gods, they sought to offer sacrifice to them.

III. The response of Paul and Barnabus (vs. 14-18)

Upon realizing what the people had in mind, Paul and Barnabus were horrified and protested against this idolatrous worship as vehemently as they could. They wanted to stop this type of proceedings. They told the people that "we are men of the same nature" (v. 15).

Their response took the form of a sermon. The apostles began with the simplest truth of religion—the doctrine of one God, who is the Creator. The appeal was in the form of, "Who made the world and all that is therein?" Men today should be asked this same question. We would do well to look at God's great world and call men to remembrance of the God who made all this.

IV. From thought of sacrifice to stoning (vs. 19-28)

The Lystrans were terribly fickle. On one occasion the people of Lystra called them gods. Later, they tried to stone Paul to death. Men travel quite a distance down the road of affection from thoughts of sacrifice to thoughts of stoning. Persistent Jews had followed from Antioch and Iconium and persuaded the emotional, superstitious, and fickle crowds to stone Paul to death. The Jews from Antioch and Iconium led in the stoning (cf. v. 19). Supposing Paul to be dead, they returned to their towns. Thank God, this did not end the career of the great apostle.

Think of what Paul did! Paul, being very much alive, went to Derbe, a town 40 miles south of Lystra, and preached the gospel to that city (v. 21). Say what you will about Paul, he had a great passion for preaching Christ. Many of us would have "left the min-

istry" after the Lystra experience. But not Paul! Afterward Paul went back through the city of Lystra. Think of the reaction of the people who thought they had killed him. The sight of Paul should have quickened their consciences.

Conclusion:

What are some deductions from Paul's first missionary journey?

1. The hostility of the Jews increased toward the apostles.

2. We note the ascendancy of Paul. (At the beginning of the journey, Barnabus' name is mentioned first; upon the return Paul is named first.)

3. The methods of the apostles should be noted.

(a) They preached first in larger cities; from there the message spread.

(b) They first sought out a Jewish synagogue. The Jews were first to have the opportunity of hearing this message.

(c) They took great care to conserve the fruits of evangelism. (They appointed elders for the people, for example.)

Next week the lesson will deal with the important Jerusalem Conference.

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Love one another

International
November 24, 1968
1 John 2:7-11
3:11-18

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

The new law of love (2:7-11)

1. The law of love, though old as the Christian religion, is never obsolete and is ever new. Even Moses had commanded his people: "Love the Lord your God with all your heart, and with all your soul, and with all your might" (Deut. 6:5). Jesus made Moses' law the first law of his kingdom and added a second: "Love your neighbor as yourself" (Matt. 22:39). He gave his apostles a new commandment and said that this love would identify them as his disciples (John 13:34, 35). John saw the kingdom of darkness falling away and the true light shining (2:8).

2. One who hates his brother still abides in moral darkness (2:9). He is blinded by that darkness and stumbles because he cannot see (2:10). These verses mean that love for one another is an essential mark of Christian disciples; that hatred of a Christian brother is inconsistent with the Christian way of life and is evidence that the one who hates has really not turned out of the way of darkness.

3. Love and good conduct are closely related. That close union exists because love is morally grounded. Love is outgoing and, as it flows, brings blessings at both terminals: it purifies and ennobles the person who loves, and it lifts and strengthens the one who is loved.

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Love defined (3:11-18)

In 1:5, John said that "the message" which he had heard from Christ was "God is light." In this passage he said that "the message" is "that we should love one another."

1. Love contrasted with hate (3:12, 13, 15). In taking up again the subject of love, he thought of its converse—hatred. Cain murdered his righteous brother as an expression of abiding wrath. His hatred was generated by the knowledge that his deeds were evil and Abel's were righteous.

2. Love as assurance of life (3:14). One of the many evidences available to the Christian which give assurance of eternal life is that he loves his brethren. Conversely, "He who does not love remains in death;" and "one who hates his brother is a murderer." When love is lacking, life is lacking; and one who is guilty of hate is guilty of murder. John restated the teaching of Jesus in the Sermon on the Mount (Matt. 5:21-26) when he carried religion inward and made it spiritual. These statements of Jesus and John do not mean that momentary hatred is as bad as the act of murder, and they do not imply that one who hates might as well go on and commit murder. They mean that the first

and biggest step toward murder has been taken when one allows hatred to develop in his heart; hatred being a hostile emotion which, if given expression, will result in murder. Jesus and Paul taught that such hostile feelings should be brought under control as quickly as possible before serious damage has been done.

3. Definition by examples (3:16-18). John cited three examples of how love operates and expresses itself, from which examples are seen three characteristics of love. One who loves others expresses that love (a) by giving himself for those whom he loves; (b) by sharing his goods with those who are in need; and (c) manifesting it in "deed and in truth," not by word of mouth only.

Jesus "laid down his life for us," leaving for us an obligation to "lay down our lives for the brethren." In love one gives—gives himself, gives all—because it is the nature of love to be outgoing.

If a man is possessed by love, he shares his possessions with those whom he loves. The person who is open-hearted will be open-handed; and when a man is found to be tight-fisted, it is because he is also close-hearted. One's word or speech may not give a true expression of his heart; but as a man thinks and feels in his heart, so also will he express in his deeds.

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A Smile or Two



BEING thankful is not a matter of inventory taking; it's the ability to be humble.

—ARK-E-OLOGY by Gene Herrington

Sure thing

To get maximum attention—it is hard to beat a good, big mistake.

Makes sense

A tourist stopped to talk with a backwoods farmer. "I see you raise hogs almost exclusively around here," he said. "Do they pay better than corn and potatoes?"

"Well, no," drawled the farmer, "but hogs don't need no hoein'."

Wizardry

"Dad, I read about a man who was a financial genius. What does that mean?"

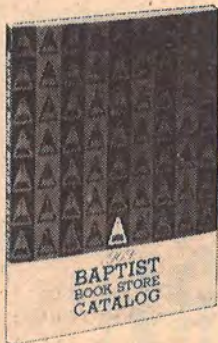
"It means that he could earn money faster than his family could spend it," the father replied.

Attendance Report

Church	November	October	Training School	Union	Ch. Addns.
Alicia	69	61			2
Ashdown, First	34	22			
Berryville					
First	147	65			
Freeman Heights	135	46			
Camden					
First	450	91			
Hillside	112	35			
Cherokee Mission	51				2
Crossett					
First	532	141			1
Mt. Olive	263	109			3
El Dorado					
Caledonia	47	26			
East Main	252	218			1
First	724	418			2
Victory	60	41			
Eureka Springs					
Rock Springs	78	52			
Forrest City, First	527	167			1
Ft. Smith, First	1,128	471			4
Gentry, First	205	66			
Greenwood, First	278	120			
Gurdon					
Beech St.	140	40			
Harrison					
Eagle Heights	243	57			
Hope, First	460	134			
Hot Springs					
Lakeside	120	77			4
Jacksonville					
Bayou Meto	131	53			
Chapel Hill	121	61			3
First	440	131			
Marshall Rd.	294	121			2
Second	183	70			1
Jonesboro					
Central	437	182			4
Nettleton	274	122			1
Little Rock					
Crystal Hill	189	93			
Geyer Springs, 1st	528	186			4
Rosedale	225	92			
Magnolia					
Central	647	208			3
Immanuel	99	103			
Marked Tree					
First	144	55			
Neiswander	127	48			
Monticello					
Northside	100	57			
Second	267	108			
No. Little Rock					
Baring Cross	574	165			1
South Side Chapel	26	12			
Calvary	421	130			
Central	282	127			1
Forty-Seventh St.	183	105			
Levy	487	114			12
Park Hill	808	192			
Sylvan Hills, 1st	253	94			6
Pine Bluff					
Centennial	235	99			
First	724	148			
Green Meadows	27	13			
Second	206	77			2
Watson Chapel	165	53			
Pleasant Plains	50	29			
Springdale					
Berry St.	92	34			
Elmdale	350	111			1
First	364	141			2
Van Buren, 1st	416	170			
Chapel	36				
Jesse Turner Mission	15				
Walnut Ridge, 1st	308	114			
Warren					
First	429	105			
Southside Mission	78	60			1
Immanuel	235	73			
Westside	60	40			
West Fork	127	44			
West Memphis					
Calvary	308	106			1



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In the world of religion

Baptist rule excludes two churches from association

CHARLOTTE, N. C.—Myers Park Church and St. John's Church in effect were excluded from membership in the Mecklenburg Association here because of their policies on receiving new members.

Both churches, though practicing baptism by immersion themselves, will accept members from other denominations who previously have received baptism by some means other than immersion.

Last fall, the Mecklenburg Association passed an amendment to the by-laws which renders it mandatory for churches belonging to the association to require that all of their members be immersed.

The amendment took effect the day before the association met for its annual session, in effect, making the two churches ineligible for membership.

When the association convened (Oct. 23), it passed a motion seating only

those messengers who represented churches abiding by the constitution.

Neither the Myers Park nor the St. John's Church, however, had sent messengers to the association.

An effort to rescind last year's ruling was tabled after Hal Shoemaker, minister of music and associate pastor at Pritchard Memorial Church here, asked the association to nullify its previous action and admit the two churches.

The amendment, approved by the association last year by a vote of 214-130, states: "All churches affiliated with this association shall be churches who use the New Testament as the statement of their faith and church policy and require that all candidates, who are physically able, be immersed in water, on the basis of belief in Jesus Christ as Savior and Lord, to qualify for membership."

St. John's Church insists that such candidates for membership must have been sprinkled or affused after belief in Christ as Savior. Myers Park Church makes no such distinction and has had a virtual open membership policy since 1949.

Both churches are continuing to cooperate with the Southern Baptist Convention.

Mecklenburg Association is comprised of 74 churches with 42,350 members, and is the largest association in the Baptist State Convention of North Carolina. Each of the two churches involved in the controversy has about 1,700 members.

It was the second situation within a week when a Baptist association rejected a church (or churches) because of their practices on baptism. Earlier, the Union Association, in Houston, rejected the application of Covenant Church for membership because it did not meet bylaw stipulations concerning re-baptism of church members who previously were baptized by churches of other denominations.



SOUTHERN Baptist Missionary Leslie G. Keyes sizes up a bass he caught in Lake Yojoa, in Honduras, during a recent laymen's retreat at nearby Camp Bagope.

Needs on the field

Money from the Lottie Moon offering helped lay a water line to a hospital in Africa; provided salaries for missionaries in South America; and is helping pay workers in medical missions in many areas of Southern Baptist overseas mission work.

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