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February 6, 1969

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

FEBRUARY 6, 1969

Personally speaking



Old letters

One of the things connected with our move recently to the new Baptist Building was the ordeal of going through all of our accumulations of the years and deciding what to throw away and what to keep. This occupied the thoughts and energies of many of us during the Christmas holidays.

A family treasure that we had put away and lost for a while bobbed up during the move. It is a letter from the late and distinguished Southern Baptist Seminary professor W. O. Carver, written to Mrs. McDonald and me in his own hand on the occasion of the marriage of our daughter Jeannine to Sam H. Jones Jr.

Wrote this dear friend from the campus of Southern Seminary to us in Greenville, S. C.:

"We are well able to understand your thoughts and emotions as you approach the 'giving away' of your Jeannine, for the intervening years have not dimmed the sensations of three such experiences with our daughters.

"We would bring to you our sympathies and our congratulations and our hope that the son-in-law elect may in every way be worthy of the prize he wins.

"You are to be felicitated that you have so successfully brought the gifted daughter through all the experiences of her growing years to this happy event. Give to her our sincerest good wishes for the new chapter in her life and to Mr. Jones our congratulations and benediction.

"We hope all goes well with you in all your relations and experiences."

Through this letter Dr. Carver, "being dead yet speaketh." And the longer we keep this reflection of his graciousness, the more we treasure it.

As an addendum to what we said in a previous column about old photographs, we would add an admonition to our readers to keep a lookout for valuable family papers. No doubt many a valuable item is thrown away in the inevitable clearing out

that comes with moving or breaking up house-keeping. The extra time it takes to go through the old boxes, piece by piece, often will pay big dividends.

Erwin L. McDonald

IN THIS ISSUE:

'GOSPEL of Christ seen as adequate for the problems of exploding world,' by H. Franklin Paschall, page 6, speaking at the recent Little Rock conference on evangelism.

"WE can do everything without praying but be spiritual," said Dr. Clark H. Pinnock, page 7, another speaker at the evangelism conference.

10,000 special workers will be trained to provide interpretation and planning assistance to 250,000 key church leaders under "Coordinated Promotion Planning" of 30 Baptist state conventions, page 16.

EVANGELISTIC TV first, page 17, will be marked by SBC's direct appeal to the nation through color television in preparation for the Crusade of the Americas.

PRIMARY function of the church is redemptive, not political, according to Manuel L. Scott, pastor of Calvary Church, Los Angeles, page 8.

THE cover, page 6.

Arkansas Baptist - newsmagazine

February 6, 1969
Volume 68, No. 6

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

The liquor hearing

As had been anticipated, the hearing on the liquor-by-the-drink bill conducted by the House Taxation and Revenue Committee on Wednesday of last week turned out to be a pretty hot session.

Thanks to Chairman Smith of the committee, both the pros and the cons received equal and fair time for presenting their views. Now it remains to be seen what the committee will do with the bill—House Bill 113—and what the House will do with it when and if it is brought out of the committee.

The best we can determine from the proverbial grapevine, if the vote on the bill were being taken now, the bill would not pass. But the forces backing the bill can be expected to continue to exert the strongest possible influence for its passage. There is the very real possibility that they might yet swing it.

A minister speaking for the bill—a Presbyterian—accused Methodists and Baptists, the two major religious bodies of the state, of conducting what amounted to “a psychological lynching” of members of the legislature in efforts to defeat the bill. There may be some grounds for the charges. But we rather suspect that if there has been this kind of “lynching” it cannot be restricted to just one side.

It is our feeling that citizens owe it to their legislators to share with them their views on impending legislation; that the lawmakers need to hear both sides of the debate; and that the legislators then should vote their convictions, being guided by what they conscientiously feel is best for the people.

Speaking of ubiquity

Now the *Arkansas Gazette* (editorial, Feb. 1) has wrenched from our hands the late Great Emancipator and is claiming him as a strong voice for greater consumption of liquor—particularly of superior brands.

Commenting on an item carried in our issue of Jan. 16, the *Gazette* chides us for implying that if Lincoln had lived, he might have done something to emancipate us from our No. 1 enemy—alcohol.

The article in question, prepared by the American Council on Alcohol Problems, reminds that Mr. Lincoln was left an easy mark for the assassin because the guard who was supposed to be protecting the President was away having his nips at a nearby bar.

With tongue in cheek, the *Gazette* reminds us that when somebody complained about the drinking orgies of General Grant that Mr. Lincoln said that he would like to know what brand Grant was drinking so that he could serve it to other and much less successful generals.

The *Gazette* editorial crusade for liquor by the drink notwithstanding, we'd like to commend the Old Lady for puritanically abstaining from the publication of liquor ads. We are again reminded, however, of the liquor addict who said he always put vitamin pills in his liquor “because I like to build my body up as I tear it down.”

'Revive us again!'

Always a refreshing spiritual experience, the annual Evangelism Conference, planned and presided over now for many years by Jesse Reed, superintendent of evangelism for the Arkansas Baptist State Convention, was an outstanding success this year.

Many things are touched on, in the sermons and addresses of this annual conclave. We pay our “respects” each year to such things as liberalism, communism, materialism, worldliness, etc. But the more lasting values are found, no doubt, in the positive preaching of the Word of God, with the Bible accepted at par value as God's special revelation through divinely-called men to all mankind.

The theme ever present and ever new is that expressed by Paul in 2 Corinthians 5:19:

“It was God (personally present) in Christ, reconciling and restoring the world to favor with Himself, not counting up and holding against [men] their trespasses [but cancelling them]; and committing to us the message of reconciliation—of the restoration to favor.”—*The Amplified Bible*

The people speak

Kudos for Mr. Gunter

Usually I don't pay a great deal of attention to the THE PEOPLE SPEAK column, but the brief doctrinal statement submitted by Mr. Carl W. Gunter of First Baptist Church, Little Rock, made me sit up and take notice!

Due to the ambiguity and confusion as to what the message of the church is,—what Vance Havner calls "The Menace of Moderatism"—, there are some of us who have taken the pessimistic position of Elijah:

" - - - I have been very jealous for

the LORD God of hosts, because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away."

It is at such a time that the Great and Terrible, Sovereign God must rebuke us with—

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

And so it is now, that Bro. Gunter makes us aware "that there is a remnant according to the election of GRACE!"

Bravo Bro. Gunter, you indeed are, "following the faith of our fathers" and are built upon the foundation of our LORD, the holy Apostles, Augustine, Luther, Calvin, Gill, Spurgeon, Whitefield, The Puritans, The framers of The Philadelphia (Baptist) Confession of Faith and a myriad host of others—"Which no man can number."

In this day of denominational apostasy, rampant Arminian heresy, and Big Man little God theology, it is refreshing to read of one who holds the "faith once (and for all time) delivered to the saints." Surely many will "rise up and call you blessed." Romans 11:33-36—Stan W. Huntley, Rt. 2, Box 53, Jackson, Miss. 39209

'Walt Disney Presents'

Please find enclosed a letter I have written to "Walt Disney Presents".

Many of us parents have discussed this situation for a long time, but seems we put it off. However, today I just had to write and see if something couldn't be done to change this time.

I'm optimistic enough to believe that it might work and would like the help of other Christians in this matter.

It is only too clear how the TV influ-

ences our lives and this is really only one of a few programs that is fit to watch and not be embarrassed about it.

Thank you for reading what I've written and hope you can find a way to help.

Dear Sirs:

Never before have I written a letter to the broadcasting media, but I have waited as long as I can.

My complaint is that the hour "Walt Disney Presents" is on makes it difficult at our house on Sunday evening.

We feel that our attendance at church is most important in the religious education of our children.

"Walt Disney Presents" is such a wonderful program and we, as well as many thousands of others, must turn our TV off at this time and leave. Such pure garbage as is shown during the week isn't fit for human eyes or ears and I for one would give anything to see your outstanding programs shown on another night. Friday or Saturday would not interfere with school.—Mrs. Lon Covington, Rt. 1, Hwy. 5 NW, Mt. Home, Ark. 72653

Jaycee position

I am writing to you and your paper in an effort to clarify an open letter that appeared in the Arkansas Baptist, Jan. 16.

This letter indicated to the readers that the Jaycees of Arkansas were endorsing and promoting a mixed drink bill. As President of our state organization, I would like to tell you and your readers that this is not true.

The Arkansas Jaycees feeling that the present laws of our State are being interpreted by too many individuals to suit their needs and since our organization believes that Government should be of laws rather than of men, we took

the following action at our Board of Directors Meeting, Nov. 24, 1968 to encourage the legislature and the Governor to establish a set of laws that would be enforceable and protect the rights of the citizens of our state.

The Arkansas Jaycees meeting in session at our Board of Directors meeting passed a resolution which stated that the Arkansas Jaycees should encourage the legislature and the Governor of our State to make an effort to clarify our state's local option alcoholic beverage control laws.

I hope this will help to clarify our position.—Jack Deason, president, Arkansas Jaycees, Rogers, Arkansas

Against Mixed drinks

At the morning service of the First Baptist Church of Tuckerman, Arkansas, on January 26, 1969, the following action was taken by the membership:

J. E. Parrott moved and Jim Cunningham seconded that the church go on record as opposing the legalizing of the sale of mixed alcoholic drinks in any form by the 1969 Arkansas Legislature, and that a copy of this action be sent to Senator Robert Harvey, Representative J. A. "Buddy" Sink, Representative Jimmy Adcox, the Tuckerman Record, and the Arkansas Baptist Newsmagazine.—Charles Willhite, Acting Moderator, Billye Crawford, Church Clerk

Arkansas all over

Christian Emphasis Week at ABMC

The student body of Arkansas Baptist Medical Center is sponsoring a Christian Emphasis Week, Feb. 9-13, at 7:30 p.m.

Services will be held in the Student

Union Building on 13th and Wolfe, Little Rock.

The theme for the week is, "The Greatest of These Is Love".

The program includes:

Sunday, Feb. 9, beginning at 8:30 p.m., a singspiration and fellowship.

Monday, Feb. 10, "The Greatest of These is Love In the Home."

Tuesday, Feb. 11, "The Greatest of These Is Love In Your Profession."

Wednesday, Feb. 12, "The Greatest of These Is Love In Finding God's Will In Your Life."

Thursday, Feb. 13, a special message followed by a Valentine Party.—Lauretta Bruning

OBU Parents' Day on February 8

Parents of Ouachita University students have been invited to attend a program in their honor Feb. 8 on the Ouachita campus, according to Mrs. Leon Dunham, president of the Parent's Association.

As guests of Ouachita, the parents will register from 12 noon until 2 p.m., and afterwards will attend divisional seminars from 2 until 2:45. The seminars will be presented by each academic division and will feature informal discussions between faculty members and parents.

A reception for visiting parents will be held during the hours of registration and guides will be available to conduct campus tours.

According to Parent's Day spokesmen, registration will be held on the lawn in front of the administration building, but in case of bad weather will be moved to the upstairs of the student center.

Also scheduled is a Variety Show in Verser Drama Center at 3 p.m. and a meeting of the Ouachita Parent's Association from 4 until 4:45.

The Parent's Association meeting will include a question-and-answer panel featuring Dr. Ralph A. Phelps Jr., OBU president, along with the University's three vice presidents, Dr. Joe T. McClain, vice president for administration; Dr. Henry C. Lindsey, vice president for academics; and James Orr, vice president for finance.

After the evening meal at which parents will be guests of the University, the day's program will conclude with a basketball game at 7:30 between Ouachita and East Texas Baptist College. Parents of Tiger basketball players will be given special recognition at the game.

Parents Day is sponsored by the Ouachita Baptist University Student Senate. Co-chairmen for the event are Sharon South and Bob McCord.—OBU Reporter

Johnson to teach at Baylor University

John Johnson, on leave from Ouachita University, will teach freshman English during the spring semester and English Literature next summer at Baylor University.

Johnson is working toward his Ph. D. in English and plans to have his residence work completed by June. He came to Ouachita in 1966 after getting his M. A. degree from Kansas State College. He started his leave of absence last summer.



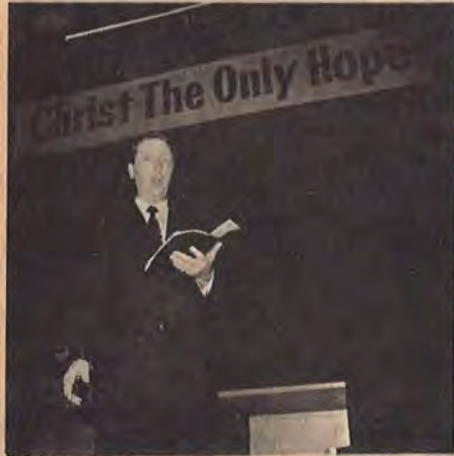
CHARGED with the planning and coordination of Parents Day activities at Ouachita are Jim McCommas, director of Alumni Affairs (left), Mrs. Leon Dunham (center) and Mac Sisson, student senate president.



BAPTIST students Gary Dennis, left, and Dean Shelton examine a model of the proposed Baptist Student Center for Arkansas Polytechnic College, Russellville. The cost of the building is estimated at \$60,000. It will provide 3,500 square feet of floor space for a library, kitchen, recreation area, meeting room, director's office, workroom, canteen area and lounge. It will be constructed of load-bearing brick and will have central heating and air conditioning.

During last summer, Garry Dennis was a summer missionary to Massachusetts, and Dean Shelton, to New York.

Gospel of Christ seen as adequate for the problems of exploding world



H. Franklin Paschall:

We are living in a world that is about to blow up. There are several explosions occurring now that could be preliminary to the blow-up.

Christians in general and Baptists in particular have been criticized for sitting on the sidelines and refusing to become involved. And there is some justification for the criticism.

Some of us seem to think that the Gospel is for protected areas, not for the rough and tumble areas. Some of us actually oppose those who do become involved.

There is a relevance of the Gospel for the times in which we live. The greatest danger for the world is the greatest danger facing the church—the loss of the Gospel. Many want to do something about the problems but forget the Gospel.

We have only one ministry and that is the ministry of redemption. Everything we do must be redemptive. Everything we spend, as churches and as agencies of the convention, must be spent in the name of our Lord Jesus Christ.

Christ has something to say to the problems of the people of the world. He is the only hope for solving the problems of human relations. Darwin's theory has reduced man to mere animal and now the computer has reduced man to a mere number. But the Gospel of Christ can do something about it. The Gospel

is not only good news to man, it is good news about man. People want identity. The Gospel makes everybody somebody important. A man does not become a man, really, until he knows Jesus Christ.

The Gospel has something to say about mutual respect. How can we hold any man in contempt or seek evil for any man? Christ is the only hope for brotherhood. In Christ there is no difference between male and female, Jew and Gentile, black and white. In Christ a white man can call a black man brother. All attempts at brotherhood aside from Christ fail.

Another explosion is the knowledge explosion. The knowledge that existed at the time of Christ did not double till 1900. But from 1900 to 1950, knowledge doubled again. The knowledge of 1950 doubled by 1960, and the knowledge of 1960 has already doubled. Knowledge is increasing at such a rate that we cannot write books fast enough or make libraries large enough to hold it. There is so much knowledge now outside of academic education that a drop-out asked, "Why go back to school and interrupt my education?"

All of these data, all of the things we have to learn have made the old memory recall obsolete. All of this information that has bombarded man has bruised him. And nobody is more confused than the academic community. But the Gospel has something to say in this context.

Some atheists complained about our boys in lunar orbit reading the Scriptures. But those astronauts were not speaking for the U.S. Government, but for themselves. Personally, I am not as concerned as some about the separation of church and space.

But we Christians ought to prove that we love the atheists. Our methods of witness may get out of date, but love is never out of date. And an atheist cannot refuse our love for him. The spirit of God makes us bold. We ought to love these people and we ought not to be afraid of them.

We have greatly increased the amount of data, but we have not increased the number of ideas.

The greatest need of man is not for a new car, a new refrigerator, or anything else material, but a reason for his exist-

ence. The Gospel can meet the need of the intellectual community. The Gospel is more than an idea, but it is the greatest idea ever to dawn upon man's mind. And the Gospel is at home in the world of learning.

We are having a sex explosion, involving many of our older people as well as many of the young. Novels and such reports as the Kinsey Report tell about wife-swapping clubs, sex perversion, dope addiction, etc. Many are saying they want free love and unlimited freedom. They engage in illicit sex in a search for happiness. But the very thing they wanted has brought unhappiness and wrecked human lives. Yet, we can say to these, "God loves you in spite of yourselves."

We ought not to write off our lists the hippies and other non-conformists in our society. We must show them that there is a better way. Jesus said, "Come unto me, all ye that labor and are heavy laden and I will give you rest." The happiest man in the world is the man who is fulfilling the law of God.

Then there is the nuclear explosion. Russia and Red China now are armed with nuclear weaponry along with us. No longer do we have to wonder about having adequate bombs to blow up the earth—we have them. The question now is whether or not we have the character not to use nuclear weapons. Where can we get this character? We can get it through the Gospel of Christ.

The cover



Dr. PASCHALL and Mr. REED

Dr. William Bennett:

Holy Spirit brings church renewal

We are hearing much about church renewal. Some say this renewal must come through a new theological approach. Others say it must come through a new morality. Some say it must come through greater relevance to the problems of war and peace, poverty, race, etc.

Still others say renewal awaits a togetherness offered in a world-wide ecumenical movement.

But not one of these nor all of them together can bring church renewal.

If there is to be church renewal, it must begin with God's preachers. If there is to be renewal, God's preachers must be personally filled with the Holy Spirit. And I am not speaking of "tongues" or sinless perfection. Rather, I am thinking of this filling of the

Dr. Clark H. Pinnock:

Prayer is door to spirituality

Jesus did not teach his disciples to preach. He taught them to pray. Was this because he knew that if the disciples could pray, they could preach?

Prayer is for those who are helpless and know it. Prayerlessness is a profession of not needing God. Prayerlessness is an insult to God and a hindrance to revival.

We can do everything without praying but be spiritual. We can attend church, visit, give, preach, teach—all without praying. But we cannot pray without being spiritual.

The unction for our ministry will only come through prayer. The way to effectiveness in our ministry is praying together, "Lord, teach us to pray." Prayer is the most reliable index to our personal religion. Public prayer not matched by fervent private prayer is a mockery.

James 5 says that Elijah was a man like us. The sad thing is that we are not men like Elijah.

Prayer is the confession that we are completely dependent upon God for all our spiritual needs.

Let us come to God in prayer, in the attitude of the lowly publican who saw himself a sinner rather than in the attitude of the Pharisee who thanked God that he was not as other men. God is eager to answer when we ask.

Holy Spirit in connection with a life of prayer, of Bible study, of personal witnessing, and of compassion.

Do you want to be filled with the Holy Spirit? Are you ready for the Holy Spirit to do what he wants to do in your life?

The Holy Spirit gives the spirit of truth (Jn. 16:13). We live in the day of sham, of the big lie, of half-truth. The racial question is one of the burning issues of our day. Do you want the truth?

The Holy Spirit is the spirit of holiness. God is holy. Do you long to be holy? Someone has said that if the average Baptist pastor were as afraid of unholiness as he is of holiness, revival would sweep the world through the Crusade of the Americas.

As a preacher I have no right to be anything but God's man.

There is a lot of phoniness going on in the world. If we preachers are not careful we will be guilty of excessive materialism in the ministry. The personal quality of men who claim to be

T. E. Davis:

Time for winning world is short

Silence is not always golden. Sometimes it is just plain yellow. If the Baptists of Arkansas would rise up and assert themselves they might do something to keep down the liquor traffic and gambling.

To the pastors I should like to speak a word of caution about allowing friendship and personal obligation to be the determining factors in deciding whom to bring to your churches as evangelists. Sometimes churches that have been praying for revival are hurt by visiting evangelists who themselves are not Spirit-led and who, use the pulpit

men of God is a continuing concern.

God is holy. If we are to be filled with the Holy Spirit, we must break with our sin.

The Holy Spirit endows us with power, physical as well as moral (Rom. 8:11).

Sometimes I hear preachers preach and they sound so effeminate that I don't know whether to shake their hands or pinch their cheeks.

There is too much of business as usual in our churches. If I were the devil, I would warn the church against the danger of fanaticism. When someone expresses concern over fanatics in the church, I say: 'I'll cool off the fanatics if you'll warm up the corpses.

If I were the devil, I would call for great emphasis on moderation.

Is it God's will for you to be filled with the Holy Spirit? Can you be filled with the Holy Spirit now?

The early church was waiting for Pentecost, but, today, Pentecost is waiting for the church.

to tell jokes and try to entertain, and then when they get down to preaching spend their time "skinning" the people. Preachers are called to glorify Christ, not to skin church members.

Encourage your men to work and visit. It is not within the makeup of a lost man to seek God. God depends on us to seek lost men. Our message is urgent. Today is the only day we have.

The cross of Christ is a dividing mark in the world. It divides all people into two classes—the lost and the saved. Christ is coming again, I believe, and is just around the corner. We do not have much time. God wants to give us revival. He is looking for men to do his will, to preach his gospel.



Conference session, Second Church, Little Rock

Primary function of the church redemptive, not political

Quotes from Manuel L. Scott, pastor of Calvary Baptist Church, Los Angeles, Calif.: Some have talked about what I am giving at these conferences, but you cannot imagine what I am getting.



Mr. SCOTT

A Gospel preacher ought to be such an instrument in the hand of God that he can never say what he will do.

Last night I comforted the afflicted. That is a part of our ministry. But tonight I have a different kind of subject; "Evangelize the World Now." And I will probably end up afflicting the comfortable.

Our historic institutions in America are engaged in business it was never meant for them to be engaged in.

The public schools were never designed to be agencies of social action and political revolution. The schools were meant to be learning academies. Our young people need to be engaged in preparation rather than participation. I tell them that they should study now so that when the opportunity comes for service, they will have the credentials and the capacity necessary to serve.

The church of Jesus Christ was never intended to be a social, political and economic agency. We need political and social change. If we don't get it soon, we will hand to our children a bankrupt society. But the church of Jesus Christ was never designed to function primarily as a social, political, and economic institution. The church's commission has not changed. It is still "Go, make disciples. . ."

We Negroes have been oppressed. And when you can, white Americans, get some of the load off of us. But the commission of the black church is the same as for the white church—"Evangelize."

If you want to know how your church is doing, observe how much it is doing that no other organization is doing. The Christian church ought to be afire with evangelism.

If the church doesn't evangelize, nobody else will. We are going out of business if we don't evangelize. We won't have any job if we don't evangelize!

Many of our churches are just institutionalizing. We are so busy doing church work that we don't have any energy for the work of the church. The questions we hear are: "How many members have you got?" and "How much do you get?" We seem to think if we have the biggest church we have the best church. This is not true. You can have big churches all over your community and still have a community of bad men.

Some of us are just Americanizing, not evangelizing. We have the kingdom of God confused with Americanism. And I love America. If any of you are talking about sending me back to Africa, I don't plan to go. I love this country. I love its ideology. But the Christian church must not confuse Americanism with Christianity.

We have some things in America that I am not proud of and which I would not want to export. I would not want to export our materialism to anybody. It is killing us.

You can't have a responsible church if you don't have a responsible clergy. How can you expect the church to do right if the preachers are not living right?

Racism is something we don't need. And racism is not just on one side. There is racism among our black people. Some of them are saying, "We don't want a white teacher," or "We don't want a white principal." That's stupid. That is going backward. Separatism is what we have been trying to get rid of. The longer we stay apart the longer history will be held up in bringing brotherhood.

Some of our churches are just emphasizing. They try to get the people to just do right, to be ethical. Ethical humanism keeps only the Ten Commandments, the Sermon on the Mount, and the 13th chapter of First Corinthians and throws the rest of the Bible away. We must tell the people that Christ died for the lost.

We don't have many talking pews. A lot of people are saying, "I just live it." You have got to tell it! When I was a boy and someone came to join the church, they said to him, "If you can't tell it, you don't have it," and they sent him back.

The pew is always asking, "What is the preacher like?" I am asking the pew: "What kind of preacher are you? When is the last time you told somebody about our Christ? This conference is saying, 'Go home now and tell.'"

All of us are born to die. We ought to tell it now. I am a Bible literalist and a fundamentalist. But I would say of that verse in Job, 'If a man die, shall he live again?' that you can leave the "if" off. There is no "if" to it. All of us are going to die. If you think we are not all basically equal, wait till death comes.

It is our destiny after death to stand in final judgment before God. I got me a Lawyer when I put my hand in Jesus' hand. I got me a Lawyer for the Judgment Day. I got me a Lawyer to plead my case, for Jesus will stand for me. And it will be joy, great joy to stand where Jesus is.

John Bisagno:

No work substitute says Oklahoma leader

In winning souls, there is no substitute for hard work, John Bisagno, pastor of First Southern Church, Del City, Okla., told the Evangelism Conference here last week.

Mr. Bisagno, whose church has led

the Southern Baptist Convention in baptisms, emphasized the necessity of taking the Christian witness out to the people where they are.

Those who wait on a feeling of compassion before starting their soul-winning visitation have the cart before the 1 horse, Bisagno implied.

Speaking from his personal experience,

Mr. Bisagno said that it is hard for one to get started visiting, but once the start is made, it is hard to quit. He said the feeling of compassion often comes during and after visitation and not before.

"Unless we go out to win the lost, we will not have compassion," he said. "Compassion is going and doing. The feeling of compassion comes after the doing."

Personal witnessing still effective in reaching the lost

There are many evidences that our Baptist witness is weakening. But this can be the greatest day of Christian witnessing the world has ever seen. What is necessary on our part for this to be?

If this is to be our best day, we must deepen our spiritual convictions and speak them with greater authority than we are now doing.

We are going to have to take our witness for Jesus Christ more and more where the people are. There are great centers of population in the United States where the gospel of Christ is not being heard.

We are going to have to discover and use new methods of doing what Jesus did while he was here. But there can be no new message. The Gospel message is the same as it has been from the beginning.

And one of the reasons we are declining is that we have quit using some of the methods that have been used and blessed in the past. We must not forget that the major thrust of New Testament evangelism moved forward on the shoulders of men who gave their personal witness. They "gossiped" the

Gospel everywhere they went.

Today there is only a handful of people in our churches doing anything like this. Yet we are commissioned to make disciples "as we are going."

How many friends do you have who are sinners? Jesus Christ was the friend of sinners. We need to come back to the major thrust of the New Testament in personal witnessing.

We need to rediscover the God-given place of ministering to human need. We must establish a loving relationship with people we are not now reaching—at some point of human need—so that in turn we can give them Jesus Christ. Jesus Christ was concerned about human need.

The Home Mission Board had reports last year from 2,000 churches with special programs of meeting human needs out in the communities and they reported 10,000 baptisms.

A Texas church had a problem of vandalism it could not solve. Boys were breaking into the church and destroying its property. Finally the deacons got together and asked what could be done. One of the deacons suggested or-



MR. ELLIFF

ganizing a gun club for the boys, under the guidance of a deacon who was an expert with guns. The boys they had not been able to reach now were reached. The vandalism stopped and in less than six months, the church had baptized 15 of the boys.

In Oklahoma City, an affluent family had a son born into it, but the parents had no time for the little one. They were happy to discover that a local Baptist church had a day-care program for little children and started leaving their son at the church.

The Christmas the son was three, the family was having a big Christmas party. As a Christmas dinner was about to be served, the little boy embarrassed his parents and amused everybody else by taking the floor and declaring, "Wait. We are not going to eat until we have had the blessing."

Through this little son, both parents and a teen-age sister were reached, for Christ and baptized into the church.



Left to right: LAWSON, SCOTT, PINNOCK, REED, PORTER, SHANNON and PASCHALL.

Eual F. Lawson:

Still in business after Crusade

I have been attending evangelism conferences for 21 years, and this is one of the very best.

I am to speak on "After the Crusade—What?" We will be in the same old business for our Lord after the Crusade as before.

Doctrine is to our denomination what the bones are to our bodies. Preaching today without doctrine will not support itself. The church is still the bride of the Lord Jesus Christ. And we have a mandate from Christ to preach the word.

We are hearing a lot today about getting the church outside the walls of the church building and into the world. But that's where the church is. The church member who works in a store represents the church in the world.

There are enough of us called of God to preach that if we would get out and preach against the evils of our day we could change the complexion of this whole land.

A lot of our pulpits are being declared vacant and pastors are being forced to resign. I heard recently of deacons declaring a pulpit vacant. Neither the deacons nor anybody else in the church has such authority. This indicates a lack of doctrinal preaching and teaching.

I don't know why this happens. It may be that the pastors never had a call from God to preach but just chose the ministry. No one without a call from God to preach has any business being in the pulpit.

Or it could be that preachers are sometimes forced to resign because of immorality in the lives of church members. After two or three years of pastoring a church a preacher gets in the know. Often it is easier to get rid of the preacher than to give up immorality.

Accepts position at Marianna church

Garry Hook, Jonesboro, has accepted the call of First Church, Marianna, of which Lewis E. Clarke is pastor, as minister of music and youth. Mr. Hook is a graduate of Southern Baptist College, Walnut Ridge, and the University of Oklahoma.



Mr. HOOK

During the past year he has served as pianist for the presentation of "The Messiah" in eleven different performances in several states. He directed a youth choir tour of the Southwestern United States and presented a concert at the Southern Baptist Convention pavilion at the HemisFair in Texas. He has also directed the

choirs for a long-play album just released by First Church, Marianna, commemorating the centennial of the church.

This summer Mr. Hook will take the youth choir to the State of Michigan and will lead the youth in serving Southern Baptist churches in that area in daily vacation Bible school work. The choir will sing in selected churches as it returns to Marianna.

On March 2, Mr. Hook will be ordained by the First Church, Lake City, Ark.

Jim Smith to leave West Memphis First

Jim Smith, for three years minister of education for First Church, West Memphis, has resigned.

He will become minister of education with First Church, Griffin, Ga.

Baptist beliefs

The rejected stone

BY HERSCHEL H. HOBBS

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

"The stone which the builders rejected, the same is become the head of the corner"—Luke 20:17

This verse is a quotation of Psalm 118:22. Jesus through a parable had just rejected the Jewish leaders and the nation which they represented. No longer would they be the central people in God's redemptive purpose. They had rejected God's Christ, the means of redemption. In turn they were rejected by God. And Jesus cited this passage from Psalm 118 as scriptural grounds for such.

This was regarded by the Jews as a Messianic psalm. So by their own teachings Jesus convicted them. The "stone" (Christ) had been rejected by the Jews. But God will yet make Him "the head of the corner." This stone was the one which joined two wells together. This suggests the Old and New Revelations which find their true meaning in the Messiah.

Then in verse 18 Jesus applied the lesson. "Whosoever shall fall upon that stone shall be broken." Many then as now were stumbling over Christ. And they were/harmed thereby.

"But on whomsoever it [stone] shall fall, it will grind him to powder." From stumbling over the stone the figure changes to the stone falling on someone.

This suggests the headstone high upon a wall. If men try to pull it down it will fall on them. These Jews were seeking to pull Christ down out of the wall of God's redemptive purpose. They were representative of the Jewish nation. Christ will fall upon them in judgment.

To grind to powder really means to scatter as chaff or dust. That on which the stone falls will be ground to powder and scattered by the wind. This then was another prophecy concerning the end of the Jewish nation which took place in A. D. 70.

But the "rejected stone" will continue to unite the wall of God's redemptive purpose as revealed in the Scriptures. Men may think that they sit in judgment upon Jesus Christ. But history reveals that they are judged by him. The most important question in life, both here and hereafter, is what will you do with Jesus the Christ of God?



HARPER SHANNON,
BIBLE EXPOSITOR

Joe Starr joins staff of Nashville First

Joe Starr, formerly Music & Education Director at First Church, Shamrock, Tex. has accepted a call from the



Mr. STARR

First Church, Nashville. Mr. Starr is a graduate of Texas A&M and Southwestern Seminary in Fort Worth. He has served in the Saginaw Park Church, Saginaw, Tex.; Argyle Church, Argyle, Tex.; Tower Church, White Settlement, Tex.; and First Church, Shamrock,

Tex. A native of Houston, he was with the U. S. Army Guided Missile Attachment two years. Mr. Starr and his wife, Beverly, will reside at 120 West College, Nashville, with their sons, Jeffery 8, and Clay 4.

Resolution opposes liberal liquor laws

Baptist pastors, evangelists, laymen and laywomen attending the Evangelism Conference, Jan. 27-28, at Second Church, Little Rock, passed unanimously a resolution against liberalization of Arkansas liquor and mixed drink laws.

The resolution reaffirmed the group's opposition to any effort to liberalize the laws regulating the sale of alcoholic beverages in the state, and to the sale of mixed drinks in particular.

Copies of the resolution were to be sent to Governor Rockefeller, the Senate and the House of Representatives of Arkansas.

About people

The Inter-Agency Council of the Southern Baptist Convention, comprised of top executives from all SBC agencies, elected Harold Graves, president of Golden Gate Seminary, Mill Valley, Calif., as its chairman, and Baker James Cauthen, executive secretary of the SBC Foreign Mission Board in Richmond, as vice chairman. J. M. Crowe of the SBC Sunday School, Nashville, was re-elected secretary.

Southern Baptists in Metropolitan New York have named as their new student work director M. Ray Gilliland, former secretary of the student work and church training departments for the Kansas Convention of Southern Baptists, Wichita, Kans.

Four Baptist student directors have been selected as contract consultants in campus evangelism for the student department of the Southern Baptist Sunday School Board: Milton Hughes, of the University of Southern California and the University of California at Los Angeles; Harold Beard, of the University of Tennessee; Max Barnett, of the University of Oklahoma; and Bill Bonner, of Old Dominion and Frederick colleges, in Norfolk, Va. They have been contracted to conduct projects for the Student department during a six-month period ending in June.

Robert T. Handy, professor of church history at Union Seminary, New York, will be the guest lecturer at the Day-Higginbotham lectures at Southwestern Seminary, Ft. Worth, March 4-7.

Dr. Michael Debakey, famed heart surgeon, has been elected president of the new non-profit corporation which operates Baylor College of Medicine and as chief executive officer of the college. The election reaffirms a position Debakey held before Baylor College of Medicine recently began operation outside the framework of the Bay-

Public hearing on drink bill; final action expected soon

By W. HENRY GOODLOE, Executive Director
Christian Civic Foundation of Arkansas, Inc.

In the case of the mixed-drink measure, we have a good illustration of how the public hearing process works. House Bill No. 113, the administration's mixed-drink measure, was introduced on Monday, Jan. 20, and read for the first time. An objection was registered from the floor to an immediate second reading and this objection automatically deferred the second reading to another session.

The bill was then given its second reading on Jan. 21 and referred to the Committee on Revenues and Taxation, whose chairman announced the calling of a public hearing for the next day at 10 a. m., less than 24 hours away.

After that short notice, the Committee opened the hearing as announced, with some 100 persons present. Attention was called to the brief notice given on the hearing and a member of the committee made the motion to postpone the hearing until the following Wednesday to allow interested constituency over the state to get the word and attend the hearing. This motion carried and the hearing date was re-set for Jan. 29.

In spite of the continuous downpour of rain, several hundred people jammed the hearing room and the corridors before the designated 10 o'clock hour, with opponents of the bill in the majority, some of them from as far away as Crossett, Harrison, Mountain Home,

lor University system and the Baptist General Convention of Texas.

W. Carl Hunker has joined the faculty at William Jewell College, Liberty, Mo., as visiting professor of religion and history for the 1968-69 academic year. He is currently on a year's leave of absence from his missionary post in the Republic of China (Taiwan).

Dr. Hunker was a pastor of rural Baptist churches in Wolcott, Kan., and in Kentucky before entering mission work in 1946. His mission assignments took him to mainland China and the Philippines before he went to Taiwan in 1951.

While in Taiwan, Dr. Hunker served as visiting professor at Taiwan Seminary, Taipei. He is currently writing a study book on Taiwan for young people in Southern Baptist Churches.

Jonesboro, Bentonville and other distant points.

The chairman called the hearing to order and gave the author of the bill time to explain the meaning and features of the proposed legislation. Then an hour was given each side to advance arguments for and against the bill, each group having previously given the committee chairman a list of speakers or witnesses to be heard, including the Governor, for the bill, an unusual proceeding, and William N. Plymat, a member of the Committee on Alcohol and Drugs of the National Safety Council, for the opposition.

The Committee members listened to the presentations intently throughout, and at the conclusion of the hearing, a member of the committee made the motion to postpone to a later date the decision. That decision, so far as the committee is concerned, will be either a recommended "do pass", "do not pass", or "without recommendation," when the measure comes back to the full House for a vote. The House vote may or may not be in accordance with the recommendation of the committee.

Presentation of the case for the Christian Civic Foundation opposing the bill was ably directed by Branch T. Fields, Sr., president of the Foundation's board of directors, and James B. Gannaway, attorney for the Foundation.

Mrs. Hunter is the former Oma Jeanette Roebuck of Texarkana.

Dr. Soileau resigns

Dr. H. Leo Eddleman, president of New Orleans Seminary, and A. Morgan Brian Jr., president of the Seminary board of trustees, have issued an announcement of the resignation of Dr. Robert R. Soileau, associate professor of theology. Dr. Soileau, who had been at the Seminary for 11½ years, resigned effective Jan. 13, and is now studying on a doctor of philosophy degree at Louisiana State University, Baton Rouge.

Dr. Soileau is a graduate of Louisiana College, and received both the B.D. and Th.D. degrees from New Orleans Seminary. Prior to joining the Seminary faculty in 1957 he had served eleven years as pastor of churches in Louisiana.

Church Training Department



DAVIS

HI OUT THERE - - - - -

Let me tell you about the State Youth Convention!

Date—April 4, 1969 (Friday before Easter) 10:00 a.m.—8:00 p.m.

Place—Robinson Auditorium, Little Rock

Speaker—Rev. Richard Hogue, Dell City, Oklahoma

Theme—"Power to Become"

Music—Great Massed choir of 150 from Fort Smith area, under direction of Bill McGraw.

Other Feature—Choral speaking group under the direction of Dick Bumpass, Jonesboro

THREE PROBLEMS DRAMATIZED - - - - -

(Skits prepared by Mrs. Sarah Miller, Houston)

Morning Session: "Lying Makes It Easy"

"What's The Hang UP With Words?"

"Family, Family, Who's Got the Family?"

Afternoon Session: "Who's Life Is It Anyway?"

"Stealing and Cheating are Words in the Dictionary"

Food, Fun and Fellowship—\$1.00 hamburger sup-

per provided by Wes Hall, 4-6 p.m. in Exhibition Hall of auditorium. Send your \$1.00 to Church Training Department. Deadline—April 1, 1969

Inspirational Drama—Prepared and presented by youth of Second Church, Little Rock under the direction of Jim Maloch, will climax the Convention in the night session.

AS USUAL

2500 youth from every section of Arkansas are expected to attend! It's the Youth Meeting of the year! !

DRILLS AND TOURNAMENT

1. Write Church Training Department for tracts and mimeographed material for all drills and tournaments.
2. See Arkansas Baptist Diary for dates and places for district tournaments.
3. Each association is responsible for its own associational tournaments.
4. State Sword Drill and Speakers' Tournament finals will be held at State Youth Convention.

COMING UP IN MAY

May 5-8—Long Range Planning Seminar, Camp Paron

May 9-10—First state wide deacons retreat, Petit Jean—for pastors and deacons.

May 26-28—Pastors Retreat—Paron—Jointly planned by Church Training Department and State Missions Department.



Involvement in the Crusade of the Americas is one of the major challenges for Baptist Men and Royal Ambassadors from now until April. Another major emphasis is the Home Mission study in February and the special offering in March. These two events during the first four months of the year call for planning and promotion on the part of all units of Brotherhood. The Brotherhood director should emphasize these activities to his Baptist Men's president and Royal Ambassador leader.

Due to the many activities connected with the Crusade and the difficulties in securing program personnel for the Baptist Men's meeting scheduled for Feb. 28-Mar. 1, the meeting has been postponed until May 2-3. This will make the men's meeting coincide with the Royal Ambassador Congress. This is no conflict and will enable us to utilize the services of program personnel for both men and boys. An interesting, informational, and inspirational program is being planned for both men and boys. Dr. W. J. Isbell, from the Brotherhood Commission, will be one of the key speakers for the men's meeting. Rev. James Hampton, missionary to Tanzania, will be the missionary speaker. The program will also include good music and other features.

Remember this change in dates for the Baptist Men's meeting and begin making plans now to attend on May 2-3. In the meantime, plan projects and enlist men in active participation in preparation for the Crusade of the Americas and in the special evangelistic services of the church.

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

Bible Conferences

The State Calendar lists Apr. 28-30 as dates for the Sunday School Bible Conferences. This is a new project, not to take the place of the Sunday School Convention in late September.

The Bible Conference idea is developing into Associational and area meetings rather than a central statewide event. Dates will vary according to needs and locations.

The Sunday School Department encourages the spread and development of Bible conferences by jointly sponsoring them whenever and wherever possible. There are other Bible conferences being conducted every year, such as the one sponsored by the Central Association at their Spring Lake camp at Lonsdale. The Sunday School Department will be pleased to list all Bible conferences in the Arkansas Baptist News-magazine for promotional purposes.

Love for one's denomination

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

Have you ever wished that divisiveness among various Christian bodies might be removed?

Baptists have been accused of narrowness of views, bigotry, etc. Their tenacious hold upon some truths has led to misunderstanding. But to say that they are the provocators of ill will, contrary to all others, and obstinate in their views is to read history out of one eye. Their treatment by other religious bodies may be one reason for caution and for separateness. Expressed contempt for them and haughtiness by religious groups may have tended to cool Baptists toward a brotherhood which would make them feel like step children. At least, the experience of John P. Crozer, about 1848, at this point, is not alone.

He said; "While I was doing as much, or more for other denominations than for my own they were satisfied. . . I have given to meeting-houses and places of worship for other denominations pretty liberally; but I do not find this reciprocated by others toward Baptists. Ought I not, therefore, as an act of justice towards my own denomination, to reserve my donations for them?"

He found it hard to be broadminded and liberal as he would have preferred. "Although Christian sentiment and Christian courtesy may soften down the kind of antagonistic feeling which exists between religious sects, yet it cannot be concealed that what is at first a preference, often a very slight preference, almost invariably terminates in prejudice, and not unfrequently in bigotry. My wife thinks I am becoming much prejudiced. I fear it is the case, and I do think that it has proceeded almost entirely from the belligerent position which I have found so many to assume towards my own denomination. This has gradually cooled off that ardent desire for union and harmony which for a series of years held first place in my heart. I have found all to go on very well while I yielded everything; but when I claimed equal rights, equal courtesy, and an equal position, the parallel was less favorably received. . . the case altered."

*J. Wheaton Smith, *The Life of John P. Crozer* (Philadelphia, American Baptist Publication Society, 1868)

Please send me the information several weeks in advance for publication.

There are three conferences being jointly sponsored this spring by Associations and the Sunday School department. Pastors and laymen alike near these areas may want to participate.

The Harmony Association will have a one day Bible Conference, Mar. 11. W. O. Vaught, Pastor of Immanuel Church, Little Rock, and Roy Hilton, pastor of Immanuel Church, El Dorado, will be speakers and discussion leaders at this Pine Bluff meeting. For details write Missionary Harold White, 1124 West 29th, Pine Bluff, Ark., 71601.

In west central Arkansas, the Concord Association will host a Bible Conference Apr. 28, 29 at Fort Smith. Dr. Chester Russell of Nashville, Tenn. will guide the conference team and develop the theme, "The Church." Program outline can be obtained from Missionary James Griffin, Route 1, Box 19 K, Fort Smith, Ark. 72901.

A northeast Arkansas Bible Conference will be conducted at the Mt. Zion Association's campsite Apr. 28-30. Three Midwestern Seminary professors will lecture and conduct discussions.

Dr. J. Morris Ashcraft's subject is "The Bible, Its Nature and Purpose"; Dr. Roy L. Honeycutt will lead a study on an Old Testament book and Dr. C. DeWitt Matthews will speak on "Ways to Improve Preaching." Missionary Carl Bunch will supply additional details. Write him at 920 West Washington, Jonesboro, 72401.

One purpose of a Bible Conference is to bring together specific subjects or problems and seek to discover what the Bible says in these areas.

Perhaps in 1970 our department can encourage other area Bible Conferences.

Interested? Write.—Lawson Hatfield, Secretary.



New parsonage of Ridgeway Church, Nashville



Ridgeway Church, Nashville, has recently purchased a parsonage. The home is located on Highway 27 north, near the Ridgeway Housing Addition of Nashville. The house and property are valued at \$14,000. Charles R. Stanford is the pastor.

Missionary notes

Rev. and Mrs. Preston A. Taylor, Southern Baptist missionaries to Argentina, are returning to the States for medical furlough (address: Box 211, Lindale, Tex., 75771). He is a native of El Dorado, Ark.; she is the former Dovie Jean Bowers, of Lindale. When they were appointed by the Foreign Mission Board in 1960, Mr. Taylor was pastor of First Church, Fairfield, Tex.

Rev. and Mrs. B. Layton Lynch, Southern Baptist missionaries to Taiwan, have moved from Tainan to Taipei (address: P.O. Box 427, Taipei, Taiwan, Republic of China). Born in Alma, Ark., he lived there and in Shafter, Calif., while growing up; the former Margie Lackey, daughter of a Baptist minister, she was born in Hartshorne, Okla., and grew up in California. When they were appointed by the Foreign Mission Board in 1962, he was a radiation data analyst at the University of California, Berkeley, and pastor of First Church, San Leandro, Calif.

Six new career missionaries were appointed here by the Southern Baptist Home Mission Board during the regular meeting of its board of directors:

Charles Edwin Hancock, San Francisco, (elevated to a career position from an associate status) who serves as a consultant in Christian social ministries in the San Francisco Bay area; Mr. and Mrs. Rollin Edward Spencer, Marin County, Calif., as directors of the Baptist center in Coronado, Calif.; Floyd Tidsworth Jr., Pikeville, Ky., as pastoral missionary to Fairlawn Baptist Chapel, Washington,

W. Va.; Presley Andrew Morris, as superintendent of missions for Southeastern Area of Indiana, residing in New Albany; John Hayworth Cross, Birmingham, Ala., as teacher-missionary for work with National Baptists in Montgomery, Ala.

Eleven young Austrians, ages 15 to 25,— including soldiers, students, and workers—made professions of faith in Christ during a five-night "Coffee bar revival" in the Baptist youth center in Salzburg, Austria. Rev. William L. Wagner, Southern Baptist missionary, is director of the center.

Francis Larue Goldfinch, son of Rev. and Mrs. Sydney L. Goldfinch, Southern Baptist missionaries to Costa Rica, has been awarded the Elizabeth Lowndes Memorial Scholarship of \$200 by Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. He is a graduate of Carson-Newman College, Jefferson City, Tenn., now studying at the University of Arkansas, Fayetteville.

Rev. and Mrs. David E. Ralley, Southern Baptist missionaries recently transferred from Taiwan to Hong Kong, have arrived on their new field (address: 169 Boundary St., Kowloon, Hong Kong). He is a native of Fort Smith, Ark.; she is the former Joy Kersh, of Dermott, Ark. They were appointed by the Foreign Mission Board in 1966.



Candlelight service for Alexander GA's

The first GA coronation service for First Church, Alexander, was held recently, with six girls taking part.

In the impressive candle-lighting ceremony, the large candle represented Christ. Each girl showed her progress by reciting scriptures and singing songs of praise.

Three girls received their Maiden, Lady-in-Waiting, Princess and Queen emblems: Beverly Jones, Sue Ann Patterson and Judy Patterson. Melita Padgett, Lequita Padgett and Donna Brod were awarded the Maiden emblems.

The emblems were presented by the former GA leader, Mrs. William Spencer. The crowns were placed on the heads of the Queens by the leader, Mrs. W. A. Jones.

Mrs. Jenny Wyatt has 6-year record

On Feb. 9, Mrs. Jenny Wyatt, 76, expects to observe six years of perfect attendance in Sunday School at Calvary Church, Batesville. She has a grade of 100 percent for the past four years. During the six years, she missed only three Sunday morning worship services. Mrs. Jenny, as she is affectionately known, has served in a number of positions in the church across the years. She recently served as teacher in the Intermediate Department.—Mrs. Noel Presley



Mrs. WYATT

John E. Savage to Shiloh Church

John E. Savage has been called as pastor of Shiloh Church, in Red River Association. He has resigned as pastor of Northside Chapel, a mission of Arkadelphia First Church, to accept the Shiloh call. Mr. Savage is presently a senior at Ouachita University. Before coming to Arkadelphia, he was pastor of Big Creek Church, Green County Association. Mr. Savage is the son of Dr. and Mrs. E. F. Savage of Southern Baptist College, Walnut Ridge. He is married to the former Miss Janice Ford of Hawthorne, Nev.



Mr. SAVAGE

Clear Creek Association

Arch Wheeler, pastor of Woodland Church since December, 1963, has resigned to become pastor of Union Grove Church. During the past 5 years the Woodland Church completed their kitchen, drilled a well, and installed central heating and air conditioning. There were 43 additions to the church, 27 of these by baptism.

Edwin L. Hinkson, pastor the last three years of Chapel Hill Church, near North Little Rock, recently resigned to become pastor of First Church, Mulberry. Mr. Hinkson is a graduate of Ouachita University. He and Mrs. Hinkson have a nine-months-old son.

Roy Pledger, a native of Coal Hill, became pastor of Woodland Church, north of Clarksville, Jan. 5. He is a former pastor of Shibley Church, in Crawford County. Mr. and Mrs. Pledger have four children.

W. H. Jenkins, pastor of First Church, Tigona, Tex., recently resigned to become pastor of Kibler Church, near Alma. Mr. Jenkins is a graduate of Southwestern Seminary, Ft. Worth. He and Mrs. Jenkins have a six-year-old son.

Three pastors recently underwent major surgery and are making good recoveries:

Bob Denton, pastor of Lamar Church; Bill McIver, pastor at Cass, near Ozark, and A. J. Scott, pastor at Hagarville, northeast of Clarksville.—Paul E. Wilhelm, Missionary

Pleasant Plains has new education building

Another milestone was reached in the life of Pleasant Plains Church, Independence Association, on Sunday afternoon, Jan. 5, with the dedication of an education building. These facilities were made possible by a \$3,500 gift from the State Missions department and many hours of volunteer labor by church members.

Raymond Morris, Sunday School superintendent, supervised the project and did most of the work.

A building located by the Pleasant Plains Cemetery and which had ceased to be used by the church in 1950, when the church moved to new quarters in town, was moved to the present site and remodeled.

A highlight of the afternoon was a message by J. T. Elliff, superintendent of missions and evangelism, of the Arkansas Baptist State Convention. James Threest is pastor.—Reporter



Feminine intuition

by Harriet Hall

From the ocean to the Ozarks

We drove over to Daytona Beach for one long look at the Atlantic ocean before starting back to the Ozarks.

We found an expanse of natural beach and sat for some time to watch the ocean as it neared high tide. The waves sent piles of white foam rushing towards us. . . then falling back to gently wash the shore line.

It was relaxing to watch the peck-peck-pecking of the sandpipers and listen to the lonely cry of the seagulls. I believe one of the most restful things one can do is spend some time at the seashore. All the cares of the world are at least momentarily washed away in the ebb and flow of the ocean.

We were about to get sunburned so decided it was time to pack up and turn the car northward. As we drove over the mountains at Monteagle, Tenn. we contrasted the frozen waterfalls with the Florida scenery we had just left.

We planned to make a brief overnight visit with my brother and his family in Nashville, Tenn. That was the night they had four or five inches of snow. . . plus sleet for good measure! We were back in cold country. We enjoyed the beauty of the snow and fortunately it melted in time for us to get on to Memphis and Little Rock with no trouble.

In Little Rock we arrived in time to hear some of the speakers at the Evangelism Conference and to take a tour of the beautiful new Baptist Building at 525 West Capitol.

As we approached the hills of home I was reminded of the many varying scenic spots we had seen in recent days on what the astronauts called "this good earth." "The earth is the Lord's and the fullness thereof."

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

Note burning ceremony held at Mount Vernon

Mount Vernon Church observed the liquidation of all its church indebtedness by a note burning ceremony held recently.

D. H. Sanders, Conway, former Sunday School superintendent and deacon

of the church, gave a history of the church dating from 1848. Milton Edmonson, pastor of the church, gave a brief message. Others taking part in the ceremony were Elmo Henry and John Springstead, deacons, and Mrs. John Springstead, treasurer.

The church's brick building and three-bedroom parsonage are now debt-free.



Pleasant Plains education building

Buckner Association

Bruce Whittaker and Henry Kaylor were ordained as deacons by the Fellowship Church Jan. 26.

Bobby Martin served as moderator; James Simon was the clerk; Floyd Hampton and Ronald Williams introduced the candidates; Ernest Baker served as interrogator; the ordination message was delivered by Elva Adams, and the prayer was offered by Mr. Edwards.

Mark Browning has accepted the call to become pastor of the Abbott Church. —Elva Adams, Sup't. of Missions



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Southern Baptist datelines

30 Baptist state conventions slate coordinated planning

NASHVILLE—All of the 30 state conventions in the Southern Baptist Convention are now involved in Coordinated Promotion Planning, the Coordinating Committee of the SBC Inter-Agency Council was told here.

Coordinated Promotion Planning is a process through which SBC (national) and state convention program leaders cooperate in promoting selected denominational emphasis, goals, and projects to assist SBC churches.

In a report to the Inter-Agency Council Coordinating Committee, the staff director of Coordinated Promotion Planning, Kenner Pharr of Nashville, said that during the first full year of operation of the cooperative planning process, all of the state conventions have been involved in some phase of the process.

Pharr said that the joint planning process has enabled the SBC and state convention leaders to do long-range planning of a higher quality in most states than ever before in history.

"We are assured of the most comprehensive and best planned field service effort of our denomination's history," Pharr said.

As a result of the plan, a total of 10,000 special workers will be trained to provide interpretation and planning assistance to 250,000 key church leaders, he said.

The first year's planning relates primarily to getting ready for the 1970's, and interpreting new SBC curriculum and program materials, planning related to the new SBC grouping-grading plan, and encouraging Baptist advance in the next decade, he said. (BP)



MORE than 1,100 participants and observers from 25 Asian countries recently attended the nine-day Asian-South Pacific Congress on Evangelism in Singapore. Five of those attending included: (front row kneeling) Attan Tshering, Nepal; S. C. Morey Lee, Taiwan; (Standing left to right) A. O. Kiremwati, Negaland; Trainya K. Manyingwa, New Guinea; Rev. Yun Ho Kwon, Korea. One of the major outcomes of the Congress was the establishing of a permanent coordinating Office of Evangelism in Asia. (Crusade Information Services Photo by Russ Busby)

Deaths

DR. J. D. SAUNDERS, 95, who served 42 years as a Southern Baptist missionary, died Jan. 21 in Pacific Palisades, Calif.

He was the oldest living Southern Baptist missionary. He retired Jan. 1, 1944. He found 45 orphanages for thousands of homeless Chinese children. He was the author of a book entitled **The Challenge of World Communism in Asia**, with a foreword by Dr. Billy Graham.

He was a graduate of Southern Seminary, Louisville, Ky., attended Baylor University, and received master and doctor of theology degrees from Southwestern Seminary, Ft. Worth.

He is survived by his widow, the former Mary Ellen Hawk, and a daughter, Mary Lucile, a missionary to the Philippines.

MRS. DOTTIE JACKSON GRAY, 78, North Little Rock, died Jan. 25.

She was a member of Levy Church.

Survivors include two sons, W. R. Gray, Marshall, and John T. Gray of Illinois; five daughters, Mrs. O. J. Fuller, Little Rock, Mrs. L. O. Jobe, Mrs. Osborn Williams, Mrs. E. H. Lane and Mrs. James Zuber, all of North Little Rock; a brother, Cleveland Jackson Harrison.

MRS. ZOE E. ARNOLD, 69, Hot Springs, died Jan. 26.

She was a retired civil service employe, a member of First Church, Hot Springs, and the Eastern Star.

Survivors include a sister, Mrs. Nada Richardson, Hot Springs.

MRS. E. H. MCCRAY, Sr., 89, Malvern, died Jan. 27.

She was the oldest member of First Church, Malvern.

Survivors include two sons, Elwood H. McCray, Jr. and Dr. Raymond V. McCray, both of Malvern; a daughter, Mrs. Robert D. Roland, Malvern; two sisters, Mrs. Mae Beaty and Mrs. Edna Stanley, both of Little Rock.



Crusade telecast marks evangelistic TV first

ATLANTA—Baptists in 1969 will get at least three cracks at gaining the attention of 75 per cent of a nationwide, prime-time television audience—big thinking in anybody's league.

In the boldest move by any denomination to use television for direct appeal, Southern Baptists have produced a series of three evangelistic color telecasts as part of their role in the hemisphere-wide Crusade of the Americas.

The \$175,000 effort is not too surprising, however, in light of the crusade objectives of sparking church renewal, evangelizing the continents and motivating Christian ministries of understanding and compassion to the disinherited.

The television concept was first articulated in Cali., Colombia, where Baptist representatives from North and South America set the objectives for the hemisphere crusade.

As the idea caught on, the Home Mission Board turned to the SBC Radio and Television Commission to produce whatever the final product was to be. Stanton and Oklahoma evangelism leader J. A. Pennington began work on the idea.

They then turned to Billy Graham, the Southern Baptist who has more experience than anyone in TV evangelism. With his help and that of radio-TV commentator Paul Harvey, Stanton and Radio and TV Commission technicians and writers turned out three color telecasts, short on preaching and long on lively music and commentary.

"We didn't want a church service but

a more personal confrontation," Stanton said.

First in the series is "The Seeking Generation," a 30-minute production aimed at American youth featuring a young Oklahoma Baptist singing group called the Tuneclippers.

The second production zooms in and out on the nation—"The Two American Dreams."

Here is an example of narrative, with Paul Harvey speaking:

"Isn't it true that the closest contact the vast majority of us have with America's problems is through the evening paper? We seem to have developed the 'election syndrome.' A few of us go to the polls and elect fewer still to take care of problems we're too busy for.

"Even in our spiritual lives, we hire a minister to be there on Sunday and say a few words to make us feel pleasantly guilty so that we can cleanse ourselves for another week of self-indulgence."

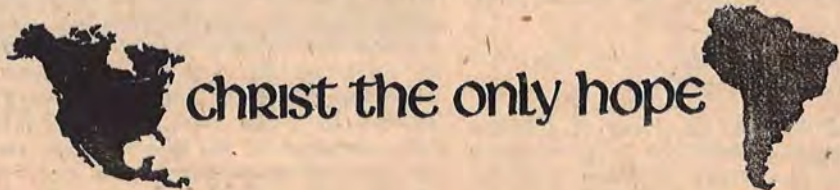
The third and final telecast concerns "The Home and Revolution," and the role of the church in mediating between the two.

In each of the telecasts, Evangelist Billy Graham sits and talks conversationally for eight to 10 minutes to put commitment to Christ in the context of each emphasis.

The series is being marketed to 39 local television stations across the country—primarily metropolitan areas such as New York, Chicago, Los Angeles, Dallas, St. Louis and Jackson, Miss. (BP

New subscribers

Church	Pastor	Association
One month free trial received:		
Stony Point Highway	Coy Douthit Bunyan A. Wallace	Conway-Perry North Pulaski
New budget after free trial:		
West Point	Charles E. Hall	Calvary
Midway at Judsonia	W. J. Black	Calvary



The bookshelf

It Is Toward Evening, by Vance Havner, Revell, 1968, \$3.50

From the summit of 50 years in the ministry, Author Havner surveys today's world and, in his inimitable style, makes some frank, pungent observations.

The Noise in the Sky, by Minton C. Johnston, Abingdon, 1968, \$2.50

A fertile imagination and contagious dedication to the good news of Christ combine in these brief meditations characterized by freshness and vitality.

Some of My Best Friends Were Addicts, by Virginia Ely, Revell, 1968, \$3.50

The author, for 16 years a medical librarian in a government hospital, deals with the drug habit—"a chain too weak to be felt until it is too strong to be broken"—and shows a way of hope for addicts.

Simple Sermons on Prophetic Themes, by W. Herschel Ford, Zondervan, 1968, \$2.95

This book is devoted to the imminency of Christ's return, the relevancy of prophetic truth as revealed in the Scriptures, and the importance of proper understanding of prophetic truth in the Christian life.

The Will to Win, by James C. Hefley, Zondervan, 1968, \$2.95

A companion book to the author's books *Play Ball!* and *Sports Alive!*, this book features real-life stories of Christian athletes who have "the will to win" and reveal it in their everyday lives.

The Drama of the Cross, by J. Eugene White, Baker, 1968, \$2.95

Mr. White is managing editor of *Church and State* magazine. He writes with verve and exploits a variety of techniques to bring to life the dramatic chain of events leading to Golgotha.

Living on the Growing Edge, by Bruce Larson, Zondervan, 1968, \$2.95

This is a self-help book suggesting new approaches to understanding and accepting God's intentions for our lives.

The Silent Saturday, by R. Earl Allen, Baker, 1968, \$2.95

While the old, old story of Christ's suffering and crucifixion never changes, the form and diction in which it is presented may and should be geared to the

changing times, as Author Allen demonstrates here.

To Life Anew, by Christine Hunter, Zondervan, 1968, \$2.95

This is a novel which has as its theme the fact that the Christian life is not necessarily easy but involves sacrifice and testing. This is the lesson that the main characters of the story have to learn.

Face of Guilt, by Kathy Ecenbarger, Zondervan, 1968, \$2.95

Probing deep into our "sick society" to find where lies the guilt, Mrs. Ecenbarger points to solutions for many of our problems.

Take Heaven Now, by Robert J. Hastings, Broadman Press, 1968, \$2.95

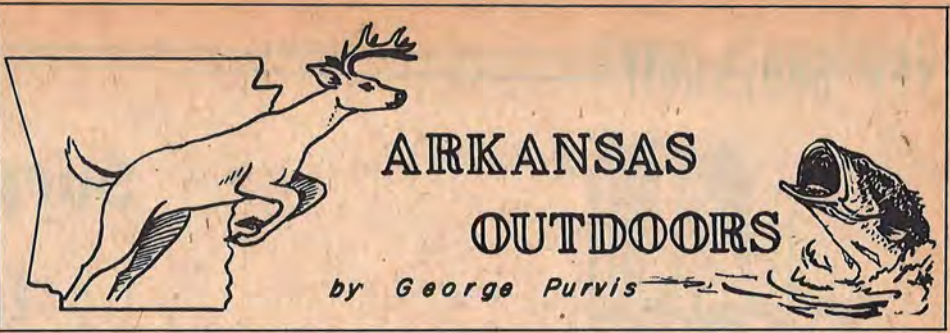
This is a book of inspirational messages based on the Beatitudes. It shows that the Christian life here on earth is really "the beginning of heaven."

Living in Hope of Eternal Life, by Paige Patterson, Zondervan, 1968, \$2.95

Arkansan Wayne Ward, of the faculty of Southern Baptist Seminary, Louisville, says in the foreword of this book: "This exposition of Titus . . . is distinctive because it challenges some prevailing modern views . . . and opens up the meaning of the Greek text with a skill that must command the respect of anyone."



A TEMPORARY brush arbor offers shelter for services of this rural church near the village of Kalangala, about 35 miles from Lindi, Tanzania, in East Africa. Rev. and Mrs. David H. Whitson, Southern Baptist missionaries, visit with members of the congregation. Land has been secured for a church building for the eight-month-old group, and members will make their own brick to erect the building. (Photo by H. Cornell Goerner)



ARKANSAS
 OUTDOORS
 by George Purvis

*Scientists have artificially created the key chemical that controls all of life—an enzyme. The feat fulfills an old dream of chemists and biologists. Without enzymes, nothing can live. They control all the biochemical reactions of all living things—man, germs, trees, fish. Digestion, breathing, heart pumping, nerve impulses, formation of body tissues, energy to move muscles, all depend on enzymes. Enzymes might be fashioned into potent new drugs. Already one enzyme shows promise in treating some cases of leukemia in children. Another shows signs of being able to prevent tooth decay. (NASHVILLE TENNESSEAN, Jan. 17, 1969)

States with newly liberalized abortion laws are reporting fewer legalized abortions than had been expected. The reason seems to be the cost and the red tape involved. In California, medical and hospital fees run \$600 to \$700, compared to \$100 for an illegal back-alley procedure. One mother of a pregnant 15-year-old reported spending \$1,800 on the necessary psychiatric, hospital and doctor bills. Says California public-health specialist Dr. Keith Russell: "This is not a poor woman's law, and that's one of its main failures to date." (LADIES' HOME JOURNAL, January, 1969)

Survival of the fittest



WHEN rabbits eat large quantities of bark, this is a sign of a food shortage.

Late winter is a critical time for wildlife. It is during this period that food supplies are lowest and the animals physical reserves are at a minimum. Only those individuals that are in excellent health will survive. This is only one of nature's ways of perpetuating the superior characteristics in wildlife. Nature's ways may seem cruel by human standards, but we should always remember that there is a vast difference between animals and man.

During years of unusually good crops of nuts, berries, other wildlife foods, and above normal vegetation cover, a larger number of wildlife may survive. This increase in winter survival may result in a large increase the next spring.

Hunting seasons on small animals and the resulting hunting pressures that come mostly at the first of the season are set to harvest the game that probably would not live over the winter.



Have you ever thought about something so long and hard that you could not get it out of your mind until you sat down and scribbled a poem about it? Imagine how surprised you would be if you later went to a strange place, picked up a book, and found in it the poem you had written!

That is what happened to Joseph Henry Gilmore.

It all began back in 1862, when our country was engaged in the Civil War. Dr. Gilmore was visiting the First Baptist Church of Philadelphia. People were worried about the war. Dr. Gilmore, then a young man of twenty-eight wanted to help the people. He wanted to remind them that God always leads us, regardless of the problems we face. At the Wednesday evening prayer service he spoke about the twenty-third Psalm. He pointed out that this Psalm promises God will always lead us.

After the service, Dr. Gilmore and his wife walked next door to the home of deacon Thomas S. Wattson, where they were staying. The people in Mr. Wattson's home began talking about the message they had heard at church that evening. While they talked, Dr. Gilmore thought so long and hard about God's leadership that he could not get the thought out of his mind. He took out a pencil and paper and scribbled a poem about it. He gave the poem to his wife.

He Leadeth Me

He leadeth me, O blessed tho't!
O words with heav'nly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me!
Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still o'er troubled sea,
Still 'tis His hand that leadeth me!
Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis Thy hand that leadeth me!
And when my task on earth is done,
When, by Thy grace, the vict'ry's won,
E'en death's cold wave I will not flee,
Since God thro' Jordan leadeth me!

Surprise in a hymnbook

BY LOUISE BARRON

The original refrain had only two lines. The other two were added by the man who wrote the music.
He leadeth me, He leadeth me,
By His own hand He leadeth me:
His faithful foll'wer I would be,
For by His hand He leadeth me.

Apparently Dr. Gilmore forgot about his poem, but his wife did not. She sent it to the *Watchman and Reflector*, a religious paper in Boston. The paper printed the poem.

One of the people who read that paper was William B. Bradbury, a manufacturer of pianos and a composer of church music. He wrote the music for Dr. Gilmore's poem. He included this hymn in a song book, called *The Golden Censer*, which he compiled in 1864.

In 1865 Dr. Gilmore was invited to preach at the Second Baptist Church in Rochester, New York. The church was considering calling him to be pastor. The visit was a time of getting acquainted. Dr. Gilmore walked into the chapel and picked up a hymnbook. He wondered what kind of songs these people sang. Imagine his surprise when the book opened, and he saw his very own poem made into a hymn! He did not know until that moment that Mr. Bradbury had set the words to music. Dr. Gilmore said later that he considered the experience another indication of God's leadership. He accepted the call to become the pastor of that church.

Today the building of the First Baptist Church of Philadelphia and the home of Mr. Wattson are gone. But on the spot where they stood is a bronze tablet that tells the story of the hymn "He Leadeth Me."

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Daddy's Love

BY EVELYN P. JOHNSON

Your daddy loves you very much.
Like Mommy, he adores
Having you ask lots of questions
And helping him with chores.

And Daddy likes to swing you high.

He shows his love that way.
And when he's tough and tumble-rough,
That's just his "daddy play!"

But Daddy is quite gentle, too,
And works so hard to do
The many things he knows the Lord

Wants him to do for you!
(Sunday School Board Syndicate, all rights reserved)

Christ's plan of action

By C. W. BROCKWELL, Education Director,
Calvary Church, North Little Rock

Life and Work
February 9, 1969
Luke 10:1-2
John 17:18-23
Matt 28:16-20

One of the dangers politicians face is being elected. They reason, criticize, make promises, offer suggestions and when elected have to do something. It is kind of embarrassing to be elected and not have a plan of action. People are quick to recognize it, too.

Jesus was wiser. He just called upon people to "follow me." He made no promises, offered no measurable rewards, but immediately everyone could see he had a plan, a blueprint beginning to take shape. Never in a hurry, he wasted no time. From start to finish he seemed to have time for everyone, yet there was design in all he did. This lesson will emphasize some of the broad outlines of that plan.

First, A sample

When Jesus called men to follow him, he didn't give them a specific job to do except to observe. They were to be followers at first. They really didn't know what else they would be. They just knew they were to be with him.

Amazing things began to happen. Sick people became well, hungry people were fed, and an authoritative voice was heard in Israel. It wasn't long before the disciples wanted to get in on the action. Not that they volunteered, but Jesus knew their need for involvement. So he appointed them, and discipleship took on new meaning.

Before Jesus sent them out, he outlined a prayer for them. It wasn't about the lost, at least not directly, but for the saved. He suggested they pray for laborers. God prepares the harvest. He needs only harvesters.

Second, a prayer

If you will listen to people praying, you will learn their thoughts—about God, themselves, and about others. A few hours before his death, Jesus prayed for his disciples. He expressed great confidence in their work because he mentioned all those who would become followers after them.

Jesus prayed for unity among all believers, not uniformity. "Unity is vital and of the spirit; uniformity is often superficial and of the outward life. Uni-

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ty is symbolized by the oneness of a flower whose separate petals grow out from a common, life giving center; uniformity is symbolized by the staves of a barrel which are held together by a hoop from without" (E. F. Haight).

Our oneness with Christ and each other as Christians is to be one of mutual desire and concern. We know this because of the intended result of this unity: that the world may believe the Father sent the Son.

Third, a challenge

When they stood watching Jesus that day so very long ago, what went through their minds? What did the words of Jesus mean to them?

We could answer that they meant a great deal, judging from activities outlined in the book of Acts. But do not overlook the fact that they waited until God empowered them to go.

(1) The challenge to recognize the power and authority of Jesus. All of their power had been drained away by the crucifixion and its aftermath. At last they realized just how powerless they were. Now they would draw upon his power.

(2) The challenge to reach the world for Jesus. Someone once asked Phillips Brooks what he would do if he were called to a broken down church. He replied that he would gather the people together and preach missions.

The place to begin is commitment. Jesus always emphasized this first. We are to be yoked to Christ and our gift to him is to lead someone else to do the same.

(3) The challenge to rest in the promise of Jesus. Jesus promised personal help. He also promised complete help.

To rest in the promise of Jesus is not as easy as it seems. It is one thing to get all fired up about witnessing but it is something else to keep burning

steadily. Discouragement over results or the lack of results could certainly lower the fire. Jesus had been there. He had seen many "drop out" when the going was difficult. He had confidence in himself and in his Father. We must do the same.

Conclusion

Well, there it is—the plan of Jesus, to reach the world. Of course, a sample, a prayer, and a challenge is not all there was to it. Most of all there was the presence of God reconciling the world to Himself in the Son. Now Jesus lives in us. His presence is what makes the difference. Jesus is the real imperative of missions.

Though few and small and weak your bands,
Strong in your captain's strength,
Go to the conquest of all lands;
All must be His at length.

Jesus said redeem the time, because the days are evil. Multitudes are entering Eternity without faith, and hope, and without God. Jesus Christ is the first "Silent Witness." Isa. 53:7 The Christian may also be His "Silent Witness." Rom. 8:36.

If the letters handled in America during 1968 were stacked they would reach one-fourth of the way to the moon. If put end to end they would go around the moon and back to earth.

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The mighty power of Jesus

By VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

February 9, 1969

Mark 4:35-6:6

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The larger lesson includes four miracles of Jesus, one from each of the four classes of his miracles. He demonstrated his authority and control over (a) the natural order, by calming a storm at sea; (b) evil spirits, by driving them out of a strong man; (c) disease, by healing the woman who touched his clothing; and (d) death, by raising the daughter of Jarius out of death. This lesson is quite similar to the one which was studied four weeks ago.

Authority over natural forces (4:35-41)

In the evening of the long and hard day from which the past two lessons were taken, the Lord directed his party to cross to the eastern shore of the Sea of Galilee. Being tired from the strenuous activities of the day, he slept while the storm clouds gathered. When the full fury of the storm exploded, the sea lost its calm and set about to claim another vessel. Jesus slept on until awakened by his disciples who thought they were about to sink. He rebuked the wind and called the sea back into a state of calm.

The passage has often been used as a basis for discussion of the peace and calm which Jesus brings into the hearts of men who quietly love and trust him. But in truth the passage has nothing to say on that subject unless it is seen in the demeanour of the disciples, and Mark's account doesn't help much there. He indicates that they replaced their fear of the storm with fear of the Lord.

If one cares to talk about the peace which Christ gives, he should get his text from the next miracle in which evil spirits were driven out of a man's heart. The stilling of the sea shows that God has his hands on the controls of the natural order, much like one who attends and controls a complicated machine.

Natural law is dependable. Space engineers calculated almost precisely the gravitational pull which the moon would exert on a capsule flying past it at a given distance above its surface and at a given speed. The forces of nature can be depended on because they are impersonal. But a few times in history, possibly many times, God has seen fit to superimpose a higher law—his own will—upon the natural order and thus bring about events in the natural order which cannot be explained in terms of natural law. These events we call mir-

acles.

Authority over evil spirits (5:1-20)

Arriving at the east shore of Galilee, Jesus met "a man with an unclean spirit."

1. He was in a terrible condition. (a) He was anti-social, living in tombs and in the mountains. (b) He was self-destructive, night and day "crying out cutting himself with stones." (c) He was fully possessed by wills not his own. The unclean spirits spoke through his voice, "I adjure you," but said also, "We are many." The other Gospels reflect this same inconsistency in his speech, (Matt. 8:31; Luke 8:30).

2. The dialogue was strange. The man saw Jesus, ran to him, and worshipped him. (a) Jesus ordered the unclean spirit to leave him (see RSV). (b) The man recognized Jesus as "The Most High God" and requested that he not be tormented. (c) Jesus called for his name and (d) he said "We are many." He requested that "they" not be sent out of the country, and they requested that they be sent into a herd of hogs feeding near. The request was granted and the hogs lost their cool worse than the man did: they drowned themselves.

3. The man regained normalcy. He wanted to follow Jesus, but was sent instead to bear testimony to his own people.

Authority over disease (5:21-34)

Back at the Capernaum shore, Jairus asked Jesus to come to his home and heal his daughter who was dying. He started, but the crowds impeded his progress. A woman who had been hemorrhaging for twelve years contrived to come near him despite the throngs which pressed upon him. Her plight was most discouraging: Mark says she had "suffered much," had "spent all" and "grew worse."

Using faith in place of strength and using hope to generate will power, she pushed her way into reaching distance of his robe. Her act of faith in touching his garment brought two reactions: her hemorrhage ceased and she was conscious of the healing; and Jesus was conscious that power had issued from him. Having led the woman to identify herself, Jesus told her that her faith had made her well. He sent her away in peace.

Authority over death (35-43)

While Jesus was speaking peace to the woman, a message came from Jairus that the girl had just died. Jesus cautioned against fear and challenged him to believe. Having arrived at the home, he took his three most prominent disciples inside and announced that the child was not dead but sleeping. Those who heard the statement laughed in derision until he lifted her back to life and sent her walking under her own power. Then amazement reigned.

God's Plan for Growing

By LOIS ANNE WILLIAMS

Baby Brother
Can smile and coo.
There's not much else
That he can do,
For he is just
A tiny thing.
He cannot talk
Or walk or sing.

I can do all
Of that and more,
For I have grown
And I am four.
Now I can run
And laugh and play.
Baby Brother
Will, too, someday.

For he will grow
As I have done.
That is God's plan
For everyone.
Someday Brother,
So sweet and small,
Will be like me—
About this tall.

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A Smile or Two



I'VE tried cultivating friends; but, everyone seems to think I have some ulterior motive.

—ARK-E-LOGY by Gene Herrington

Touche:

"Someone took a poll of the Indians recently and found that 10 per cent of them favored us getting out of Vietnam. But the pollsters found out something they were not looking for—90 per cent of the Indians voted in favor of us getting out of the United States."—Dr. Eual F. Lawson, at Evangelism Conference of Arkansas Baptist State Convention.

After-school snack

We were pleased that Johnny grabbed his math book the minute he got home from school—and pleased with ourselves for having put it in the refrigerator.—Education Commission, SBC

Dexterity

An Eastern guest at a dude ranch was fascinated watching a cowboy prepare himself a smoke. "It's wonderful," he marveled, "the way you can roll a cigarette with one hand."

"Taint nothing," the cowboy responded. "Gettin' the filter in is the hard part."

Attendance Report

January 7th, 1967

Church	Sunday School	Unjon	Ch. Addns.
Alexander, First	53	28	
Alicia	53	46	
Berryville			
First	130	44	8
Freeman Heights	113	89	
Camden			
First, Camden	429	87	
First, Cullendale	355	94	
Cherokee Village	58	21	
Crossett			
First	557	181	1
Mt. Olive	283	124	
Caledonia	85	29	
Dumas, First	284	59	1
El Dorado			
Ebenezer	151	48	
First	609	893	
Victory	68	80	
Forrest City, First	571	127	3
Ft. Smith, First	1,146	398	
Gentry, First	151	78	1
Green Forest, First	155	79	1
Greenwood, First	209	78	2
Harrison, Eagle Heights	206	42	
Hicks First, Ashdown	81	21	
Hope, First	442	140	2
Hot Springs			
Emmanuel	47	27	2
Grand Avenue	189		
Lakeside	138	87	3
Piney	210	82	
Jacksonville			
Bayou Meto	116	50	
Chapel Hill	113	68	
First	444	86	4
Marshall Road	289	124	3
Second	173	78	2
Jonesboro			
Central	406	164	
Nettleton	277	104	2
Lake Hamilton	95	88	
Little Rock			
Crystal Hill	171	77	
Geyer Springs	596	204	4
Life Line	528	155	2
Rosedale	224	68	
Louann	38	18	
Magnolia			
Central	686	221	1
Immanuel	82	80	
Marked Tree			
First	126	41	
Neiswander	107	42	
Monticello			
Northside	91	58	
Second	248	112	
Mountain Pine	119	69	
North Little Rock			
Baring Cross	613	160	1
Southside Chapel	43	13	
Calvary	480	158	
Central	259	80	4
Forty Seventh Street	182	77	1
Gravel Ridge First	167	103	1
Levy	457	96	
Park Hill	777	178	1
Sixteenth Street	44	82	
Sylvan Hills	243	74	1
Paragould, East Side	300	164	4
Pine Bluff			
Centennial	248	107	1
First	819	121	1
Green Meadows	79	26	
Second	201	59	
Watson Chapel	206	76	4
Sherwood, First	178	91	
Springdale			
Berry Street	77	39	
Caudle Avenue	98	27	
Elmdale	299	86	2
First	344	98	
Oak Grove	61	38	
Van Buren, First	360	189	
Chapel	28		
Jesse Turner	11		
Warren			
First	411	182	
Southside Mission	75	63	2
Immanuel	259	77	
Westside	104	50	
West Memphis, Calvary	276	107	1

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Bible translators plan Dallas center

SANTA ANA, Calif.—Wycliffe Bible Translators has purchased 65 acres of land in Dallas, Texas to develop what officials call a major midwestern center.

Located at the southwestern corner of the city, the building complex will be used for a year-round linguistic training program conducted by the Summer Institute of Linguistics. It will also eventually be the site of a museum housing artifacts and original, first-time translations and educational materials produced for the 440 tribal groups in which Wycliffe's linguists are now working.

Part of the acreage will be reserved for future retirement facilities built for members of the agency. (EP)

Peace prayer read

WASHINGTON, D. C. — President Lyndon Johnson, on his last full day in office, joined some 1,200 worshippers on the Lord's Day in a prayer for peace in the world and understanding at home which he had written.

The prayer read in part: "Lift our vision, Father, renew our faith in Thee—and in ourselves." The Rev. George R. Davis, minister of the National City Christian Church, read more of the prayer which implored: "Stir our spirits and disturb our consciences that we may seek not rest from our labors, but right for our neighbors. Blind our eyes to the colors of men's skins, close our hearts against hate and violence and fill our souls with a love of justice and compassion . . ." (EP)



MEMBERS of the Baptist congregation in the rural village of Bumbo, Uganda, stand in front of the framework of what is to be their new church building. The original thatch-roofed structure is at left. After the Sunday morning service, members of the East African church walked a mile to a stream for baptismal services. Southern Baptist Missionary Jimmie D. Hooten (left) baptized the converts. (Photo by H. Cornell Goerner)

POAU lawsuit

NEW YORK, N.Y. — A lawsuit filed by Protestants and Other Americans United for Separation of Church and State seeks to require the Internal Revenue Service to collect taxes from a number of commercial enterprises now exempt because they are operated by a church.

The church group involved is the Stratford Retreat House whose returns allegedly run between \$15,000,000 and \$20,000,000 annually. Americans United charges that "the tax avoided by this

unconstitutional exemption . . . greatly exceeds \$10,000 annually."

The plaintiffs allege that as a result of such exemptions made to churches, the plaintiffs and others "have property taken from them other than by due process of law, in violation of the Ninth Amendment."

Such an act of favoritism, it was said, also violates the First Amendment, which provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." (EP)

Says Old Glory above Christian flag

KANSAS CITY, MO.—A United Methodist theologian here maintained that the American flag functions in a way that rivals and threatens the meaning of the central Christian symbols.

The Rev. W. Paul Jones, professor of theology at St. Paul School of Theology (United Methodist) here, made his observation in a column in "Community Now," an interfaith weekly newspaper.

Dr. Jones questioned whether the un-failing application of the "flag code" of the National Flag Conference should prevail in the churches. The code recommends that the American flag fly above the Christian flag at churches and church headquarters.

According to Dr. Jones, a Kansas City pastor who flew both American and Christian flags, tried an experiment. He sent the Christian flag to the cleaners and during its four weeks absence no one missed it. When it was returned, he sent the American flag to be cleaned and, on the first Sunday the pastor was met by several parishioners who raised indignant questions about its absence.

"No Christian can pledge absolute allegiance to country," Dr. Jones declared. "Whenever loyalty to nation is placed above loyalty to God, the nation functionally becomes God."



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