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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

DECEMBER 11, 1969

Personally speaking



will be quite all right—provided he knows what he is talking about.

For the proof of the pudding—whether of fruit or of theology—is in the eating!

Erwin L. McDonald

'An ish a day'

Arkansas is noted for her delicious ishes (pronounced like "wishes" without the "w").

While driving through the hills of the north central part of the state recently, I came upon a roadside market featuring the 1969 crop of ishes. The ish being my favorite fruit, I stopped and bought a bushel.

There are many ways to serve ishes. They are good in fruit salad, mixed with a variety of other fruits.

Ish juice is delicious, whether served "straight" or as sweet cider.

Ish pie continues to be an all-American favorite.

But, for me, ishes are never better than when eaten just as the Lord provides them in their tree-ripe state in the fall of the year.

Some say an ish a day will keep the doctor away. But what if the doctor likes ishes, too!

By now you know that I am talking about what you call apples. And you are wondering where I got the new name.

Only recently did I learn that an apple is not an apple, but an ish.

I learned it from a member of the new generation, across the so-called "generation gap." And, incidentally, if the young man who gave me the new word is a fair sample of the rising generation, I have the greatest of hopes for the future.

Undoubtedly, he is one of the brightest, handsomest, most endearing young fellows I have ever met. And, as far as I am concerned, when he hollers "Ish" I am going to give him the biggest, reddest (or yellowest) juiciest apple I can lay hand on. For the young man is Jay-Jay, my 11-month-old grandson!

And when he is older, if he comes up with new terminology for such things as "salvation," "grace," "redemption," "regeneration," "perseverance," "security of the believer," etc., that

IN THIS ISSUE:

NEWCOMERS to Arkansas work during the past year, who were welcomed at the Ft. Smith Convention, are listed on page 6.

ARKANSAN Ione Gray observes Baptist work in Vietnam. Her story, on page 9, tells how the work bears fruit in the war zone.

CONVENTION PRESIDENT, Dr. Tal Bonham, explores the many reactions to the Redeemer in a Christmas and New Year's message on page 10.

THE INCIDENT at My Lai in Vietnam brings a "new and widespread conviction that efforts toward stopping the war must be stepped up." This is an editorial position taken this week on page 3.

COMING NEXT WEEK is a special year-end feature. Read about it on the editorial page.

THE COVER story is on page 6.

Arkansas Baptist newsmagazine

December 11, 1969

Volume 68, No. 49

Editor, ERWIN L. McDONALD, Litt. D.

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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 atrocities in Vietnam

As much of the world looks forward to the annual celebration, in a few days, of the anniversary of the coming of the Prince of Peace, war, crime, and civil disobedience continue in the daily headlines.

The alleged massacre by Americans of at least 109 civilians—women, children, and old people—in the village of My Lai 4 in South Vietnam on March 16, 1968, has shocked consciences around the world. And nowhere has the shock been greater than in our own nation.

Whatever the actual facts, yet to be determined as the Army continues its investigation, our government has no policy of wantonly slaying civil populations such as did the Germans in their World War II efforts to blot out the Jewish people. If there was a massacre in My Lai, as the reports seem to indicate, it came about through the warped judgment of a few individuals, not as a policy of the war.

This, however, is no real salve for our consciences. And our country has no choice but to pursue the most objective and careful investigation possible, and, if it is found that the atrocities actually were perpetrated, to bring judgment upon the guilty parties.

The My Lai incident has brought about some real soul-searching. What is the difference, some are asking, between the destruction of civilians at close range and face to face, as alleged at My Lai, and the slaughter of noncombatants by artillery located many miles away, far enough for those firing the shots not to see their targets and unable to hear their pitiful cries? The end result is much the same.

There is still another angle. What if the military is careful not to turn its weapons on the women, children, and old people of the civil population but destroys their husbands, fathers, sons, and grandsons? Have the families been "spared" when they have been bereft of their loved ones and breadwinners? Is it not possible, in such a hell as Vietnam, that the least fortunate and most to be pitied are often the ones who are left to die slow deaths of broken hearts and blasted lives?

The truth is that there are no rules of good sportsmanship that can be laid down that will make war anything but atrocious. Think what it does to the men on both sides as they are trained to hate and kill on a wholesale basis.

One result of the spotlight on My Lai is a new

and widespread conviction not only here but in many other nations that efforts toward stopping the war must be stepped up. This must be done out of compassion for, not only other communities that might be murdered, but for those who, as a result of the brutalizing and dehumanizing effects of the war upon themselves might become the agents of other massacres.

Yea, Razorbacks

Wasn't that Arkansas-Texas game a thriller! It was good for a thing like this to happen to a state, even once in a century! No other single event of the sports world has done so much to bring us Arkansans into such a white-heat of unity, coherence and emphasis! Even coming out on the short end of the 14 to 15 score could not mar so great an event.

"You can't win them all," they say. And if you must lose, there is nothing like losing by one point to the No. 1 team in the nation!

COMING NEXT WEEK

A real Christmas bonus is in store for readers of the *Arkansas Baptist Newsmagazine* next week in the form of our annual, end-of-the-year index. Arranged alphabetically by topic or proper name, this will be a prized key to news, editorials, articles, and special features for all of the 50 issues of the magazine for 1969, from January through December. Be sure not to miss this valuable, last issue of the year. And whether you have been among the astute readers who file all their copies, you will want to keep this one for future reference. See us next week:

Sez Clabe

Can any of you recollect when we felt we was havin a "good" Christmas if we managed to get a few apples an oranges, some mixed, hard candy, and a fresh, home-made, five-tiered cocanut cake. And we really celebrated when we could get some English walnuts an brazil nuts to go with our hickernuts, walnuts and chinkapins!

In thinkin of our creature comforts, let's not fergit what Christmas is really about. Whatever we put into th Lottie Moon Christmas offerin will reach some mighty needy folks.

See you at church,

Clabe Hankins

Priority of evangelism

BY DR. CHARLES ASHCRAFT
Executive Secretary
Arkansas Baptist State Convention

In the whole of life some things come first. A man seeking life's highest goals has been counselled to seek first the kingdom of God and his righteousness and all the other secondary good things will come in due course (Matt. 6:33).

If one would serve God and his fellow-man he would have to find the answer to: "What do people need most—first?" Though awkwardly phrased it gets to the heart of things.

The Bible is replete with examples of people in need. The New Testament lists a great number of people in trouble. Jesus decided what they needed most—first. The answer was always the supreme need of the human heart, a personal experience of salvation.

Call the roll—Nicodemus, the rich young ruler, the Samaritan woman,

Saul of Tarsus, the Philippian jailer, the demon-man of Gedara, the rich man in hell, the prodigal son, the thief on the cross—all needed salvation most—first.

The New Testament presents a lost man as: without life, without direction, without grace, without Christ, without citizenship, without promise, without hope, without God in the world, without understanding and without excuse (Eph. 2:1-12).

The salvation of a soul is heaven's highest miracle. We are in the business of evangelizing and we know what people need most—first.

The evangelism of the prodigal son corrected many matters. He got out of the hogpen himself; he returned to his father in genuine repentance. He was restored to his family and had the mak-

ings of a good citizen inherent within himself. He, no doubt, received something in his experience which social ministries apart from soul repentance could not give him.

An examination of the Scriptures indicates that the marvelous change in his life occurred because he was always on his father's heart.

In the course of my engagements I encourage about 150 people each week to "get someone on your heart for 1970 and pray through for their salvation."

May I encourage you to commit yourself to get someone on your heart and pray daily for them until they come to Christ? You may in this manner have a part in heaven's highest miracle, and join with the angels in heaven who always sing when a sinner comes to repentance. I must say it!

The people speak—

Baptistry painter

Brother J. S. Compere Jr. has a gift for painting and has used this talent very widely in the years past in painting baptistries for Baptist churches. He has completed about 60 such paintings in several states, with 38 in the state of Missouri. If a church is interested in talking to Brother Compere about such a baptistry scene he can be contacted at P. O. Box 227, DeWitt.—J. T. Elliff, Director, Department of Missions

Deaths

Thomas E. Land

THOMAS E. LAND, 77, Montrose, died recently. He was a deacon for 35 years, treasurer of Montrose Church 20 years, a retired school teacher, and World War I veteran.

Mr. Land taught school in Lake City, Stuttgart, Texarkana, Ogden, Montrose, and Portland.

He was a native of Randolph County, a graduate of State Teachers College (now State College of Arkansas), Conway.

Survivors include his wife, Mrs. Ruth Bishop Land; a daughter, Mrs. Virginia Boudreau, Wichita, Kansas; five brothers, Rufus Land, Pocahontas; Harry Land, Gepp; Cecil Land, Billings, Mont.; Dean Land of Flint, Mich.; and Basil Land, St. Louis, Mo.; and a sister, Mrs. Birdie Mondy, Black Rock.

New study book

NASHVILLE—"The Church's Mission to the Campus," a study course book for Southern Baptist Convention churches, has been released by Convention Press.

Baptist beliefs

Christ, landmark or goal?

BY HERSCHEL H. HOBBS
Pastor, First Baptist Church, Oklahoma City, Oklahoma,
past president, Southern Baptist Convention

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—II John 9.

Is Christ merely a landmark beyond which one may go in his search after truth? Or is Christ the goal toward whom all truth directs? Many so-called progressive thinkers hold to the former position. These say that the teachings of Christ were fine for past ages, but that they have little or nothing to say to this age. Such insist that we are living in the "post-Christian age," that life has moved beyond Christ and his teachings. It is of such that John speaks in this verse.

"Whosoever transgresseth" reads literally, "every one going ahead." It means one who is going before or the progressive one. It may be used in the good or bad sense. Here it is used in the latter, those who propose to go beyond the teachings of Christ. "Doctrine," used twice, means "teaching." Not teaching about Christ but the teaching done by Christ, the entire body of his teaching.

Such progressive (?) thinkers do not abide or remain in the teachings of Christ but claim to go beyond them to greater truth. John spoke of the Gnostics. One group of them denied the humanity of Christ; the other denied the deity of Jesus. The effect of these positions was to reduce Jesus Christ to a non-entity in the affairs of men. They claimed to possess superior knowledge above that of ordinary men, an intellectual aristocracy.

What did John say about them? He said that they "hath not God." They deny God himself and his revelation through Jesus Christ. In short, they were not Christians, yea, they were/are idolaters who worshipped their own intellects. This is the worst idolatry of all.

Only those who remain in the teachings of Christ have "both the Father and the Son" or are truly Christian. There is nothing wrong with progressive thinking so long as it takes place "in [in the sphere of] the doctrine [teaching] of Christ." He is not simply a past landmark on the road in pursuit of truth. He is the goal toward which all truth points. For he is truth (John 14:6).

50-year teacher honored at Strong

"Rosa Hudson Day" was observed Nov. 23, at First Church, Strong, in honor of Mrs. Rosa Murphy Bailey Hudson, who has spent



MRS. HUDSON

50 years teaching Sunday School classes. Festivities included special recognition at the morning worship services followed by lunch in the educational building. Mrs. Hudson's first teaching experience was at the old Hillsboro Baptist Church. Every Sun-

day she instructed a mixed group of children, young people and adults.

In 1921 she moved to Strong and continued her service by taking a class of intermediate girls. Later she transferred to the Adult Department and began working with the T.E.L. (Timothy, Eunice, Lois) class for the remainder of her teaching career.

On Oct. 1, the beginning of the new Sunday School year, she retired from active teaching.

She is still active in other church work and plans to be for many years to come.—Church Reporter



Mt. Olive Church's new educational building is at left.

Mt. Olive dedicates building

Dedication services for Mt. Olive Church's new educational building were held Nov. 2.

This 8,000 sq. ft. of space almost doubles the educational facility. Downstairs there is a large assembly room, containing seven classrooms with bi-fold doors which open up into a large banquet area seating approximately 300 people; large kitchen; church parlor; and library. Upstairs, there are three primary departments, a large beginner department with four classrooms, and a young adult department, plus three restrooms.

A 480 sq. ft. addition was made to the nursery and the old educational building was renovated. Much of the construction was done by the men of the church.

The building committee consisted of Harvey Simpson, chairman, J. B. Rainey, J. D. Moore, Mrs. Lewell Alexander, Raymond Brown, Harold Farmer, James Goynes, J. A. Halley, Travis Roberts, Brown Simmons, Mrs. Brown Simmons, Drew Turner, Mrs. Walter Wallace, and Henry White.

On Nov. 16, the note on the church's pastorium was burned. This \$20,000 home was built in 1966-67.

Pastor 'tried' but church 'sentenced'

The young people of Caledonia Church, El Dorado, "tried" their pastor, Hugh Nelson, during a special Thanksgiving supper at the church and "sentenced" the church to give him a birthday card and love offering.—Church Reporter

Beacon lights of Baptist history

Making of a missionary

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

Eugenio Kincaid was born in Weathersford, Connecticut, into a Presbyterian physician's family. While yet a lad he and his parents moved to Pennsylvania. When Eugenio was 16 years old he became quite concerned about spiritual matters.

A travelling Baptist preacher was holding daily services which the young man attended regularly. By the close of the special services he had made a profession of faith. With his religious background he naturally sought further light on the subject of baptism. He asked the Baptist missionary for a book that might give him help on his inquiry. The minister took out of his saddle bags a small volume and handed it to him.

Upon opening the book, Eugenio found it to be a New Testament, and thinking the minister had made a mistake handed it back to him. The latter, looking earnestly at him, said, "Young man, if you want a better guide than the Holy Ghost has given, don't come to me."

Young Kincaid took the book, read it diligently, settled the question of baptism, and joined a Baptist church. Upon learning this, the lawyer with whom he had been studying informed him that he could no longer use Blackstone and other text books.

But this disquieting experience opened other doors of opportunity. Denied assistance in his study of law he looked to God for leadership. He took opportunity as his life's calling. He entered school for this training and upon its completion, to pray and exhort in religious services, and before long considered the ministry as his life's calling. He entered school for this training and upon its completion in 1822, offered himself for missionary work in Burma.

After 43 years of exacting, exciting, enthusiastic service he retired to a farm near Girard, Kansas, where he died, April 3, 1883.



Organist honored

Mrs. W. R. Felts recently retired as organist of First Church, Judsonia, after more than 50 years of service. In her honor the church observed a recent Sunday as "Mrs. W. R. Felts Appreciation Day" and named her "organist emeritus."

Mrs. Felts began playing a pump organ at the age of 12 and, states the First Baptist Bulletin:

"During the ensuing years, regardless of the circumstances, she has fulfilled her duties as organist with devotion and dedication that has been an inspiration to all."

Her retirement was necessitated, reports the bulletin, "because of an accident and the painful effects of arthritis."

Continues the bulletin:

"Mrs. Felts is a native of Judsonia. Her life has been spent in the shadow of First Baptist Church. She was reared next door to the parsonage by her parents, the late Mr. and Mrs. J. E. Lewis.

"She was married to Dr. W. R. Felts Jan. 29, 1920, who has been dead for many years. She has one son, Dr. Billy Bob Felts, Washington, D. C.

"Mrs. Felts joined the church during a revival held by L. C. Bauer, Whitehall, Ill., and was baptized March 23, 1921, by the pastor at that time, S. C. Vick.

"Through all the years, Mrs. Felts has worked with the Adult Choir and has played for funerals and weddings. All are apprecia-

tive of her efforts. Her life speaks of God's grace through the dedication of her talents to the Lord."

Pastor Arthur A. Durkee says of Mrs. Felts;

"Not only has she been a fine musician, but she is an excellent example of Christian stewardship and Christian love. Her life has been a lighthouse to many in this community."

Counseling expert speaks at Ouachita

Dr. R. Lofton Hudson, founder and director of Midwest Christian Counseling Center, was on the campus of Ouachita University Dec. 8 and 4 as a guest speaker, sponsored by the Ministerial Alliance.

Evening services, open to the public, were the highlight of his visit. He spoke at First Church on the subject "Christ and the sexual revolution."

Dr. Hudson taught pastoral counseling at Central Seminary from 1950-1954, and has written many articles in the fields of religion and pastoral psychology. He conducts family life conferences throughout the United States by invitation. He holds the Ph.D. from Peabody College. Dr. Hudson has had 25 years of pastoral experience, and is the author of 14 books.

Hancock is ordained

Edwin Hancock, a sophomore this year at Ouachita University, was ordained as an evangelist in a service Nov. 23 at Fair Oaks Church.

Archie Butts, pastor of the church, served as moderator and gave the charge to the candidate and the church.

W. E. Piercy, pastor of McCrory Church, served as clerk.

Newcomers to Arkansas work

Arkansas Baptist leaders who came to the state during the past year and who were presented at the convention recently in Ft. Smith include:

Charles H. Ashcraft, executive secretary, Arkansas Baptist State Convention, Little Rock; Leonard E. Baker, pastor, Rosedale Church, Little Rock; Charles W. Barfield, associate pastor, South Side Church, Pine Bluff;

S. Ray Crews, pastor, First Church, Pocahontas; Roy H. Galyean, pastor, Sunnyside Church, Rogers; J. Franklin Haggood, associate pastor, First Church, Mena; Billy F. Hammonds, pastor, First Church, Helena;

Jim Hart, minister of music and youth, First Church, Jacksonville; Gary Henson, pastor, South Side Church and Mt. Zion Church, Little Red River Association, Batesville; Robert P. James, minister of Education, First Church, Ft. Smith; C. A. Johnson, pastor, First Church, Paragould;

Charles W. Jones, pastor, Moro Church, Moro; Earl Long, minister of education and youth, Park Place Church, Hot Springs; Morgan Lowry, organist and youth co-ordinator, First Church, Pine Bluff; Mervin C. Mims, director of religious activities and BSU, Ouachita University, Arkadelphia;

J. C. Montgomery, superintendent of missions, Big Creek and Rocky Bayou Associations, Melbourne; Michael Norfleet, pastor, Matthews Memorial Church, Pine Bluff; James A. Overton, interim pastor, North Crosssett First Church, Crosssett;

J. D. Passmore, pastor, Woodland Heights Church, Harrison; Al Presley, director, Family Child Care Center, Jonesboro; H. B. Roane, pastor, Spring River Church, Hardy; J. B. Rose, pastor, Parkview Church, El Dorado; Bruce L. Sides, minister of education, University Church, Fayetteville;

George E. Sims, BSU director, Arkansas A and M, Monticello; Roy South, pastor, First Church, Prairie Grove; Dee T. Speer, pastor, West Side Church, Manila;

Hamp Valentine, minister of music and education, First Church, Mountain Home; James A. Walker, pastor, First Church, Warren; Wilbur G. Webb, pastor, Oak Cliff Church, Ft. Smith; Tommy Welch, pastor, Wilnot Church, Wilmot.

Kensett Church holds note burning ceremony

The First Church of Kensett climaxed a day of thanksgiving and dedications Sunday, Nov. 23, with a note-burning ceremony during the evening service. Participating in the ceremony were former pastors and the present pastor, Rev. A. W. Upchurch Jr.

Final payment on the note represents the completion of a \$40,000 bond program begun June 1, 1959, and paid out three years and nine months ahead of schedule, making the church debt free of its \$132,000 in properties.

Prior to the note burning, the church had dedicated a new steeple, 30 new choir robes, and had conducted a memorial service for the 48 persons named on a memorial plaque placed in the foyer of the church.

Holy Land slides presented tonight

A. Damon Shook, pastor of Park Place Church, Hot Springs, will give an illustrated lecture on his recent travels in the Holy Land tonight (Thursday, Dec. 11) at First Church, North Little Rock, at the new church location, 4500 North Hills Blvd., North Little Rock.

Mr. Shook will be speaking in connection with the Foreign Mission Study of the Woman's Missionary Union. He will use color slides he made on his recent trip, to illustrate a review of the book *Sons of Ishmael: How Shall They Hear?*

The public is invited. The service will begin at 7 p.m.—Miss Hattie Ann Kelso, director, WMU

BSU names officers

Del Medlin, religion major from Little Rock, has been elected president of the Ouachita University freshmen BSU Council.

Other officers elected were Debbie Tate, Camden, vice president; Diane Taylor, Amity, secretary; Larry Horn, Camden, missions chairman; Vicki Shultz, Pine Bluff, social chairman; Shelia McCone, Crossett, enlistment chairman; Lloyd Humphrey, Hot Springs, revival coordinator; Debbie Strickland, Little Rock, devotions chairman; Emily Fray, North Little Rock, music chairman; and Leanetta Glenn, Little Rock, publicity chairman.

"Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.



NOTE-BURNING ceremony participants were (left to right) H. R. Varley, a deacon at First Church, former pastors Thomas Hinson and Doyle Neal, and the present pastor, A. W. Upchurch Jr.



Feminine intuition

by Harriet Hall

Sweets for the good Samaritan

Picture the scene. A Cadillac was stalled at the traffic light on the corner of College and Dickson, the busiest intersection in our city. Cars were lined up bumper to bumper for nearly three blocks. Horns were blowing, necks were craning, and from the expressions on the faces of some of the drivers, I detected that the language was getting a little salty.

It was dinner time. In fact I had started across to the church parking lot where I was to meet my husband for a dinner engagement. It was not like him to be late when invited out for a meal. Then I spotted him running up to the stalled car. He recognized one of Fayetteville's distinguished citizens sitting there grinding away at the starter. He began helpfully directing traffic around the stalled automobile.

The good Samaritan soon realized that this was only delaying the problem, for the line of cars was endless.

"Let me give it a try," he suggested to the owner, who gladly turned over the car to his clergyman friend. A few turns of the starter proved fruitless and caused our Samaritan to glance at the gas gauge. It was not only empty, but two digits below empty!

The filling station across the street quickly provided enough fuel to start the car. The distinguished citizen and his wife seemed very happy to be on their way again.

Scene Two: After an evening meeting at the church my husband and I came home to find a beautifully wrapped package of candy at our door. The attached card read, "To the best gas gauge reader and traffic director we have ever known." It was signed, Emma and Cap Eason.

I sense two lessons from this little drama. The first is that it pays to be a good Samaritan; the second deduction is that if you are going to run out of gas it might be wise to choose a corner with a church on one side and a filling station on the other.

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

Baptist schools enrollment up

NASHVILLE—Fall enrollments at 55 junior and senior colleges and universities affiliated with Southern Baptist state conventions increased by about 2½ percent over last fall's enrollments.

A statistical report listing enrollments at the 55 colleges and universities prepared by the Southern Baptist Education Commission disclosed that fall enrollments this year exceeded last year's totals by 1,353 students—67,272 as compared with 65,919.

The 41 senior colleges and univer-

sities reported enrollments of regular full-time students as 57,286, an increase of 2,064 over fall enrollments last year.

The 14 junior colleges reported enrollments totalling 9,986 this fall, compared to 9,697 last fall.

In addition to the 55 junior and senior colleges, the Southern Baptist Education Commission also reported enrollment increases at seven Baptist academies, and four Baptist Bible schools.

Enrollments at the seven academies totalled 2,578, up 88 students from last fall's 2,490 enrollment; and 623 at the four Bible schools, up 18 over last fall's

605 students.

Of the 41 senior colleges and universities, 22 schools reported increased enrollments, and 18 reported decreases. One school had the same enrollment as last fall.

Biggest numerical increase in enrollment came at the nation's largest Baptist school, Baylor University in Waco, Tex., with 7,085 students, an increase of 383 over last fall.

Biggest percentage of increase came at Palm Beach Atlantic College in West Palm Beach, Fla., an institution owned by the Palm-Lake Baptist Association, which nearly doubled its enrollment from 88 to 172 students.

Among senior colleges reporting enrollment increases was Ouachita University, Arkadelphia.

Junior colleges reporting enrollment increases included Southern Baptist College, Walnut Ridge.

The enrollment statistics were based on reports from the registrars at each of the institutions. (BP)

Carpenter heads BSU committee

Al Carpenter, pastor of First Church, Blytheville, is the new area chairman for the Baptist Student Union at Arkansas State University in Jonesboro. Representatives from eight associations compose the area committee. Vice chairman is Leslie Riherd of First Church, Newport.



MR. CARPENTER



MRS. BOYER

Baptist Book Store employee retires

Mrs. Arabella Boyer, employed by the Baptist Book Store in Little Rock since March, 1952, retired Oct. 31. Mrs. Boyer first held the position of posting clerk, then billing clerk. The past 11 years she held the position of office supervisor.

"Her 17 years of dedicated, faithful service to the Book Store ministry will long be remembered, said Robert Bauman, Book Store manager.

She and her husband plan to travel and entertain the grandchildren after his retirement Dec. 31.



PLUMERVILLE citizens are pointed heavenward by the new steeple on First Church there. The 14-foot steeple is topped by a three-foot replica of a human hand, and bears the motto "Look up and live". It is part of the improvements made through gifts from Mr. and Mrs. W. D. Kirkland and Miss Glenn Kirkland. Also added in the \$1,700 project was the porch. The Kirklands donated the improvements in memory of M. S. Kirkland and W. F. Kirkland.

Baptist witness bears fruit in Vietnam despite war

BY IONE GRAY

SAIGON, Vietnam—Baptists in the Saigon area held a two-pronged rally on Nov. 16.

They celebrated the 10th anniversary of the beginning of Baptist witness in the country. And, because they are too excited about the 1970 Asia Baptist evangelistic crusade to wait until 1970, they had a rally launching a special effort in December. It will continue for a year.

After the combined services, graceful Vietnamese women in white and pastel or black and green or purple ao dais sprinkled cloth-covered tables with rose leaves and served small sandwiches, cookies, nuts, and cold drinks to the more than 200 people who had sat or stood for 2½ hours.

Grace Baptist Church, Saigon, the first church to be organized in the country as a result of Baptist witness, was not big enough to hold the congregation. Neither was the worn canvas tent which had been stretched inside the church compound on Saturday. A merciful canopy of clouds partially protected the overflow crowds from the tropical sun.

The never-ending noises of war and street did not let up as a loudspeaker carried the messages of word and music to each corner of the compound. Only newly arrived foreigners glanced up as heavy U. S. Air Force planes gained altitude after takeoff from Tan Son Nhut airport at one end of Cach Mang Street, on which Grace Church is located.

At one point in the service police sirens accompanied U. S. Ambassador Ellsworth Bunker past the open gate of the compound. Cach Mang is the city's main thoroughfare, with the airport at one end and the presidential palace at the other (the name of the street changes, however).

Hondas, many small and some large cars, trucks, taxis, and various other moving things carried their noises past the church. Small boys outside the compound set free colorful kites to drift aimlessly beneath the huge camouflaged helicopters, which added their noise to the Baptist service below.

Small bits of the service were in three languages, Vietnamese, Chinese, and English, but most was in Vietnamese.

Master Sergeant Charles Irvin Mat-

thews, Newport News, Va., sat just behind a small Vietnamese soldier in his jungle green uniform. (Matthews, a veteran of 23 years in the Air Force, has been active in English-language churches on Guam, in Tokyo, and now Saigon.) Small children played in the Honda parking lot inside the compound.

Herman P. Hayes came from Can Tho, in the Mekong Delta, to give the main address of the anniversary celebration. He and his wife Dottie, the first Southern Baptist missionaries appointed for Vietnam, arrived in Saigon on Nov. 1, 1959. Now Baptist work in Can Tho is at the stage of the Saigon witness 10 years ago.

In a Sunday evening worship service Mr. Hayes said: "I bring you greetings from the Baptists of Can Tho. I also brought them all with me."

At the anniversary meeting Mr. Hayes said, "God has blessed Baptists in Vietnam from the time when there was not one who could say, 'I'm a Christian because of the witness of Baptists.'" Today there are a few thousand who are Christians because of the witness of Baptists, and there are more than 1,000 baptized members in six organized churches and 12 chapels.

Grace Church was organized in November, 1962. The first decision for Christ had been made in June, 1961, in the first service in which the Vietnamese language was used. The first baptismal service was held in March, 1962.

The first Baptist convert, Le Quoc Chanh, now a minister of the gospel and a student in the Baptist theological seminary in Saigon, presided at the combined commemoration-rally. Earlier in the day he had resigned as pastor of Phu Tho Hoa Baptist Church to accept the call of Grace Church. He will be in the seminary's graduating class in the spring of 1970. Vietnamese leadership was prominent throughout the afternoon.

The crusade rally for the Saigon area is one of several being held by Baptists of the country. In December four Baptist leaders from other countries of Asia will come to preach.

Samuel M. James, Southern Baptist missionary, spoke on the crusade program in Saigon. "The work of witnessing of Jesus Christ is not something we choose to do," he said in closing. "It is something we are called to do. It is not

A very special day

Baptist Men's Day, observed throughout the Southern Baptist Convention, has become a very special day for many men and churches across the convention. It is a day when men are honored and their abilities are utilized in the worship services.

Baptist Men's Day is always the last Sunday in January. The 1970 date is Jan. 25, and it is time now to start making plans for observance of the day in your church.

Men may be used to give their testimonies of Christian experience, stewardship, Christian witnessing, etc. A men's chorus could be used to provide the music and also to sing special numbers. Perhaps a good quartet could add variety to the program.

The day could begin with a special prayer breakfast, praying especially for missionaries and mission work around the world. Special prayer for local mission work and needs along with reports regarding projects already started could zero the men in on the need for active participation in mission action projects to meet situations in the church community. A special visitation program for witnessing to lost and unaffiliated Baptists could be planned for the afternoon. Special services directed by men could be planned for rest homes, retirement homes, jails, hospitals, and other institutions in the community.

Every effort should be made to honor and use the men on this special day. Plans should be made to keep them working and busy throughout the year.

Plan now to observe Baptist Men's Day in your church and community.—C. H. Seaton

done at a convenient time; it is done urgently. Everything we do, social work, relief work, whatever, must have the same motive—to proclaim the good news of Christ to the people."

Pastor Do Vinh Thanh, of Faith Baptist Church, Saigon, gave a "challenge to evangelism": "We must bring common men to Christ that they may become uncommon men."

Thirty-one career Southern Baptist missionaries, two missionary associates, and six missionary journeymen now serve in Saigon, Dalat, Nha Trang, Cam Ranh, Da Nang, Qui Nhon, and Can Tho.

Reactions to the Redeemer

BY TAL D. BONHAM, TH. D.
President, Arkansas Baptist State
Convention

A sightseer was driving through the countryside admiring the beautiful scenery when he stopped his car to get a better look at an unusual sight.

He could hardly believe his eyes! There was a barn with targets all over it. In the center of each target, exactly in the bull's eye, was an arrow. He was so intrigued that he decided to meet the farmer who lived there.

When he inquired about the "excellent marksman" the farmer replied, "No one around here is an excellent marksman. That was done by the village idiot. He comes out here and shoots arrows in the side of my barn and then paints targets around them.

And so men are today! Many hit their targets and spend a lifetime trying to explain why they never bother to shoot at God's target. In the final analysis, the most vital target for any life is total commitment to Jesus Christ! As soon as he was born, men began to react in one of three ways to the Saviour.

"Please don't disturb"

First, there was the reaction of Herod (Matt. 2:3). Herod was suspicious of anyone who might interfere with his life. If he suspected any person as a rival to his power, that person was exterminated. He was responsible for the murder of his wife and mother. It is generally agreed that he assassinated three of his own sons, causing Emperor Augustus to conclude that "it is safer

to be Herod's pig than Herod's son."

Herod's reaction to Jesus was this: "I'm committed to no one but Herod; please don't disturb me." But Jesus taught that the Christian no longer lives as he pleases but as God pleases (Lk. 9:23).

Herod is still with us today in the person of those who get what they want at the expense of others. If Herod lived today, he would be a member in good standing of some church. For, you see, the church is always a good "cover up" for those who are committed to getting instead of giving (Matt. 2:8).

"I'm too busy"

Second, there was the reaction of the chief priests and scribes (Matt. 2:4-6). The chief priests were the religious aristocracy and the scribes were the theological scholars of that day. But they did not get too excited about Jesus!

Herod asked a simple question; "Where is Christ to be born?" They simply quoted Micah 5:2 indicating that the Messiah would be born in Bethlehem. They were too busy with their religious activity to lead Herod to Christ.

Many Christians are loaded to the hilt with denominational jobs, social projects, theological arguments, civic responsibilities, recreational pursuits, and religious activities. One of the sad-

dest commentaries in most churches, however, is that many Christians are filling their lives with good things while leaving the best thing undone! Are we actively engaged in the task of leading people to Christ or are we just active? Do we point people to Christ or do we take them to Christ?

"Worship the King"

Third, there was the reaction of the wise men (Matt. 2:11). Their chief desire was to lay their best gifts at the feet of Jesus. They brought gifts of gold, frankincense, and myrrh.

Gold was the gift for a king. It was so fitting that the king of metals should be given to the King of kings.

Frankincense was the gift for a priest. Christ is "the high priest of our profession" (Heb. 8:1) who does not need to offer a daily sacrifice for sins because he offered himself on the cross (Heb. 7:26-28).

Myrrh was the gift for one who was to die. Christ was born to die. Redemption for man's sin was possible only through the death of our kingly priest (Heb. 9:22). Now, through him, any person can pray directly to God for forgiveness (Heb. 10:19-22).

Conclusion

Those who hear of Christ still react in one of three ways: (1) Hostility, (2) Indifference, or (3) Commitment. The Herods are many. The priests and scribes are legion. But the Magi have never been numerous.

By the way, at whose target are you aiming?

I saw Christmas

I saw Christmas
In a stately church,
With its stained glass eyes aglow
On worshipers who found their
way
By the lights of the twinkling
snow.

I saw Christmas
On the crowded streets
In the push of the hurrying
throng;
In faces flushed with the season's
cheer
And hearts attuned to song.

I saw Christmas
At a family feast
As they gathered from afar
To celebrate the joy-filled day
Born of the Bethlehem star.

—Geraldine M. Drumwright



SBC seminary enrollment remains at 1968 level

942 students enrolled in such courses.

In their enrollment reports, only three other seminaries listed students in the extension, non-credit, and correspondence categories.

NASHVILLE—Fall enrollments at the six Southern Baptist Convention-owned theological seminaries stayed at virtually the same level it was one year ago, a report prepared by the Southern Baptist Education Commission disclosed here.

Enrollment of regular full-time students at the six accredited seminaries was three students more during the fall of 1969 than it was one year earlier.

Net enrollment of regular full-time students at the six seminaries was 4,578 this fall, compared to 4,575 in the fall of 1968, the Southern Baptist Education Commission reported.

All but the two largest seminaries reported slight decreases in fall enrollments.

Southwestern Baptist Theological Seminary, Fort Worth, reported an increase of 56 students, from 1,735 to 1,791 students during the fall semester.

Southern Baptist Theological Seminary, Louisville, the second largest seminary, listed its 1969 fall enrollment as 1,132, up 55 students from the 1,077 fall enrollment of 1968.

The increase of more than 100 students at the two largest SBC seminaries was enough to offset enrollment decreases at each of the other four accredited Southern Baptist seminaries.

The biggest decrease came at New Orleans Baptist Theological Seminary, which reported a drop of 81 regular students. This fall, regular student enrollment was 613 compared to 694 students last fall.

Midwestern Baptist Theological Seminary, Kansas City, Mo., slipped into the decreasing enrollment category by only one student. Fall enrollment this year was 202, compared to 203 students last year.

Southeastern Baptist Theological Seminary, Wake Forest, N. C., dropped 12 students, from an enrollment of 532 students last fall to 570 students this fall.

The Golden Gate Baptist Theological Seminary in Mill Valley, Calif., reported 14 students less this fall than last, dropping from 284 last year to 270 this fall.

In addition to the reports from the six accredited theological seminaries,

the SBC Education Commission also reported a slight decrease in regular enrollment at the American Baptist Theological Seminary in Nashville, a school jointly sponsored by the SBC and the National Baptist Convention, USA, Inc.

Enrollment at the American Baptist Seminary and Bible College decreased by five students this fall, with 80 students last year and a current enrollment of 75.

American Seminary led all others in the number of extension, non-credit, and correspondence classes, with

Southern Seminary, Louisville, reported 111 students in these categories, bringing their total enrollment to 1,243. Midwestern Seminary, Kansas City, reported 35 such students, with a total enrollment of 237. Golden Gate Seminary reported nine such students, with 279 as their total enrollment.

The statistics were based on official enrollment reports from the registrars at the seminaries, as filed with the Southern Baptist Education Commission here, which compiles the annual report. (BP)



THE YOUTH of Baring Cross Church, Little Rock, will present a Christmas drama, "The Other Wiseman", by Henry Van Dyke, Dec. 14 at the evening service. These young people are part of the group of 20 players who are directed by Angus Emerson. The presentation will tell the story of another wise man who did not arrive with the three to worship the young child, Jesus.

New subscribers to Ark. Baptist

Church	Pastor	Association
One month free trial received:		
Stanford	Mike Blackwood	Greene Co.
Mt. Moriah	Gaines Armstrong	Little River
New budget:		
Shady Grove	Kenneth Hull	Clear Creek
New budget after free trial:		
Mt. Zion at Banner	Archie Brooks	Little Red River



Sherman says Baptists should learn from race incident

NASHVILLE—A North Carolina Baptist pastor told the Southern Baptist Christian Life Commission here that a confrontation between black racists and white racists in Asheville, N. C., has polarized the city and closed down the schools for a week "under black mail."

Cecil Sherman, pastor of First Church, Asheville, N. C., said that the incident had taught some lessons that he felt Baptists and society should learn.

The incident started last spring and summer when a small group of black militants began attending city council, school board, and poverty program public meetings, disrupting them with obscenities and demands, Sherman said.

When the city's high school fully integrated this fall, several of these black militants pushed for a confrontation and succeeded when one black student was told to go home because he refused to wear shoes and socks to school.

The black students met, made a list of demands, walked out of class, and fought with police outside the school's doors. Eight students and nine policemen were "battered," every window in one section of the school was smashed, and several autos damaged.

Later, several businesses were burned out, Sherman recounted. For four days, the schools were closed, and a public hearing on the issue was dominated by black militants, nearly all very young and very obscene, Sherman said.

Sherman called together the next day all the ministers of the city to try to determine what they could do about the issue. The meeting "turned out to be not much more than a quarrel between white and black ministers," he lamented.

After giving this background, Sherman told the commission meeting in annual session what he had learned about blacks, about whites, about the church, about himself, and what he felt the implications of the incident and the entire black power movement meant to the commission.

"Black self-consciousness is very deep," he said. So deep that black students who did not go along with the demands listed by the others were declared "white" and virtually ousted in disgrace.

The incident indicates that "many blacks have given up on white acceptance," Sherman cited three possible reasons: (1) because some blacks can't

compete; (2) because the sharp blacks who can compete want black separatism instead of white acceptance; and (3) because black people who have sought a place in a white world on white standards have been denied acceptance.

Black leadership today is poorly defined, and black ministers are often "out of it," Sherman observed. Today, black leadership seems to be attached by flaunting or berating whites. The majority of black people are afraid and silent, he added.

Violence has become a means of what they've refused to give in the past. "Frequently—over and over again—I heard, 'If you do not give us what we demand, we will burn this town down.' And I believe some of these threats."

Turning to what he'd learned about whites, Sherman said that most whites only grudgingly integrated, and repeated, "I told you so" when the incident happened. Latent white racism hardened into hostility and hatred.

Those who have "what I call the Wallace mentality" who had been "submerged" previously suddenly began to "pop to the surface like corks," and both sides polarized, Sherman said.

In the whole thing, the "classical white liberal was a pathetic figure," he added. They would wring their hands and say, "My God, my God, what are we going to do," and then do nothing. "That's Mickey Mouse stuff," he chided.

About the church, Sherman said the incident had taught him that the church is "too soft" for the black militant today. "No self-respecting black can consider close contact with the white church now."

Another thing that tells you a lot about the church is that the average white clergyman in most of the Asheville churches made no comment about the incident from their pulpits, he said.

Personally, Sherman said he had learned that he is very middle class, that he does not respond well to obscenities, that he is establishmentarianism, that he is white, and that there is a sizable amount of racism in his own life.

Citing a long-time personal effort to work for racial equality in the city, Sherman said that he found himself rejected by white racists in his church and city because he had identified with black causes and black people; yet he

was also rejected by the black people because he could not accept their ridiculous demands.

"I'm white," Sherman said. "I wish to be a man, simply a man; but I can't be a man in that kind of environment. Nobody is a man. He is a white man, or a black man. In confrontation and in violence, you have no choice. To a black extremist or a white extremist, there are no classroom or philosophical distinctions between black people and white people."

As a result, Sherman said he had concluded that Christian people must work hard at eliminating both white racism and the different kind of black racism, while they are in a latent stage, rather than in a hardened stage as in the time of violence and confrontation.

"We must get a reconciliation again," he said. "White and blacks (in Asheville) seemed to be resorting to power and pressure;" but the Christian must restore "credibility in Christian ideals and Christian methods."

The Baptist pastor drew four implications from the incident, applying them to the situation facing the SBC Christian Life Commission, the denomination's social action agency:

1. "Biblical definitions must prevail in our society." Sherman urged the commission to communicate effectively the fact that "the Bible offers us the best objective source and the most idealistic source for defining the terms justice, love, brotherhood, mercy, righteousness, judgment."

He added that all men are blinded by their heritage, color, and station. The Bible, however, is objective, and "it is biased only as the interpreter is trapped in his past."

2. "We must seriously consider a biblical estimate of the nature of man." Sherman said to believe in "original sin" is not to be old fashioned or pessimistic, but to acknowledge that human beings are flawed, and need to be mended by God.

3. "Biblical methods must come from churchmen," and New Testament methods as well as ideals must be followed. Sherman added that the church and Christians must be willing to die and to take the dangerous step of practicing what they preach.

"Too much preaching comes out of me, and too many tracts come out of the Christian Life Commission," he quipped. "But we've got to get the preachments and methods matched up before there is any sting, any cut, any edge."

"My church (in Asheville) has the survival instinct that is beyond that of a cat. My church will not die to live

(Continued on page 13)

SBC mission gifts may meet 1969 operating budget needs

NASHVILLE—Despite a slight decrease in world missions contributions during the month of November, gifts through the Southern Baptist Convention Cooperative Program unified budget for 11 months of 1969 have increased five percent over 1968 gifts.

SBC officials here said that if contributions for December increase by this same five percent, the denomination will meet its operating budget for 1969 and pay off the capital needs allocations unmet during 1968.

During the first 11 months of the year, Cooperative Program gifts have totalled \$25,261,552 an increase of \$1.2 million or 5.04 percent over contributions for the same period last year.

In order to meet the operating budget for the convention and provide the funds for capital needs unmet during 1968, contributions during the month of December would have to reach \$2,021,997.

John H. Williams, financial planning secretary for the SBC Executive Committee which prepares the monthly financial report on SBC world mission gifts, said that the denomination probably would reach the 1969 operating budget and 1968 capital needs without too much difficulty.

Williams, however, was less optimistic about contributions increasing enough in December to meet 1969 capital needs as well as the operating budget and 1968 unmet capital needs. To do so would require December gifts of \$2.8 million, or an increase of more

than 10 percent.

Throughout most of 1969, contributions have been about five percent more each month than they were for the corresponding month in 1968, Williams said.

During November, however, a slight decrease was noted. November, 1969 contributions were \$2,303,909, down \$15,447 or less than one percent compared to November, 1968 gifts.

The Cooperative Program unified budget provides operating and capital needs for 19 different agencies, institutions, and organizations of the nation's largest Protestant denomination. Capital needs not provided this year will be held over until 1970.

In addition to the \$25.2 million in Cooperative Program gifts, Southern Baptists have contributed so far during 1969 an additional \$22,059,960 to specific designated world mission causes through special offerings, most-

ly to home and foreign missions.

The combined grand total of \$47.3 million in Cooperative Program and designated gifts is an increase of more than \$2½ million over such contributions in 1968. This is an increase of 4.64 percent.

Designated gifts for 1969 have increased \$885,901 or 4.18 percent over the 1968 designations.

Of the \$73 million total, foreign missions has received \$29.7 million, and home missions, \$10.1 million. Six seminaries operated by the convention received \$4.8 million.

The financial report prepared by the SBC Executive Committee reflects only amounts given to support national international mission efforts of the denomination. It does not include amounts given to state and local mission projects.

The SBC Executive Committee serves as the distribution and channeling organization for the denomination, receiving contributions from churches through the state conventions, and channeling the funds to each agency on the budget formula basis. (BP)

President prods nation to end poverty, hunger

WASHINGTON—President Richard M. Nixon declared here that the nation cannot long continue to live with its conscience "if millions of its own people are unable to get an adequate diet."

Speaking to the opening session of the White House Conference on Food, Nutrition and Health, the President said that the elimination of hunger and malnutrition due to poverty "is a moral imperative."

"Malnourishment is a national concern because we are a nation that cares about people, how they feel, how they live. We care whether they are well and happy," the President declared.

President Nixon used the occasion to challenge the 3,000 conference participants to lobby for three key pieces of legislation now in Congress which he said "should virtually eliminate the problem of poverty as a cause of malnutrition."

The measures are:

1. The Family Assistance Plan which would reform the present welfare program and, among other things, would put a \$1,600 floor under the cash income of every needy family.

2. Reform and expansion of the food stamp program. The President has asked for an increase in food stamp spending to \$2.5 billion a year instead of the \$340 million level spent in fiscal

1969. Under his proposal, free stamps would be given to the neediest families.

3. The establishment of a Commission on Population Growth and the American Future through which the administration hopes to provide "adequate family planning services within the next five years to all those who want them but cannot afford them."

The President also said that his administration has a goal to reach every needy child with a free or reduced-cost lunch by the end of the current fiscal year.

The elimination of poverty-related malnourishment is important "even in purely practical terms," the President emphasized.

"A child ill-fed is dulled in curiosity, lower in stamina, distracted for learning. The mounting costs of medical care for diet-related illnesses; remedial education required to overcome diet-related slowness in school; institutionalization and loss of full productive potential—all of these place a heavy economic burden on society as a whole," he declared.

President Nixon concluded his speech to the first White House conference on nutrition by asking that those present be concerned with "the lives of millions of Americans, too young, too old, or too hurt by, life to do without your help." (BP)

GIVE THE

Arkansas Baptist
newsmagazine

FOR CHRISTMAS

Turn to page 20 for information on special offer. This is the gift that comes, not once, but 50 times a year.

(Continued from page 12)

as Christ did. My church wants a money-back guarantee on tomorrow," he said.

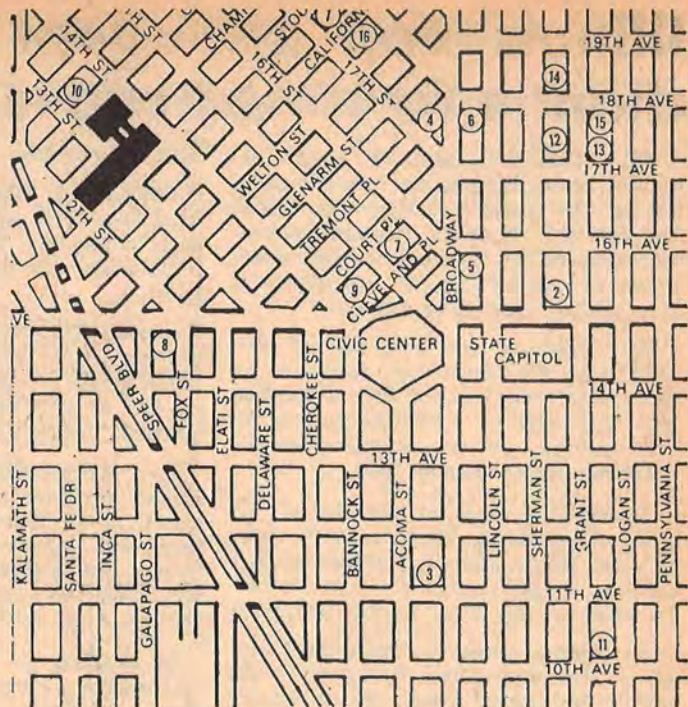
4. "Biblical timetables may have to be adopted." Sherman said that the problem of racism and poverty will not be solved "in my lifetime," and "we better gear up for the long pull."



SOUTHERN BAPTIST CONVENTION DENVER, COLORADO JUNE 1-4, 1970

Convention Center — 14th and Champa Street

Hotel/Motel	Singles	Doubles	Twins	Room with Two Double Beds	Suites
1. Albany Hotel 17th & Stout Sts.	\$13-20	\$18-24	\$20-24	\$24 (4 to a room)	\$40-90
2. Argonaut Hotel 233 E. Colfax Ave.	\$ 8-10	\$11- \$12.50	\$14	\$18 (2 persons) \$3 ea. extra person	\$30-32
3. Broadway Plaza Motel 11th Ave. & Broadway	\$12	\$14	\$16	\$18 (2 persons) \$3 ea. extra person	—
4. Brown Palace Hotel 17th & Tremont Pl.	\$15-22	\$20-23	\$21-27	—	\$38-115
5. Cory Hotel 16th & Broadway	\$ 7- 9	\$ 8-10	\$ 9-12	—	—
6. Cosmopolitan Hotel 18th & Broadway	\$12-22	\$20-28	\$20-28	\$25 \$5 ea. extra person	\$35-95
7. Denver Hilton Hotel 16th & Court Pl.	\$13-26	\$20-30	\$20-30	—	\$48-150
8. De Ville Motel 650 W. Colfax	—	\$16	\$18	\$20 (2 persons) \$3 ea. extra person	—
9. Downtowner Motor Inn 303 W. Colfax	\$15	\$18	—	\$20 (2 persons) \$4 ea. extra person	\$40-60
10. Frontier Hotel 1315 Curtis St.	\$ 8.50	\$ 8.50	\$10	\$15.50 (2 persons) \$2.50 ea. extra person	—
11. Hampshire House 1000 Grant St.	\$15-18	\$18-22	\$18-22	—	—
12. Imperial Motel 1738 Sherman St.	\$15	\$20	\$20	—	—
13. Mayflower Motel 17th & Grant St.	—	\$16.50	\$18.50	\$22 (2 persons) \$2 ea. extra person	—
14. Quality Motel 1840 Sherman St.	\$12	—	\$16.50	—	—
15. Radisson Denver Hotel 1790 Grant St.	\$18-20	\$23-25	\$24-26	\$24-26 (2 persons) \$3 ea. extra person	\$36-50
16. Sears Hotel 1755 California St.	\$10	\$10	\$12.50	\$15 (2 persons) \$3 ea. extra person	—
17. Balboa Motel 9201 E. Colfax	\$14	\$16	\$18	\$18 (2 persons) \$2 ea. extra person	—
Brandin' Iron Motel 8600 E. Colfax	\$12.50- (both)	\$14.50	\$15.50- \$16.50	—	—
Chateau Motor Lodge 8300 E. Colfax	\$10-12	\$12-14	\$14-16	—	—
El Patio Motel 8400 E. Colfax	—	—	—	\$16 (2 persons) \$2 ea. extra person	—
Lazy C Motor Lodge 8787 E. Colfax	\$10	\$12	\$14	\$16 (2-3-4 persons)	—
Riviera Motel 9100 E. Colfax	—	—	—	\$24 (2-3-4 persons)	—
18. Broadway Motel 1600 S. Broadway	\$10	\$13	\$15	\$18 (2-3-4 persons)	—
19. Cameron Motel 4500 E. Evans Ave.	\$10	\$12	—	\$14 (2 persons) \$2 ea. extra person	—
20. Capri Motel Hotel W. 84th & Valley Hwy.	—	\$14.50- \$20.00	\$16.50- \$24.50	\$18.50-\$28.50 (2 persons) \$3 ea. extra person	—
21. Centre Denver Motor Lodge, W 6th & Federal	\$11	—	—	\$17 (2 persons) \$2 ea. extra person	—
22. Cherry Creek Inn 600 S. Colorado Blvd.	—	—	\$22.50- \$26.50	—	—
23. Continental Denver Motor Hotel N. Speer & Valley Hwy.	\$12-15	\$14.50	\$17-19	\$20 (2 persons) \$3 ea. extra person	\$26-75
24. Driftwood Motel 1443 Oneida St.	\$10	\$12	\$14	\$16 (2 persons) \$2 ea. extra person	—
25. Essex House 5390 S. Santa Fe Dr.	—	—	\$16.50- \$19.00	—	—
26. Executive Inn 3015 E. Colfax	\$12	—	\$15	—	—
27. Four Winds Motor Lodge 9600 W. Colfax	\$14	\$18	—	\$20 (2 persons) \$24 (3 persons) \$26 (4 persons)	—
28. Gaslite Motel 1101 W. Alameda Ave.	\$12	\$16	—	\$16 (2 persons) \$20 (3-4 persons)	—
29. Heart O'Denver Motor Hotel E. Colfax & Marion St.	\$12-14	\$16-17	—	\$18-19 (2 persons) \$3 ea. extra person	—
30. Hilton Inn 1-70 & Peoria St.	\$16-18	—	—	\$22-24 (2 persons) \$6 ea. extra person	—
31. Holiday Inn-Airport 3535 Quebec St.	\$15	\$18	—	\$22 (2 persons) \$3 ea. extra person	—
32. Holiday Inn-Central W. 20th & Bryant St.	\$14	\$18	—	\$22 (2 persons) \$3 ea. extra person	—
33. Holiday Inn-East 13800 E. Colfax Ave.	—	—	—	\$18.50 (2 persons) \$2 ea. extra person	—



DOWNTOWN AREA

34. Holiday Inn-North 4849 Bannock St.	\$16-18	—	—	\$23-26 (2 persons) \$3 ea. extra person	—
35. Holiday Inn-South 1475 S. Colo. Blvd.	—	—	—	\$23 (2 persons) \$3 ea. extra person	—
36. Holiday Inn-West 14707 W. Colfax	\$12-14	\$15	—	\$18 (2 persons) \$3 ea. extra person	—
37. Holiday Motel 4475 S. Broadway	\$ 8.50	\$12.50	—	\$20 (2 to 4 persons)	—
38. Howard Johnson's Motor Lodge (South) 6300 E. Hampden Ave.	\$12-16	—	—	\$18-19 (2 persons) \$3 ea. extra person	—
39. Howard Johnson's Motor Lodge (North) 4767 N. Federal Blvd.	\$11	—	—	\$17.50 (2 persons) \$2 ea. extra person	—
40. King's Inn 11800 E. Colfax	\$ 9-12	\$10-14	\$13-18	\$18.00 (2 persons) \$3 ea. extra person	—
41. La Vista Motel 5500 E. Colfax	\$20	\$22	\$24	\$24 (2 persons) \$2 ea. extra person	—
42. Malibu Airport Inn 6160 Smith Road	—	—	—	\$17-19 (2 persons) \$3 ea. extra person	—
43. Mesa West Motel 5600 W. Colfax	—	\$12.50	\$15	\$23 (2-3 persons) \$5 ea. extra person	—
44. Niagara House Motel 6701 E. Colfax	\$16	\$16	\$19	\$15 (2 persons) \$2.50 ea. extra person	—
45. Ramada Inn-Foothills 11595 W. 6th Ave.	\$12-14	\$14	—	\$23 (2 persons) \$2 ea. extra person	—
46. Ramada Inn-South 455 S. Colo. Blvd.	\$15.50	\$18.50	—	\$16 (2 persons) \$2 ea. extra person	—
47. Ramada Inn-South* 7150 W. Colfax	\$15.50	\$18.50	—	\$20.50 (2 persons) \$2 ea. extra person	—
48. Ranch Manor Motor Inn 1480 S. Santa Fe Dr.	\$ 7-11	\$10-14	—	\$15-17 \$2 ea. extra person	—
49. Ranger Motel 11220 E. Colfax	\$12	\$14	\$16	\$12-16 (2 persons) \$2 ea. extra person	—
50. Rarick's American Family Lodge 5888 Broadway	—	—	—	\$18 (2 persons) \$2 ea. extra person	—
51. Rodeway Inn 4760 E. Evans Ave.	\$13	\$16	—	\$18.88 (2-3-4 persons)	—
52. Royal Host Motel 930 E. Colfax	\$10	\$14.50	\$16	\$18 (2 persons) \$3 ea. extra person	—
53. Royal Inn 3270 Youngfield St.	\$14	\$16	—	\$36 ea. extra person \$20 (2 persons)	—
54. Royal Palace Motel 1557 Colo. Blvd.	\$12	\$16	\$18	\$2 ea. extra person \$3-6 ea. extra person	—
55. Skyways Motor Hotel 3855 Quebec St.	\$ 9.50	\$12.50	\$14	\$16 (2 persons) \$2.50 ea. extra person	—
56. Spa Motor Inn 930 Valley Hwy.	—	—	—	\$16 (2 persons) \$2 ea. extra person	—
57. Trail's End Motel 9025 W. Colfax	\$10-12	\$10-12	—	\$14-16 (2 persons) \$2 ea. extra person	—
58. Travelodge Motel N. Speer & Valley Hwy.	\$14	\$15	—	\$17 (2 persons) \$2 ea. extra person	—
59. Voyager Inn 1-70 & Chambers Road	—	—	—	\$2 ea. extra person \$16 (2 persons)	—
60. Western Hills Motel 5035 W. Colfax	\$12	—	\$14	\$3 ea. extra person	—
61. Western Motor Inn 4757 Vasquez Blvd.	\$11	—	—	\$14 (2 persons) \$2-\$3 ea. extra person	—
62. Westward Ho Motel 1720 S. Santa Fe	\$ 8	—	—	\$10-12 (2 persons) \$3 ea. extra person	—
63. Writer's Int'l. Airport Inn 6090 Smith Road	—	—	\$15.50- \$17.50	—	—
64. Writer's Manor 1730 S. Colo. Blvd.	\$16	\$21	\$21	—	—

NOTE: All rates quoted are subject to city and state sales taxes.

Illinois Baptists adopt name change for state convention

MT. VERNON, ILL.—The Illinois Baptist State Association, meeting here for its 63rd annual session, adopted a new constitution changing the name of the organization to the Illinois Baptist Convention.

American Baptists in the state, however, promptly protested the new name, saying it is too similar to their name, the Illinois Baptist State Convention, for use in legal documents within the state.

Technically, the new name, Illinois Baptist Convention, cannot be used until the Illinois Secretary of State rules on it as an acceptable corporate title. American Baptists filed their protest with the Secretary of State.

In view of the complications, the Illinois Baptist State Association Executive Secretary James H. Smith said that, "out of courtesy to American Baptists, we will continue to use our old name on letterheads and promotional literature. . . until the problem is resolved to the satisfaction of both groups."

There are about 900 Southern Baptist churches affiliated with the Illinois Baptist State Association and 267 American Baptist churches.

The new constitution also includes a section on doctrine, accepting the Statement on Baptist Faith and Message adopted by the SBC in 1963 as the doctrinal statement of the convention. At the same time, the constitution recognizes that it is "not a statement of faith for every church of the convention or every individual, but rather a statement of the majority."

The constitution also provides for a simplified organization, with four committees of the board of directors instead of 11. The constitution was drafted as a result of a two-year study.

In other major action, the convention authorized an expenditure of up to \$1½ million for erection of a new office building, in Springfield, Ill. Total cost of the new property, furnishings, architects fees, etc., will be about \$1,790,000.

Resolutions adopted by the convention commended Illinois Gov. Richard Ogilvie for vetoing a recent bill authorizing bingo games for religious and fraternal organizations and urged the new state Constitutional Convention to preserve the "time-honored guarantee of separation of church and state" in the new constitution.

Another resolution, coming on the heels of speeches by Negro Baptist pastors, urged Baptists in the state "to seek additional ways to exercise fellowship with our Negro brethren, so as to show the spirit of Christ in relevance."

Two long-range studies were authorized. One requested a committee of five to study salaries of church-related employees and bring findings back next year. Another study would investigate the possibility of establishing a Baptist home for the aged and a home for unwed mothers in the state.

The convention, reversing a decision last year to discontinue the Lake Salateeska Baptist Assembly near Pinckneyville, in Southern Illinois, approved a committee's plan to purchase 80 acres

adjacent to the assembly and develop it further, along with another camp in Streator, Ill., in the northern part of the state.

Elected president of the convention was Charles Chaney, pastor of First Church, Palatine, Ill.

Next year the convention will meet Nov. 3-5, at Eastview Church, Rockford, Ill. (BP)

I shall pass this way again

BY DORSEY L. CROW

I'm sure the days will come
When I shall pass this way
again;
Not step by step as heretofore
I've trod
But thoughts of you
Will flash across the miles,
And I shall pass this way
again,
Each time I talk with God.



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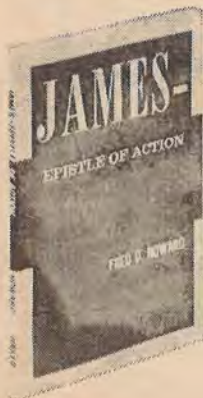
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BY GRAYCE KROGH BOLLER

The National Commission on the Causes and Prevention of Violence warned recently that American cities are on their way to becoming a mixture of "places of terror" and "fortresses." Under present policies, the central cities will be unsafe in varying degrees, the well-to-do will live in privately guarded compounds, residents will move about in armored vehicles through "sanitized corridors" connecting safe areas, and radical groups will possess "tremendous armories of weapons which could be brought into play with or without provocation." All this, the commission concluded, will lead to "intensifying hatred and deepening divisions" under which "violence will increase further and the defensive response of the affluent will become still more elaborate." The commission said its gloomy prediction would come true in "a few years" unless the nation alters its priorities and takes "the massive action that seems to be needed" to build "the great, open, humane city-societies of which we are capable." What is needed, the commission added, is a national urban policy of the kind recently suggested by Daniel Patrick Moynihan, President Nixon's counselor on urban strategy. Such a policy would require a large expenditure of money. "If the nation is not in a position to launch a full-scale war on domestic ills, especially urban ills, at this moment, because of the difficulty in freeing ourselves quickly from other obligations, we should now legally make the essential commitments and then carry them out as quickly as funds can be obtained," the commission said. . . . The commission stressed that the roots of this crisis are sociological, not racial. "When poverty, dilapidated housing, high unemployment, poor education, overpopulation and broken homes are combined, an inter-related complex of powerful criminogenic forces is produced by the ghetto environment," the report said. "These social forces for crime are intensified by the inferiority—including attitudes of the larger American society—attitudes that today view ghetto blacks as being suspended between slavery and the full rights

Bert and Wally had lived next door to each other for as long as they could remember. They played together every day. Now they were in Wally's backyard, where a great deal of pounding and hammering was going on. The boys were building a doghouse. It was to be for Wally's new dog.

"Daddy said if I could make a doghouse, he would buy me a dog," Wally reminded Bert, though he had told him a dozen times.

"It will soon be finished, and we can paint it," Bert cried happily. "Maybe your daddy will let you get the dog tonight. I can hardly wait, can you, Wally?"

"No, I can't," his friend shook his head. "We'll use quick drying paint and then it will be all ready when Daddy comes home."

Just then, Bert's mother called him.

"I have to go in and do the dishes," he said. "That is my special chore for this week."

"Oh, don't go!" cried Wally. "We won't get the doghouse finished if you don't help. You can do the dishes another time, or if you don't, your mother will. Only sissies do dishes, anyhow, Bert. I'm supposed to mow our lawn, but this is more important."

"I have to keep my promise to Mother," said Bert as he walked slowly away. "Besides, I like to help her," he called back over his shoulder.

While Bert did the dishes, Mother ran the sweeper and did the dusting. Bert could hear Wally pounding on the doghouse. He could see him from the kitchen window, too.

"It doesn't really make any difference whether he gets his dog tonight or tomorrow," Bert thought sadly. "He didn't have to make fun of me."

and dignity of free men." Dr. Milton S. Eisenhower, chairman of the commission, said in a news conference that he considered the report "by all odds the most important" of several released by the 13-member commission since it was appointed in the summer of 1968 by former President Johnson. . . . (Nashville Tennessean, Nov. 24, 1969)

Before long, all the dishes were clean, sparkling, and shining. Bert put them away in the cupboard. He could hear Mother walking back and forth upstairs. She had finished running the sweeper. Wally was quiet now, too, not pounding any more. Bert couldn't see him from the window either.

"Want to take a walk in the park?" Mother came downstairs, wearing a clean dress. "We can feed the deer and buy some ice cream if you like. I have the time because you helped, Bert."

"Oh, yes!" Bert's eyes were shining, for if there was one thing he liked to do more than any other, it was going to the park to feed the deer and eating the soft custard ice cream which was his favorite treat.

"You may ask Wally to go, too," Mother smiled.

"All right," Bert bounded out the door and across to Wally's house.

Wally came out of the shed, lugging a lawn mower. His face fell when Bert invited him to the park.

"I don't think I can," he muttered unhappily. "I was supposed to cut the grass this morning, and Mom says I have to do it now. But I'll ask, anyhow. You wait, Bert."

When Wally came out again, his face was like a dark cloud. He gave the mower a push as if it were keeping him home.

"I can't go," he growled.

"I'm sorry," Bert really was sorry. "I wish you had cut the grass this morning when you were supposed to. Then you could go."

"I wish I had," Wally stopped looking so cross. "It's my own fault. Next time I'll do my work first. Then I will be free for treats."

"I'll ask Mother to take us again soon," Bert promised. "Do a good job, Wally, and we'll get to go again."

"I will," Wally nodded. "Thank you for asking me, Bert. We'll finish the doghouse tomorrow, too, after I get my chores done."

"Sure," Bert walked back across the grass. The deer were waiting for their bread, and he had to hurry.

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Stop building church-state walls, Sherman challenges

LOUISVILLE—A biting challenge to Southern Baptist to “stop building walls around people through church-state arrangements” was issued, here by North Carolina Pastor Cecil Sherman.

Sherman, pastor of First Church, Asheville, N. C., told the annual Christian Laymen's Forum, sponsored by Southern Seminary, that Baptists have been as heavy-handed as Catholics in forcing their religious views on society, especially in areas where Baptist are the dominant religious group.

He mentioned blue laws, anti-obscenity fights, Christian pageants in public schools, and censorship of “bad books” from school libraries as examples of “wall-building through church-state arrangements.”

But Sherman warned that “the walls are tumbling down.”

“The situation has changed,” he said, “and we Baptists don't know how to act when the rules are changed. There is as much freedom for what we call evil as for what we call good. Christian ideas are challenged and they must fend for acceptance in the idea markets of the world.”

Sherman said that “moral choice has been inserted into our society, and we must teach our people how to make moral choices . . . We need a new kind of man, not sheltered from the world by an outer wall, but made strong by inner braces.”

He proposed three solutions for lay

witness in the 1970s. “Recognize the world,” Sherman said. “Recognize the power of secularity; it is a massive power. Don't underestimate the enemy.”

He also suggested that “the church must help people build inner braces. The gospel is stronger than secularity.”

His third proposal was that Christians “look for people like yourself.” He said “there are times when personal survival in the faith is a major problem. Then we need strength from others like ourselves . . . Our fellowship is redemptive.”

A panel of seminary students, speaking on evangelism among young people in the 1970s, told forum participants to “work for openness,” to “be totally honest with young people,” to “demonstrate genuine concern and build interpersonal relationships,” and to “back up what you say about compassion and forgiveness.” (BP)



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The Zondervan Pictorial Bible Atlas, Edited by E. M. Blaiklock, Zondervan, 1969, \$9.95

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The 16 chapters of this reference book follow the chronology of Biblical events, including the story of the great empires and their cultures—Egypt, Assyria, Babylon, Persia, Greece, and Rome.

Fundamentals of the Faith, Edited by Carl F. H. Henry, Zondervan, 1969, \$5.95

In an age characterized by doubt, Dr. Henry points to unchanging and sure foundations in God's relationships with mankind. He has enlisted the help of many noted Bible scholars, including Evangelist Billy Graham, in the production of this book.

Rozell's Complete Lessons, 1970, by Brooks Ramsey, Zondervan, 1969, \$3.50

A commentary of International Bible Lessons, Uniform Series, this book compiles complete Sunday School lessons for every Sunday of 1970, with teaching outlines, and suggestions on latest teaching methods.

Plain Talk on James, by Manfred George Tutzke, Zondervan, 1969, paperback, \$1.95

The Open Heart, An Adventure in Discovering the Love of God, by Rosalind Rinker, Zondervan, 1969, \$2.95

The author reveals a clear, step-by-step portrayal as to what the Christian experience is all about.



Arkansas has abundant game



Deer hunting is probably the second most popular hunting sport in Arkansas.

Arkansas has an abundant supply of game—deer, squirrels, rabbits, fur-bearing animals (raccoons, opossums, etc.), turkey, quail, and ducks; just to name the most important. Probably more people squirrel hunt than pursue any other single game species. Deer hunting may be second in popularity, certainly it is close to the top in hunting sports in our state.

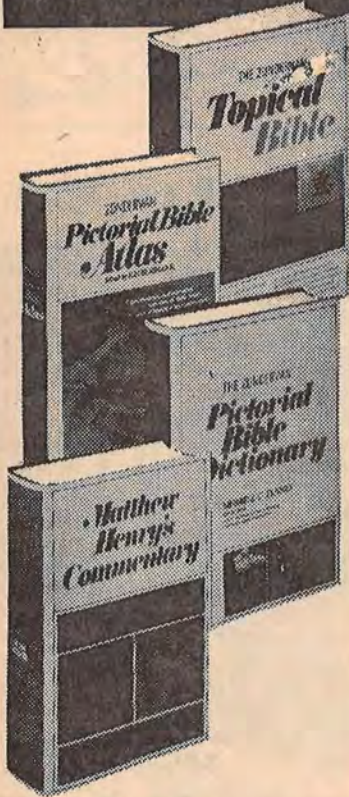
Each year, throughout the 60's, Arkansas hunters have bagged in excess of 20,000 deer each year.

Bow hunters have 4 months to shoot deer Oct. through Jan. and gun hunters normally have 3 hunting periods. The only remaining gun deer hunt this year is Dec. 8 through 13.

Camp life is an important part of deer hunting and just swapping yarns around the camp and talking about bygone hunting experiences draws many hunters to the deer woods each year.

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Life and Work
Dec. 14, 1969
Isaiah 53:1-12

Promise of perfect sacrifice

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

Today's lesson is the second in the unit entitled "Truths about Forgiveness and Salvation." Last week we studied the necessity of sacrifices as it relates to forgiveness. Specifically, we discussed the trespass offering.

Today we are dealing with perhaps the greatest passage in all the Old Testament, Isaiah 53, which deals with messianic prophecy. Isaiah 52:13-53:12 is the fourth of the famous "servant" passages in Isaiah (Cf. 42:1-4; 49:1-6; 50:4-9).

The first problem is the identification of the servant. Certain Jewish and a few Christian scholars state that the servant refers to the nation of Israel or a remnant of the nation of Israel. Beyond question, however, the passage refers to Jesus Christ, the promised Messiah and true Redeemer of Israel. The eunuch from Ethiopia mentioned in Acts 8 was reading a portion of the Isaiah 53 passage. He asked Philip for an interpretation (Acts 8:34). Philip "opened his mouth, and began at the same scripture and preached unto him Jesus" (Acts 8:35). Was Philip guilty of false interpretation or misinterpretation? Certainly not. Also, please study I Peter 2:21-25 and see the parallel with the Isaiah 53 passage.

The rejected "Man of Sorrows" (Isa. 53:1-3)

Actually, Isaiah 52:13-15 is a part of the total passage and should be included in the lesson. The verses state the suffering and exaltation of the sin-bearing servant, Jesus Christ. The word "sprinkle" in verse 15 could better be translated "startle." Note the contrast of degradation and extreme exaltation.

Verse 1 denotes utter disbelief in the amazing, almost incredible, story of Jesus. The immediate reaction is that of wonder and surprise. Without faith who could believe such an account of an individual life? Christ came as a "root out of dry ground" (v. 2). (Please refer to Isaiah 11:1) This refers to the environment from which Christ was born. Some say this refers to the virgin birth of Christ. Could it also mean the lowly and humble beginning of the Servant's life?

Verse 3 is a key verse. Christ was one of the most despised and rejected

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persons in history. He was cruelly crucified. His own received him not. He was betrayed by Judas, denied by Peter, sentenced by Pilate, and killed by the Jews. This does not imply being held in high esteem.

Our substitute (Isa. 53:4-6)

Christ's suffering was vicarious. The Servant took the sufferings that were ours. We deserved suffering, shame, and hell. Christ died in our stead. He died as the innocent for the guilty, the good for the bad, the just for the unjust. He was and is our Substitute. His death was substitutionary. He was the expiation of our sin, God's trespass offering for man's sin.

Verse 6 denotes man's lost, wandering, straying condition without Jesus. This verse states man's sinfulness and total depravity. Why would a sacrifice be needed unless man were in need of reconciliation and redemption? Through Christ man is made right with a holy God. The guilt which was ours is placed upon Christ the Servant.

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The death of Jesus (Isa. 53:7-9)

Christ died voluntarily and offered no resistance. The Servant suffered patiently on the cross. He did not go the route of self-defense. There is a song which states, "He could have called ten thousand angels." However, these angels would not have come to his defense. He was born to die. He came in order that he might be crucified on the cross. This was his eternal mission. Could man be saved any other way? Would God have sent a legion of angels to come to his rescue? Certainly not. He died for our justification. If Christ had not paid the sin debt, how could man have been saved and redeemed? God willed Christ's vicarious death and Christ willingly yielded in implicit obedience. Christ "became obedient unto death, even the death of the cross" (Phil. 2:8).

Note the amazing facts in verse 9. Christ was crucified between two thieves or criminals. He was buried in a tomb intended for a rich man. Immediately upon his death the innocence of Christ was felt. He was given an honorable burial after a dishonorable death. The burial in a sense was an attestation of his innocence. He had done no wrong, no violence. No deceit was in his mouth. His intentions were pure.

God's pleasure (Isa. 53:10-12)

Despite Christ's innocence it pleased God the Father to bruise him. Why? Christ died as the sacrifice for sin. The ultimate cause, therefore, of Christ's sufferings was God himself. Please emphasize "it pleased the Lord." God took pleasure and pure delight in Christ's death. Why? Christ's death made possible our salvation. Since the main idea in a trespass offering was satisfaction, Christ became our trespass offering.

The prolonging of days is an interesting thought. After his death, Christ continued to live. "I am he that was dead, and behold! I am alive forevermore" (Rev. 1:18).

The passage ends with a note of exaltation. A good way to close the study is to read Philippians 2:5-11.

Next week our study is a familiar one. We shall discuss the birth of our wonderful and glorious Saviour.

Between the testaments

By VESTER E. WOLBER
Religion Department
Ouachita University

International

Dec. 14, 1969

Luke 2:1-3

Intertestamental background

When one has finished with reading Malachi and turns a page to begin reading in Matthew, he finds himself in a new and strange world. It is the purpose of this lesson to help bridge that gap between the Testaments by focusing attention on religious developments during that period. A general understanding of these developments will help one to understand his New Testament.

1. There is a time gap between the old and the new Bibles. Although some of the Psalms may have been written as late as 200 B.C., there is not to be found in any of the Old Testament literature any traceable history of the Jews after the era of Ezra and Nehemiah. Some four centuries of history is skipped over by Biblical writers.

2. There is also a political gap between the Testaments. Old Testament history fades out with the Jews in the Tigrus-Euphrates valley as forced colonists under Persian control. A smaller segment were in the Nile valley under Egyptian control. A small group were living in Judah subject to the powers of Persia.

Although Persia did have a most liberal policy toward its colonists, they could not escape the cultural and religious influence of them. Persia gave way to Greece, which dominated the Jews in their homeland from about 323 B.C. until 63 B.C. when the Roman Eagle spread his wings over the area. The New Testament era opens with Palestine under the rule of a puppet king subject to orders from the Roman emperor.

3. There was a culture gap. From the time of her deliverance from Egypt until she was carried away to Babylon, the people of God had chafed under the restrictive commands of God which kept them in religious and cultural isolation; but in captivity they (the remnant) chose to return to their ancestral homeland where they voluntarily tried to isolate themselves even more from the impact of other cultures and other religions.

Even so, the influence of other cultures was felt. The Hebrew language was revised into Aramaic. Greek came to be the language of literature, culture, and thought as all life was baptized into Greek culture. Latin became

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the language of government and law as Roman legions enforced the will of their emperor upon all men.

4. There was a religious gap. The temple-centered religion prior to the captivity was replaced after the captivity by synagogue-centered religion.

After the close of the Old Testament era, there came about new developments.

The late Dr. Derward Deere has a most excellent discussion of these new developments in the Adult Teacher. My remarks are intended only to supplement such works as his.

(1) The doctrine of individual responsibility as taught by Ezekiel, and to a lesser extent by Jeremiah, continued to develop until the Christian era. That doctrine helped prepare the way for the teaching of John and Jesus on repentance and faith.

(2) The doctrines of heaven and hell also gained acceptance among Palestinian Jews. The Pharisees stressed these beliefs, and Jesus did not find it necessary to refute their basic teachings regarding life after death.

(3) New doctrines developed regarding religious authority. In more ancient times the Hebrew people looked to charismatic leaders such as Moses, divinely appointed kings such as David, or God-sent prophets such as Elijah and Isai-

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ah, to command them; but with the formation and adoption of the Hebrew Bible, there came to be a new source of religious authority.

In the New Testament era the Samaritans accepted only the pentateuch (the five books of Moses) as authoritative. The Sadducees accepted all the Old Testament as we have it today. The Pharisees accepted both the written law (the entire Old Testament) and the oral law, traditional interpretation of the written law. They committed to memory unbelievable amounts of both written and oral law. The masses of common people in Palestine were influenced more by the Pharisees than by Samaritans and Sadducees.

A Roman decree (Lk. 2:1-3)

The lesson planners wanted us to concentrate attention on three verses from Luke's Gospel so that we would get the birth of Jesus in the proper perspective.

1. Luke was careful in stating the time rather precisely: it was during the reign of Augustus Caesar, while Cyrenius was governor of Syria, during the last days of Herod the Great, King of Judea. That last item is helpful in establishing the year of Jesus' birth because it is now clearly established from secular history that Herod died in 4 B.C., which fact means that Jesus was born in 4 B.C. or sooner.

When our present calendar system was set up, its designers miscalculated the date of Christ's birth and thus our calendar is from four to seven years inaccurate.

2. Jesus was born in a land which was under the control of Rome. The decrees of Augustus were obeyed, for he was caesar. It is now confirmed by archaeology and by history that such decrees which called for a census were made from 7 to 4 B.C. in Egypt, Syria, and Palestine, the results to be used in taxation.

3. Joseph and Mary dutifully obeyed the decree of Augustus by going up to Bethlehem, the place of Joseph's birth.

Thus, Luke's account indicates that in God's special revelation of himself—even in the Incarnation—he manages to fit into the social and cultural patterns of the day.

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A Smile or Two



Crime-stopper

The big city chief of police learned that a fugitive he was seeking was headed for a small town in a resort area. Calling the local constable, he asked him to be on the lookout for the man.

"Sure thing," replied the constable. "Send me a picture and I'll nab him."

The chief immediately dispatched six views of the wanted man, taken in different poses.

A day later he received a call from the constable.

"Yes siree," said the constable. "I got five of them fellas already and I betcha I pick up the sixth 'fore the day's over."

Typographical horror

Coach: "What's his name?"

Manager: "Szaczwerskinoplinitz."

Coach: "Good. Put him on the first team. Boy, will I get even with those sports writers."

Attendance Report

November 30, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	88	53	
Arkadelphia, Shiloh	23	13	
Banner, Mt. Zion	44		
Bay, First	93	72	
Berryville			
First	148	65	
Freeman Heights	140	34	
Rock Springs	79	46	
Booneville, First	265	228	
Camden			
Cullendale First	373	111	1
First	417	123	1
Cherokee Village	67	29	
Crossett			
First	516	159	1
Mt. Olive	268	131	
North Crossett First	116	6	
Dumas, First	223	54	2
El Dorado, Ebenezer	172	67	
Forrest City, First	436	122	
Ft. Smith	1,093	390	2
Gentry, First	163	43	
Green Forest	176	104	
Greenwood, First	239	108	
Hampton, First	137	41	
Harrison, Eagle Heights	233	64	
Helena, First	203	75	
Hot Springs			
Emmanuel	52	37	
Piney	183	103	
Hope, First	461	143	
Jacksonville			
Bayou Meto	133	83	
First	358	113	
Jonesboro, Central	490	150	
Little Rock			
Archview	135	57	
Crystal Hill	173	59	
Geyer Springs	561	201	3
Life Line	548	183	2
Magnolia, Central	600	252	1
Marked Tree			
First	148	55	
Neiswander	37	52	
Mineral Springs, Central	114	61	
Monroe	77	38	
Monticello			
Northside	98	72	1
Second	243	100	
Nashville, Ridgeway	97	52	
Norfolk	64	50	4
North Little Rock			
Baring Cross	615	183	1
Southside Chapel	44	31	3
Forty-Seventh St.	181	76	2
Gravel Ridge First	142	92	
Highway	148	63	
Levy	488	131	
Park Hill	708	180	
Sixteenth St.	52	36	1
Sylvan Hills	231	98	1
Paragould, Eastside	230	139	
Paris, First	325	101	
Pine Bluff			
Centennial	222	96	
East Side	159	102	4
First	732	153	1
Green Meadows	49	14	
Second	182	83	
Watson Chapel	206	68	4
Springdale			
Berry St.	84	36	
Caudle Ave.	98	27	
Elmdale	321	121	2
First	472	133	1
Trumann, Anderson Tully	66	73	
Van Buren, First	410	134	2
Jesse Turner Mission	17		
Chapel	43		
Vandervoort, First	36	19	
Walnut Ridge, First	239	119	
Warren			
First	367	101	
Southside Mission	73	64	
Weetside	30	40	
Williford, Springlake	50	38	

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* * *

The head never begins to swell until the mind stops growing.

* * *

If you talk about your troubles and tell them o're and o're, the world will think you like them and proceed to give you more.

In the world of religion



JAMES W. GOOD, pianist, and Richard R. Lin, tenor, both of the school of church music, Southern Seminary, Louisville, Ky., perform on the first leg of their concert tour of Asian countries. They are seen here during their performance in Kaohsiung, Taiwan.

Southern Seminary musicians further missions in Taiwan

More people know of the Baptist presence and witness in Taiwan than ever before because of concerts held there this month, says Harlan E. Spurgeon, Southern Baptist missionary.

The concerts were the first of a series to be held in Taiwan in preparation for the 1970 Asia Baptist Crusade.

Featured in the concerts were two faculty members of Southern Seminary, Louisville, Ky.: Richard R. Lin, tenor, and James W. Good, pianist.

They performed for 6,000 people who attended the concerts in Keelung, Kaohsiung, Tainan, Taichung, Hwa Lien, and Taipei. Lin sang in Chinese.

Members of each audience were given a packet of materials containing the Gospel of John, a doctrinal tract, a salvation tract with the names and addresses of Baptist churches printed on the back, a correspondence course registration card, and a letter of invitation to attend local churches.

As a result of the concerts, held in joint sponsorship with the Broadcasting Corporation of China (the largest radio and television network in Taiwan) coverage by news media "exceeded all expectations," says Spurgeon who is executive secretary for the Taiwan crusade committee.

For more than a week before the concert BCC played the music of Lin and Good each evening on Taiwan's most popular radio music program. Radio interviews with the two performers were broadcast nationwide, and each concert was taped by the local radio station to be rebroadcast the next day. The musicians also appeared on the Thursday night Baptist TV show.

Lin was born on the mainland of China. He studied at the national conservatories of music in Shanghai, China, and Paris, France. He is an associate professor of church music at Southern Seminary.

Good is a native of Roanoke, Va. He received his education at Wake Forest University, Winston-Salem, N. C., and the seminary, where he now teaches organ, piano, and music theory.

Neil Armstrong carried coin

LIMA, Ohio—Astronaut Neil Armstrong, the first man to walk on the moon, carried on an early flight in Gemini VIII the oldest coin to bear the U. S. national motto, "In God We Trust."

The news became all the more interesting when it became known that Armstrong is allegedly an atheist, says a writer here.

Religion opposed by Chinese Reds

A recent "Communication Research Review" of the Far East Broadcasting Company (FEBC) reported that Chinese communists have taken a strong stand against religion, particularly Christianity.

The review contained excerpts from a recent article in the official Chinese Communist theoretical journal, *Red Flag*, which read in part:

"We must combat religion—that is the ABC of materialism and therefore of Marxism. . . . Scientific communism and religion are antagonistic. The struggle for the realization of the ideals of communism in the whole world and 'the building of the kingdom of Christ on earth' are incompatible with each other like fire and water."

Pressure against all forms of religious life in China has increased substantially during the past few months, the FEBC research paper said. Reports from Shanghai, Nanchang, and Canton indicate tightened conditions and deep apprehension on the part of Christians.

Even clandestine cell-group meetings are reported to have stopped because of the dangers involved. Believers are now restricted in their worship services to secretive family gatherings or personal devotions, according to Asia News Report (ANR), a Hong Kong-based Christian news-sheet, confirming reports FEBC had received from other sources.

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