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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

OCTOBER 2, 1969

Personally speaking



Clabe sees trouble for some pastors

Clabe Hankins, who is decidedly warped in our favor, says something every once in a while worth printing. Musing the other day on the vital place of the Baptist state paper in the lives of the Baptist people, Clabe 'lowed as how he "feels sorry fer a pastor that can't get his folks to read th Babtis paper."

"Th pastor that can't get his folks to read the paper is headed fer trouble," said Clabe.

Naturally, we did not want to argue against that viewpoint, but we did ask, "How's that?"

"Well," said Clabe, "in th fust place, it ain't easy to lead ignorant people, -an Babtis that won't read ther state paper is bound to be ignorant about a lot of Babtis affairs.

"An another thing," said Clabe, "if folks don't have th facts, they air going to be goin on hear-say an rumor, an that's an awful unhealthy situation in a church."

The preacher that can't get his folks to read the Baptist paper, continued Clabe, is bound to have trouble sooner or later getting them to read the stuff he puts out, "not to mention Sunday School an Training Union littiture, and even th Bible."

You tell them, Clabe!

Seriously, not reading, whether from a lack of desire or ability, is a serious handicap these days. This is true in just about every area of life, whether it is business, pleasure, recreation, or religion. It is true that one can gain much information by watching tv or listening to radio, but there are still great caches of vital information that can be had only by reading.

Clabe is so right in what he says about the vital place of the Baptist state paper in the lives of Baptists.

Neither the preacher nor the people can expect to keep up with what the Baptist score is without regular and consistent reading of the Baptist paper. And even if the pastor is himself well-informed, he is tremendously handicapped in his

ministry if his people are not kept informed. And he cannot use his pulpit time to do for them what the paper will do for those who read it.

The Baptist paper read by his church is one of the greatest possible helps to the pastor.

Erwin L. McDonald

IN THIS ISSUE:

CLABE HANKINS sees trouble ahead for state pastors who can't get their members to read the Baptist paper. Read why he feels sorry for these pastors in "Personally Speaking" on page 2.

SECT OR DENOMINATION—which are Southern Baptists? Pastor Andrew Hall writes on the question in "The People speak" column, page 4.

PULASKI ASSOCIATION becomes the first in the state to call a director of religious education and music. Story and photo are found on page 5.

HOTELS, MOTELS, and restaurants for state convention delegates are listed on page 9.

A SERIES on extremism continues on page 14. Psychological aspects are discussed in this second article.

Arkansas Baptist newsmagazine

Volume 68, No. 39

Oct. 2, 1969

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. WILLIAM L. KENNEDY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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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.

ARKANSAS BAPTIST NEWSMAGAZINE

Guest editorial

Place of the Baptist state paper

Training union, Brotherhood, WMU and auxiliary materials. No one would think of omitting any of these, and none should be left out. How does it happen, then, that so many budget committees recommend that the denominational paper be sent to the people if there is enough money left after everything else is provided, and why is it so often true that when receipts decline someone is always ready to suggest that the paper be dropped from the budget first? Is it really a luxury that should be sent to the members only when there is a surplus in the treasury?

One wonders why some of the churches do not try economizing on some other things. Some of the budget committees that are so economy minded about spending a few hundred dollars to put the paper in the homes of the people will not hesitate to spend several times as much for things that are not really necessary in the Lord's work. Apparently it does not occur to them that the state Baptist paper pays more dividends in cash than any other expenditure except the salaries of the workmen. They seem not to remember that people who read the Baptist papers regularly are usually the most faithful members because they are the best informed. Why, then, is it so often true that the paper is included last in the budget and dropped first if retrenchment becomes necessary?

We know the common answers:—"Nobody reads it—The postmaster found some copies in the wastebasket—It is just a promotion sheet for expensive denominational activities." We know what some say, and we challenge the statements. We challenge the church leadership to check the readership of the state paper against that of any other kind of religious literature placed in the hands of the people. We challenge it to check the labels on the papers found in the wastebaskets and see how many of them were addressed to Baptist women whose husbands are not in sympathy with their wives' churches. We challenge them to order organizational literature to be mailed directly to the pupils and then check the postoffice to see how many copies of it are discarded after every mailing. We challenge it to check the baskets for other types of denominational literature that are mailed at denominational expense instead of being made a specific item in the local church budgets.

If your denominational paper is an essential

then it is worth more than it costs. If it is a luxury and not worth the price, then let its publication cease. It is a sin to spend church money needlessly, but it could be a sin also to economize at the wrong time and place.—By E. S. James, *Editor Emeritus The Baptist Standard, Texas*

Charting a course

Taking note of "the bewildering evidence today that many church members are sailing in a sea of moral confusion," our Christian Life Commission has scheduled a national seminar for Atlanta next March 16-18. Participation is by personal invitation and will be limited to 300. Purpose will be to "seek to chart a course toward an authentic Christian morality."

At a time when many sincere but mistaken people are turning to the extreme right or the extreme left in an effort "to avoid moral shipwreck," anyone who can needs to show that there is yet another alternative—Christianity. The Christian Life Commission is well within the purview of its job description in charting this seminar.

Sez Clabe

Rights - responsibilities

Ther's a heap of fussin an feudin goin on these days. An too many folks that's standin up fer ther rights is settin down fer ther responsibilities.

We all b'lieve in both rights an responsibilities—rights fer ourselves an responsibilities fer the other feller.

Th feller that has to cuss an hit somebody to back up his convictions has already lost th argument.

It's gettin to where it takes more than wavin th flag an quoting from th Holy Word to make a feller a Christian gentleman.

If character could be determined by th color of a person's eyes it would be a heap simpler to put ever'body into his right category,

Yers trooly,
Clabe Hankins

Clabe Hankins

Frontier missions seeking workers

The Hillcrest Southern Baptist Church, Evanston, Wyo., located near the Vinta Range of the Rocky Mountains, dotted with lakes, streams, and vacation spots, 89 miles east of the famed Salt Lake City and 250 miles south of Yellowstone National Park and the Grand Tetons, is making an appeal for young Southern Baptist to move to Evanston to undergird the work there.

At present, two families and two widows are striving to carry on a complete church program while burdened with a \$105 a month debt retirement.

If any have been looking for an opportunity to serve in pioneer missions, employment can be had at the Wyoming State Hospital. The hospital, which carries on extensive programs to aide the emotionally disturbed, the alcoholic, and the drug abuser, is in need of doctors, registered nurses, social workers, psychiatric aides, physical therapists, pharmacists, barbers, teachers, and maintenance workers. The starting salary for unexperienced psychiatric aides is \$309 per month. Other information may be had by writing Nursing Service, Wyoming State Hospital, Evanston, Wyo. 82930.

As pastor of the Hillcrest Church, I also issue an invitation to churches who are looking for a mission outlet to consider this church.—Leonard D. Baird, 925 Lambard, Evanston, Wyo., 82930.

Association board lauds Shell

We, the Executive Board of Central Baptist Association, wish to commend to all our brethren in the state our good friend Clarence Shell, who joined the Department of Evangelism on Oct. 1.

He has been a most faithful worker among us: a diligent pastor, a powerful preacher, and a faithful soul-winner. We will miss him from our midst, but we rejoice that you will have the opportunity we have had of knowing him and working with him.

We pray that God will richly bless him as he serves all of us, and we recommend him without reservation. Charles O. Mayo, Clerk, Executive Board, Central Baptist Association, Malvern, Ark.

Qualities of a leader

By DR. CHARLES ASHCRAFT
Executive Secretary
Arkansas Baptist State Convention

"I had rather do it myself than bother to get someone else to." This is not the language of a leader. Parents



DR. ASHCRAFT

learn that a child never grows up, achieves skills, or excels unless he is taught to do things. Teaching them to do things is therefore more difficult than doing it for them, for this requires more time, patience and skill. Children will learn to do anything they are required to do.

Leaders will have to come to the point of insisting that their fellow-workers perform their God-assigned responsibilities. Asking others to serve is an absolute essential to leadership. Anyone who is unable to enlist others to help has forfeited his right to lead, and has already failed. Everything goes better under strong, capable leadership, while nothing prospers without it. Leaders live a disturbed life because they, in turn, must disturb people. Leadership requires "keeping the pressure on." It does not admit to "drifting with the current." It involves procedures which create discomfort. Leaders may not be deterred by the "complaints of stragglers." They cannot extend a vote to the "deserters." They cannot consort with "traitors." They

cannot afford the luxury of being the nice fellow whom everyone likes and who has no enemy on earth. Leaders must keep the slack out of the rope and looseness from the coupling.

Constantly they must keep the goal before God's people. They are not granted the authority by God to accept excuses, tardiness, absenteeism, or inferior service. Leaders must not be too easy to get along with and may not encourage certain forms of familiarity. They must never give solace to mediocrity, God accepts only man's best. Leaders will not have time for some luxuries others consider to be a necessity.

A leader is required by the Lord to provoke, reprove, rebuke, reprimand, say it as it is, in and out of season under threat of judgment (II Timothy 4:1-2).

Churches are now installing their workers for the new church year. The destiny of 1970 is determined already by leaders who have come to the point of victory in their lives by the decision to teach, train, demonstrate, and encourage these workers to perform their assigned responsibilities. We must never come to the low moment of saying "I had rather do it myself than get someone else to." One never contributes to the permanent good of another by doing his job for him.

I must say it!

Southern Baptists a sect?

In the latest issue of *The Pulpit*, a journal published by the Christian Century, Dr. Iris Cully has some interesting observations. This lady, who is the Associate professor of Christian education at Yale University divinity school has written on the subject of American piety.

I quote: "The authors' findings indicate that there is so wide a divergence of belief and practice among Protestants that to speak of a 'Protestant' point of view serves little use. There is frequently more compatibility between the Roman Catholic and liberal or median Protestant viewpoints than between liberal and conservative Protestant viewpoints (the latter represented by some of the sects, Southern Baptists and, occasionally, Missouri Synod Lutherans)."

I shall forego the temptation to evaluate her statement in order to discuss her glib affirmation that Southern Baptists are a sect. This word is defined by Webster as a "Dis-senting or schismatic religious body especially one regarded as extreme or radical." This prompts me to raise a few questions.

Has our work been so insignificant to those in the north and east that we are still regarded as a group of radicals?

Does the fact that we have grown to eleven million members not give us some stature in "polite" theological circles?

Does she not know that some of

(Continued on page 5)

(Continued from page 4)

America's leading citizens, political experts, industrialists, educators, scientists, number themselves among our group?

Just when does a sect cease to be a sect? And is Miss Cully our final authority on the matter—with all of her Yale credentials?

Let Miss Cully run down to New York City and talk with Julian Goodman, president of the National Broadcasting Company; a Baptist from Glasgow, Ky. Let her stop off at Tiffanys and chat with Maxcy Jarman. Let her phone the Music editor of Rhinehart and Holt for he is Baptist Beryl Red of Little Rock and the Manhattan Baptist Church of NYC.

This lady, who teaches religious education needs to be religiously educated. Meanwhile, here's for a better, more effective sect—Baptist, if you please!—Andrew M. Hall, Pastor FBC, Fayetteville, Ark.

Pulaski Association calls music-education director

Pulaski County Baptist Association has called Ray McClung as director of Religious Education and Music for the association. Mr. McClung served First Baptist Church, Clinton, Okla., for eight and one-half years, at Second Church, Hot Springs for thirteen and one-half years, and served six years in Colorado before coming to Baptist Tabernacle Church, Little Rock, where he has spent the past three years in a similar position. Mr. McClung has served in many positions in associations.



MR. McCLUNG

As associational director. Mr. McClung will promote Sunday School, Training Union, Music, and Brotherhood work in the churches of the association. Strong emphasis also will be given to study course work and associational camp.

Mrs. McClung serves as a secretary in the Missions Department in the Baptist Building.

Mr. McClung will become the first man to work in the field of education through an association in Arkansas.—R. V. Haygood, Supt. of Missions



Charles Barfield, associate pastor of South Side Church, Pine Bluff; Tal Bonham, Pastor of South Side Church; Refus Caldwell, Superintendent of Missions of Conway-Perry Association; and J. T. Elliff, Director of the Missions Department of the Arkansas Baptist State Convention inspect the sign at the mission site.

Oppelo revival scheduled

A joint effort of the state mission department, the Conway-Perry Association, and South Side Church in Pine Bluff will be born with a revival meeting at Oppelo, Ark., Oct. 5-12. Oppelo is located between Morrilton and Perry on Highway 9 at the foot of Petit Jean Mountain.

The state missions department purchased six acres to begin a mission in Oppelo 2½ years ago when surveys showed that a new paper mill in the community would cause considerable growth in this area that has no Southern Baptist witness.

South Side Church in Pine Bluff had used a mobile chapel in beginning East Side Chapel in Pine Bluff. When the East Side Chapel became a church and built its own building, the mother church began looking for another mission site, only to find none near Pine Bluff. Then Conway-Perry Association voted to let the Pine Bluff church move its chapel to Oppelo and sponsor the new work. The mission committee of South Side moved the chapel to Oppelo and unfolded it on September 20.

Tal Bonham, pastor of South Side, and Charles Barfield, associate pastor

at South Side, will lead revival services during the week of Oct. 5-12 in the mobile chapel. O. O. Smith, a Morrilton layman, will direct the music during the revival.

This will be the fourth mission for South Side Church in the last decade. Mission Committee Chairman Lawson Dew said that a few members of the mother church will travel to Oppelo every Sunday for the services until such time as adequate leadership is enlisted.

OU secretary for alumni is named

New Former Students Association secretary and director of placement at Ouachita University is Mrs. Ann Hansard, former secretary to Dr. James Haggard, dean of students. Mrs. Hansard has been at OBU since 1966, working as secretary in various administrative offices. She replaces Miss Francis Crawford.



MRS. HANSARD

From the churches

First Church, Cotton Plant, ordained three deacons recently. The new deacons are Aaron Huggins, William L. Phillips, and Porter Welch.

Morrilton First Church held an old fashioned pounding Sept. 21 to welcome their new pastor, Rev. Coy W. Sample, on his first Sunday with the church.

Ray Moore began his duties as interim youth director of Life Line Church, Little Rock, on Sept. 15.

WMU members of First Church, England, have donated a cast bronze plaque in honor of Miss Etta Hudson, a teacher of beginner and primary children, and a Sunbeam leader for 40 years. The plaque, to be hung in the beginner department of the church, has been donated while Miss Hudson is still living.

Vista Heights Church, Hot Springs, ordained J. A. Wright and Harvey Starnes as deacons on Sept. 14. Hugh Owen, Central Association missionary, was moderator of the council. Vista Heights pastor Ken Martin led the questioning, and Associational Missionary Harry Woodall preached the ordination sermon.

Curtis Turner, Jr. was licensed to the gospel, ministry recently by First Church, Murfreesboro. He is the son of Mr. and Mrs. Curtis Turner.

Mr. Turner is a 1969 graduate of Murfreesboro High School. He entered Henderson State College this fall. Gaines Armstrong, pastor of the church, presented the certificate of license to Mr. Turner in a Sunday morning service.

Cherokee offered in Gentry

Residents of Gentry are having an opportunity this school year to study the Cherokee language.

Three Cherokees—Alex Sawney, formerly of Stillwell, Okla., and a Mrs. Boyle and a Mrs. Blackbird—have been employed by the federal government to offer the language course.

Offered in the grammar school grades primarily for Cherokee children attending the school, the course is also open to any others from the community who are interested.

The Sawneys, including Mr. and Mrs. Sawney and four children, are Baptists. Mr. Sawney is a licensed minister.



Woodlawn burns mortgage

Woodlawn Baptist Church, 600 North Polk Street, Little Rock, held a Parsonage Mortgage Burning Ceremony during the morning worship service, Aug. 31. The four bedroom brick home was completed in May, 1967, with an estimated value of \$24,500. The treasurer, Mr. Kay Fluharty, and Mrs. Herbert Moudy, Chairman of the Parsonage Planning Committee are shown burning the note. Jimmy Sparks is the pastor. Members of the parsonage planning committee were Mrs. Bob Dodds, Mrs. Tom Freeze, Mrs. C. M. Shotts, Mrs. H. Grigson, and Mrs. G. L. McBride. Parsonage construction committee members were Herbert Moudy, Truman Hall, Homer Holmes, G. T. McBryde, E. C. Dobbs, and John Martin.



Cherokee Teacher Alex Sawney exhibits Cherokee for "Hi" (hello). The pronunciation is "o si you."—ABN Photo

Sees good from evangelism conference emphasis

Editor's Note: This is a digest of a statement of appraisal of the recent S. S. Congress on Evangelism, by Pastor Thomas Simmons, of Calvary Church, Hope, who attended.

There was no effort to organize a structure of co-operation for the denominations represented at the Congress. There was no airing of particular theological views. But there was an honest attempt to face ourselves in relation to a frustrated society, torn by racial strife and rebellion. There was also an attempt to face ourselves in relation to the need for genuine spiritual power and renewal in our churches.

There was an attempt to see human beings, white and black, as objects for confrontation with the gospel—to see black and white Christians as brothers of the faith; to see our shortcomings in relation to the youth. This Congress was a real "soul-searching" on the part of evangelical Christians in view of the problems.

Only time will tell what was actually accomplished at the Congress. However, some genuine needs stood out as apparent. One of these needs is a sincere reliance on the Holy Spirit for our power. Dr. Paul Rees, editor of "World Vision" magazine said, "The Holy Spirit is power where it counts for most—within. The Holy Spirit is power for what counts the most—Christlikeness. The Holy Spirit is power through what counts for most—self surrendering trust."

Another need that stood out is a return to real Bible exposition in the pulpits of our nation. We must have Biblical direction in what we are doing and how we are going to do it.

A third need presented at the Congress is that of a real community feeling in the local church. Believers must be bound together in loving concern for one another—they must realize that God has given gifts to all believers and that all are important. Until we love one another there will be no capacity to love those outside our immediate fellowship.

Dr. Richard Halverson, pastor of Fourth Presbyterian Church in Washington, D. C., put it, "When a congregation is spiritually healthy—committed to Jesus Christ and to each other and constrained by a selfless concern for all men—evangelism will occur spontaneously, effortlessly, continuously, effectively."

A final need presented is the need for lay involvement in the spiritual ministries of the church. The Biblical directive for the ministry is in Ephesians 4:12, where it is stated that the pastor-teacher is to equip the membership so they can perform the work of the ministry and build up the body of Christ. Pastors must devote themselves to training and equipping the laity for a spiritual ministry in contact with people around us.

This is only a sketch of the United States Congress on Evangelism. The real report will come in the months ahead as the delegates continue to encourage and lead the way for more active involvement in presenting Christ as the only solution for the needs that present themselves to us today. And may God grant that Arkansas Baptists be in the front line as we march against the forces of Satan in our world today.

Baptist beliefs

The hands of Jesus

BY HERSCHEL H. HOBBS

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

"And their eyes were opened, and they knew him."—Luke 24:31.

This climaxes one of the most beautiful of the stories about the post-resurrection appearances of Jesus (vv. 13-31). Though these two disciples walked and talked with Jesus they did not recognize Him. It was when He took bread, blessed and broke it, and gave it to them that they "fully recognized" Him. How did this act open their eyes to Jesus' true identity?

It has been suggested that these disciples had been present when Jesus fed the five thousand. And that in His use of the bread they recognized a familiar pattern. But since the crowd at the miraculous feeding evidently were Galileans, this seems unlikely. For these two disciples lived in Emmaus in Judea.

This verse had long puzzled the writer as, indeed, it has students through the ages. But one day a layman made a suggestion. Could it be that as Jesus handled the bread these disciples looked at his hands and saw the nail prints? Out of the mouth of babes!

These disciples evidently had been present at the crucifixion (vv. 18-20). They knew that His hands had been pierced with nails. Perhaps during their walk in the late afternoon they had not noted Jesus' hands which may have been hidden by long flowing sleeves. But in the dim lamplight as He handled the bread their eyes were on His hands. And their eyes were opened. There were the nail prints! Thus they "fully recognized him." Later that evening Jesus showed the same hands to the disciples in Jerusalem (v. 40).

The hands of Jesus! Hands which had touched the leper, gently healed the sick, lame, and blind, beckoned to lost men, and been clasped in reverent prayer. But hands also that had been pierced by cruel nails. Hands that bore and do bear the marks of redeeming love. Those hands even now are extended in love and mercy, and they knock at the door to gain entrance to all who will receive Him.

Tommy Hunt is ordained

Ridgeway Church, Nashville recently ordained Tommy Hunt, pastor of First Church at Bingen. Mr. Hunt is the son of Mr. and Mrs.



MR. HUNT

E. F. Sullivan of Nashville, and is in his second year of college at Henderson State in Arkansas. Those serving on the ordination Council were J. D. Webb, pastor of Central Church in Mineral Springs. Moderator Mrs. J. W. Harwell, a

member of Ridgeway Church, Clerk; James Cannon, pastor of First Church, in Lockesburg, who gave the ordaining prayer; Charles R. Stanford, pastor of Ridgeway Church, who directed the Questions; and A. E. Hicks, chairman of deacons at Ridgeway Church, who delivered the concluding prayer.

Dr. Jim Berrynam, associate professor of religion and philosophy at Ouachita University delivered the ordination sermon.—Reporter.

The cover:



(Home Missions Board Photo)
LABOR'S REWARDS: "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee." Psalms 128: 1, 2.

Revivals

First Church, Foreman, Aug. 17-24; T. D. Hall, evangelist; 13 professions of faith, 3 by letter, 1 by statement, and 40 rededications. Frank Worley is pastor.

Fisher Street, Jonesboro, Oct. 12-19; Sam Cathey will be evangelist, Carlton Berry will be music director. Bob Alexander is pastor.

Elmdale Church, Springdale, Oct. 5-12; Jerry Hopkins will be the preacher, Rolly Richet will direct music.

First Church, Dumas, Aug. 17-24; Edward G. Robinson, evangelist; seven professions of faith, two by letter. Mason Bondurant is pastor.

First Church, Ft. Smith, Sept. 28-Oct. 5; David Railey, evangelist, R. O. Stone, music leader. William L. Bennett is pastor.

Warren supply

Editor Erwin L. McDonald will be the supply preacher Sunday (Oct. 5) for both services of First Church, Warren, in the absence of Pastor James A. Walker, who will be away for a revival meeting.



Feminine intuition

by Harriet Hall

October in the Ozarks

If beauty is God's handwriting, he has certainly written some of his best work in Northwest Arkansas with all the richness and magic that is October.

October brings the changing colors of autumn to our doorstep. . . the red-buds and the tulip trees exchanging from green to yellow; the dogwoods turning red, the oaks turning yellow and amber; and prettiest of all, the maples with their flaming orange and brilliant red and gold, lit by the early morning or late afternoon sun.

Already two roadrunners have made their way across our yard. Other signs of the season include the fact that the squirrels are so busy finding the fattest acorns, pecans, and hickory nuts for their winter storage. The migrating birds are making use of their travel "V" is as the autumn air throbs with their cries. I am continually amazed at this phenomenon of nature—their narrow traffic lane seems to be invisibly marked so that their formation is nearly perfect.

The early chill of October makes an outdoor party around a bonfire a delightful occasion. The drama of a dancing fire hypnotizes those who watch, and before the evening is over nearly everyone present begins tending the fire—the pleasure is contagious, like Tom Sawyer and his fence-painting.

October is a wonderful month for a little relaxation and time-off from the everyday schedule. There is so much beauty that it must have been in such a setting that the psalmist wrote, "The heavens declare the glory of God; and the firmament showeth his handywork." (Psalm 19:1).

I am reminded of one of my favorite poems, "Barter" by Sara Teasdale.

Life has loveliness to sell
 All beautiful and splendid things,
 Blue waves whitened on a cliff,
 Soaring fire that sways and sings,
 And children's faces looking up
 Holding wonder like a cup.

Spend all you have for loveliness,
 Buy it and never count the cost;
 For one white singing hour of peace

Count many a year of strife well lost,
 And for a breath of ecstasy
 Give all you have been, or could be.

Life has loveliness to sell,
 Music like a curve of gold,
 Scent of pine trees in the rain,
 Eyes that love you, arms that hold,
 And for your spirit's still delight,
 Holy thoughts that star the night.

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

About people

Dr. W. C. Fields of Nashville, Tennessee, Public Relations Secretary of the Southern Baptist Convention and immediate past president of the Associated Church Press, was the keynote speaker at the third annual convention of NACIFO (National Association of Church and Institutional Financing Organizations, Inc.) meeting in Houston, Texas, Sept. 23-25.

In keeping with the convention theme—Sounding Out the '70s.—Dr. Fields spoke on "Auguries and Omens—the Churches in the 1970s".

William M. Dyal Jr., former director of organization for the Southern Baptist Christian Life Commission and more recently director of the Peace

Corps for Colombia, has been appointed Peace Corps regional director for North Africa, the Near East and South Asia.

A former Southern Baptist missionary to South America, Dyal joined the Peace Corps Feb. 1, 1967.

Missionary notes

Miss Nan Owens, Southern Baptist missionary to Nigeria, may now be addressed at Razorback Hall, University of Arkansas, Fayetteville, Ark., 72701. Miss Owens, a native of Union County, Ark., was appointed by the Foreign Mission Board in 1957.

Miss Nowlin joins Campus Crusade

Miss Kitty Nowlin of Arkadelphia is joining the staff of Campus Crusade for Christ International and has been assigned to work in the Eugene, Ore., district with the Campus Ministry next year.



MISS NOWLIN

Campus Crusade for Christ is an interdenominational Christian student movement presenting Christ to the students, laymen and military of this nation and the world. Kitty, daughter of Mr. and Mrs. Boots Nowlin, will be working with a team of fifteen.

The staff, located at such major campuses as Eugene, Ore., serve the campuses in their district by sharing personal applications of faith in Christ with students.

Kitty has just completed eight weeks of training at Arrowhead Springs, Campus Crusade for Christ's international headquarters in San Bernardino, Calif. She attended Ouachita University and graduated from the University of Arkansas. Last year she taught eighth grade English in the Richardson School District in Texas.

Motels, restaurants listed for convention Nov. 18-20

Orville Haley, pastor of North Side Church, Ft. Smith, and chairman of the Housing committee of the Arkansas Baptist State Convention, has issued the following statement relative to housing for the annual meeting of the Convention in Ft. Smith, Nov. 18-20:

First Church of Ft. Smith is located at 1400 North E Street. The hotels and motels are on main arteries of traffic and thus would be within 15 minutes' driving of the church. The smaller the address, the closer to the church, except the Magnolia Inn which is the farthest south.

It is recommended that each one make his own reservations. If any assistance is desired from the Housing committee, please contact me.

Any desiring rooms in private homes should contact Dr. James Zeltner, pastor of Immanuel Church, 3109 S. 21st Street.

There are other acceptable restaurants in addition to the ones listed here. Many good drive-in eating places are available.

HOTELS:

	Rates		
	Single	Double	Twin
Goldman, 1215 Garrison	\$ 6.00	\$ 8.00	\$
Ward Motor	7.50	11.50	12.00

MOTELS:

Holiday Inn Downtown, 301 N. 11th	10.00	14.00	
Sands, 611 N. 11th	9.00	12.00	14.00
Continental, 1421 N. 11th	9.00	12.00	14.00
Flamingo, 1822 Midland	6.00	8.00	10.00
Flamingo Capri, 1833 Midland	9.00	12.00	14.00
Ft. Smith, 2312 Midland	5.00	6.00	10.00
Terry, 4020 Midland	7.00	9.00	11.00
Albert Pike, 4100 Rogers	6.00	7.00	8.00
Holiday, 815 Towson	7.00	10.00	
Holiday Inn South, 2301 Towson	10.00	14.00	16.00
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Town and Country, 3810 Towson	9.00	12.00	14.00
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- Sands, 611 N. 11th
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- Town House, 5611 Towson
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- Broadway, 605 Garrison
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Stewardship

When I consider all Thy gifts,
The peace that calms, the laugh
that lifts,
The fulness of the earth that's
Thine,
And through Thy Christ all this
is mine,
How can I bring to Thee one-
tenth,
As to a landlord seeking rent,
And think by this my rest is won,
When I have left so much un-
done?
Should I not rather share with
Thee
The whole of what Thou givest
me,
And what I'd selfishly abuse,
Give unto Thee that Thou
might'st use?
Now should I at Thine alter bow
With tithe of anise, cummin,
mint,
And wait a special blessing there
As recompense for labor spent?
Or should I humbly bring my all,
As gladly now resolve I will,
And wonder with a gift so small
That Thou can'st love me still?

—Ken Martin

Your state convention at work

Vacation Bible School 1970

Well! We hardly have in the reports for all the schools for 1969, and here we are talking about 1970.

Hold it!

Let's have a breather

O. K. Friend, Breathe.

Now, don't overlook the upcoming November issue of *The Builder* if you want advanced information on the new Vacation Bible School materials.

These new materials will be the first of the all new materials to be used in the 70's. Because Vacation Bible School comes early in the year, it will have the jump on new materials starting in October, 1970 for Sunday School and other organizations.

Just thought you'd like to know.

Now, breathe again, and don't forget to get this important preview of new Vacation Bible School materials for 1970.—Lawson Hatfield, state Sunday School secretary

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7	NORTHWEST	ELMDALE BAPTIST CHURCH, SPRINGDALE
9	SOUTHWEST	FIRST BAPTIST CHURCH, HOPE
20	WEST CENTRAL	FIRST BAPTIST CHURCH, BOONEVILLE
21	SOUTHEAST	FIRST BAPTIST CHURCH, MONTICELLO
23	CENTRAL	MARKHAM STREET CHURCH, LITTLE ROCK
27	NORTHEAST	CENTRAL BAPTIST CHURCH, JONESBORO
28	EAST CENTRAL	FIRST BAPTIST CHURCH, FORREST CITY

Area conferences well attended

Almost 1,000 people were in attendance at the five area-wide Evangelism Conferences held Sept. 15-19. There were 139 pastors, 20 superintendents of missions, and 15 music and education directors in attendance. In checking with the audiences we found most of the people present do not regularly attend the state conference in January. This is fulfilling our purpose. We are trying to take the conferences to the areas that are usually too far away for the average church member to attend conferences in Little Rock.

Brother Clarence Shell Jr., our newly elected State Evangelist, was outstanding as he preached on "The Power of Personal Witnessing". Dr. J. P. McBeth, writer, Bible expositor, and evangelist, was at his best. Some people think that because a person speaks several times he will not be interesting. This is not so with Dr. McBeth. He is always fresh. It does not make any difference how many times one speaks if he has something new and fresh from God. We had some high hours. Most of the conferences were closed with an altar call, and our people went away with one thing in mind, try to win people to Christ.

Next year, six conferences will be held starting Sunday afternoon, Sept. 13, at Second Church, El Dorado, and closing Friday night, Sept. 18, at Mountain Home. The other locations will be First Church, Blytheville, Sept. 14; Brinkley, First, Sept. 15; McQueen, First, Sept. 16; and Fort Smith, Windsor Park, Sept. 17. Pastors and Superintendents of Missions, put this on your church and associational calendars for 1970.—Your Brother in Christ, Jesse S. Reed

Editor writes on church's relevancy

A special feature by Arkansas Baptist Newsmagazine Editor Erwin L. McDonald on the church's part in the building of Arkansas will be published in the *Arkansas Gazette* editorial section of Sunday, Oct. 12.

This is one of a series of special articles being carried under the direction of Leland Duvall, of the *Gazette* staff, in commemoration of the sesquicentennial of the *Arkansas Gazette*, the first issue of which appeared on Nov. 20, 1819.

For those who criticize the church for being slow to change and not being relevant, Dr. McDonald cites remarkable changes already effected and points to some interesting trends for the future.

Friends of missions

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

Foreign missions found slow acceptance among many in America in the early 1800's, because of the need at home. The American Indian afforded a ready field. "Charity begins at home" was the ready plea, and "Seek first the conversion of the Indians."

The first large legacy left for foreign missions to the American Board of Commissioners, by a Mrs. Norris, was contested before the legislature of Massachusetts. Objections were emphatically urged against any and all attempts to evangelize India until our own country could be converted to Christ.

Happily, justice prevailed and the thirty thousand dollars in dispute ultimately went to Foreign Missions. But there was much grumbling that benevolent objects beyond one's immediate surroundings were short sighted economy—the money going to the other side of the world never to return! One of the advocates of the validity of the gift penned the following striking sentence: "Religion is a singular commodity . . . the more we export of it, the more we have at home."

The women in the churches took a lively interest in the question. They discussed it in parlor and kitchen with growing concern. These were the days of Female Mite Societies and Cent Societies. But the names of such societies give no clue to the amounts of money they forwarded to the national missionary societies. Sometimes almost all the earnings of an industrious and thrifty woman would be dedicated to this work. Oftentimes they did represent "mites" of offerings. Again, small fortunes, at the death of an owner, would on recommendation of some leading member of one of these small companies, be laid as an oblation on the altar of this important cause.

Dr. G. W. Hervey, author of "The Story of Baptist Missions in Foreign Lands," tells of an inscription on his grandmother's tombstone. Visiting in the cemetery one day he noticed the stone to his loved one's grave tilted to one side and partially covered by the earth. He picked up a hoe lying near by and began hacking away at the turf. Soon he uncovered the letter "A," then the word "Friend." Next he saw "of." By now his curiosity was stirred. A friend of what, whom? Presently he uncovered the word "Missions." This chiseled expression evidenced the undying interest of his blessed grandmother in a day when the subject of foreign missions was unpopular.

*G. Winifred Hervey, The Story of Baptist Missions in Foreign Lands (St. Louis, C. R. Banks, 1886) pp. 180-81

Doctor says Southern Baptists must make involvement 'total'

GLORIETA, N. Mex.—"You see a mother holding an emaciated baby, its arms literally skin and bone, its feet swollen, its stomach distended, its hair falling out, and you know this baby is dying of malnutrition, starving to death," a Southern Baptist layman told an audience in Holcomb Auditorium at Glorieta Assembly during the foreign mission conference.

Dr. Timothy Pennell, assistant professor of surgery at Bowman Gray School of Medicine, Winston-Salem, N. C., described scenes from a work and study tour he made last year of Baptist medical facilities in parts of Africa and the Middle East.

"I intend to tell it like it is," he said, addressing himself primarily to the teen-agers and young adults assembled for the opening session of Studio C (for Care), a new feature of the con-

ference this year.

"I saw absolute poverty, deprivation, disease, pagan superstitions, and unbelievable human need," Dr. Pennell continued. "I saw plenty of reasons for Southern Baptists being there."

Missionaries are attempting to help people in a variety of ways, he said, "and what it comes down to is people doing their 'thing' for Jesus Christ. It's a demonstration, an involvement, a sharing of God's love."

When a Nigerian, for example, regains consciousness after an operation in a Baptist hospital and sees a missionary nurse standing by to help him, he sooner or later wants to know why—why would she come from affluent America to help people like him in Nigeria? This becomes the setting for a demonstration of God's love, Dr. Pennell said.

Deaths

D.E. Scott Jr., OU professor

David Edward Scott Jr., 42, associate professor of music at Ouachita University, died Sept. 22. He had held the post at Ouachita since 1954. He was a member of First Church, Arkadelphia.

Scott held a bachelor of music degree from Hardin-Simmons University and a master of music degree from Southwestern Seminary. He studied voice in Vienna and at Washington. He was a member of the Arkadelphia Community Theater.

Survivors include his wife, Mrs. Frances Cooper Scott; a son, Shannon David Scott of the home, a daughter, Sarah Frances Scott of the home; his parents, Mr. and Mrs. D. E. Scott of Arkadelphia; and two sisters, Mrs. E. A. Summers and Mrs. L. J. McCleery, both of Texas.

Funeral services were held Sept. 24 at First Church, Arkadelphia.

BWA head dies of heart attack

Josef Nordenhaug, general secretary of the Baptist World Alliance since 1960, died of a heart attack enroute to a Washington, D. C., hospital Sept. 18.

Nordenhaug, 66, had been confined to his home for two weeks with the heart ailment, but physicians had told him he might be able to return to work in about four days.

A native of Norway, Nordenhaug had been chief executive of the international Baptist fellowship with about 27 million members since his election nine years ago at the Baptist World Congress in Rio de Janeiro, Brazil.

He had planned to retire in 1970. In August, the Executive Committee of the Alliance elected Robert S. Denny as Nordenhaug's successor.

"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.

Yet, 11 million Southern Baptists are represented by less than 2,500 missionaries overseas, he reminded his listeners, adding that Baptists had to close one of their hospitals in Nigeria recently because there were not enough missionary doctors and nurses to staff it.

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Psychological dimensions of extremism

BY DR. C. W. SCUDDER
Ethics Professor
Southwestern Seminary

Two basic theories have been suggested in seeking an understanding of the psychological dimensions of extremism. They are summed up in the phrases: (1) the frustrated self, and (2) the authoritarian personality.

Extremists of the left are often frustrated revolutionaries, while the extremists of the right are often authoritarian conservatives.

Serious consideration of extremism as a phenomenon requires some definition of terms. The extremism with which we are concerned is more an attitude toward others than beliefs or viewpoints, no matter with what degree of conviction they are held. Such extremism might be defined as an over-response to a real or a supposed threat coming from others.

Extremism is most often characterized by a kind of cynical, pathological intolerance. In fact, all extremism is pervaded by intolerance, the very essence of extremism. Extremists are unwilling to endure the views, opinions and religious beliefs of others. They fence themselves in with their intolerance and live in a world of their own "ism."

This intolerance cultivates suspicion and breeds distrust. Radical intolerance often explodes in expressions of hatred and acts of violence. In all cases it

fosters division.

Extremists almost seem to fear the views of others. They profess to have an exclusive claim on truth. They close their minds to ideas different from their own. Extremists are unable to respect those with strong convictions who hold different views.

Frustration is also a basic psychological characteristic of extremism. Extremists of the right are often frustrated because of rapid social changes they oppose. Black militants and extremists of the left are often frustrated because the changes they advocate come so slowly.

Just as frustration motivates most of the so-called New Left, so fear motivates most of the so-called Radical Right. Symptoms of paranoia abound in the life of the fearful extremist. He is suspicious of almost everyone and afraid of some "evil conspiracy."

Often the extremist of the right is characterized by a frustrated, authoritarian personality. Such persons seek and find a kind of security under the wing of an authoritarian leader or organization which, they feel, stands for orthodoxy. Extremists are more secure when they carry out orders, when they identify with an authoritarian person the leader. Such leaders often have a kind of Messianic complex.

Some who stand as leaders of the Radical Right are really insecure people, although they stand as strong, authoritarian leaders.

We need to recognize that there is danger both in the New Left and in the Radical Right. We should make sure that fear of neither extreme is permitted to paralyze us in meeting the real issues of our time.

Extremism is a psychological sickness that will not be cured until lines of communication can be established with the extremists. Much more effort is needed in seeking to communicate with extremists of both left and right. Achieving a climate of free discussion with them will require little short of a miracle. But such a climate is essential if attitudes are to be changed.

Utah-Idaho elects convention executive

SALT LAKE CITY, Utah—Darwin Welsh, associate executive secretary of the Utah-Idaho Southern Baptist Convention, has been elected the convention's new executive secretary.

He succeeds Charles H. Ashcraft, who resigned effective Sept. 1, to become executive secretary of the Arkansas Baptist Convention in Little Rock.

During the 4½ years, Welsh has been associate executive secretary and state secretary of missions for the Utah-Idaho convention.

In addition, he has been business manager, missions stewardship, Brotherhood and Royal Ambassador secretary for Utah-Idaho Baptists.

A native of Texas, Welsh is a graduate of Howard Payne College, Brownwood, Tex., and attended Southwestern Baptist Theological Seminary, Fort Worth. (BP)

About people

Naymond Haskins Keathley has been named as manager of the Baptist Book Store at Southern Seminary, Louisville, Ky.

A native of Memphis, Tenn., Keathley earned the bachelor of arts degree, cum laude, from Baylor University, Waco, Tex., and the bachelor of divinity degree from Southern Seminary, where he is currently working toward a doctor of theology degree. He has served as youth director at Temple Church, Memphis, Tenn., and for the past seven years has worked at the Southern Seminary book store.

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CHAPLAIN MINISTRY.—Helping to minister to the spiritual needs of service men and women in Vietnam is Southern Baptist Chaplain (Lt.-Col.) Alpha Allen Farrow, seated, of the 199th Light Infantry Brigade. Here he prepares devotional programs to be broadcast over the Armed Forces Vietnam Network. With him is Production Specialist SP5 Raymond A. Profeta, Painesville, O.

Chaplain Farrow, Shawnee, Okla., is a graduate of Oklahoma Baptist University and of Golden Gate Seminary, Mill Valley, Calif.—Photo by Spec. 5 James F. Sullivan

German attitudes on Catholics checked

Baptists in both East Germany (DDR) and West Germany have asked study groups to examine Baptist relationships and theological attitudes toward Roman Catholics.

Gerhard Claas, of Bad Homburg, general secretary of Baptist work in West Germany, said the study would begin in November and would last for several months. It was approved by the executive boards of Baptist unions in both the east and west, he said. The two unions are separately administered.

Class said despite the separateness of the two unions, both groups want to keep as parallel to one another in their actions as possible.

In both the DDR and West Germany, Baptists belong to a fellowship of Protestant churches. This fellowship is presently considering whether to change its structure so that it can admit the Roman Catholic Church as a participant, the Baptist official added.

The study groups would consider theological likenesses and differences between Baptists and Catholics. They would also help both Baptist unions to decide if they will support a change in the fellowship so that Catholics can be admitted. (EBPS)

Mathematics fund created for OU

A memorial fund of more than \$36,000 has been established at Ouachita University to "promote the development of mathematics."

The "Rowland Memorial Fund" has been established by the estate of the late Ruth Mary Rowland, a 1905 graduate of what was then Ouachita College.

The fund is established in the memory of her parents, Sidney Alvin and Mary Pryor Rowland of Camden.

According to Sidney A. Rowland, brother of Miss Rowland and executor of the estate, the fund is specifically for mathematics majors with an interest in either physics, chemistry or music. Other conditions require that the recipient be of good moral character and in financial need.

Ozark First Church calls Mendenhall

Don Mendenhall, a senior at the College of the Ozarks, has been named music and youth director at First church of Ozark. Mr. Mendenhall, former interim music director at Oak Cliff, Trinity, and Unity churches in Ft. Smith, had served as music and youth director at First, Mulberry for the past 18 months. He was graduated in 1965 from Northside



MR. MENDENHALL

high school and attended Westark Junior College, where he served as president of the choir during 1966-67 and was named "Most Outstanding Member of 1967."

His wife is the former Wilma Jean Hays of Van Buren.

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And all the good we would

hold onto—

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Like foam on the crest of sea
waves . . .

Like the stillness lying far
beneath.

After the sunrising, the heat

of high noon,

After the gold of sunset,
black night.

Earth-joys shall not last forever,

Nor the sorrows—
All things must pass.

—Etta Caldwell Harris

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The Bible and interracial marriage

BY T. B. MASTON
 RETIRED PROFESSOR OF CHRISTIAN ETHICS
 SOUTHWESTERN THEOLOGICAL SEMINARY

In the debate about race in general and intermarriage in particular the Bible has been used to some degree on both sides of the controversy. An objective examination of the record will reveal that the Bible has no special teachings that can properly be used to support any particular position on intermarriage. However, because the Bible has been quoted and misquoted so frequently, it may be helpful for us to examine what it has to say.

It is correct, as has been frequently stated, that the Jews in the Old Testament, in the main, were against intermarriage. In the Pentateuch, six (Ex. 34:10-16) or seven (Deut. 7:1-8) nations are listed with whom the children of Israel were not to marry nor to give their sons and daughters in marriage. Ezra later extended the prohibition to additional nations (Ezra 9:1).

A study of the preceding references will reveal that the restrictions were primarily national and tribal and not racial. The main motive for the restrictions was religious, as is pointedly set forth in Deuteronomy. The state-

ment is: "You shall not make marriages with them, giving your daughters to their sons or taking their daughters for your sons. For they would turn away your sons from following me, to serve other gods" (Deut. 7:3-4). Notice particularly the last sentence.

The prohibitions regarding intermarriage in the Old Testament might be used to argue against the marriage of a Christian and a non-Christian, and even against the marriage of citizens of different nations, but they cannot properly be used to support arguments against racial intermarriage. All of us should seek as best we can rightly to divide "The word of truth" (II Tim. 2:15).

In contrast to the opposition to intermarriage in the Old Testament, there are a number of instances of intermarriages. Some of God's Old Testament saints, such as Abraham (Gen. 16:3), Joseph (Gen. 41:50), and Moses (Ex. 2:21), married foreign wives. The wives of Abraham and Joseph were Egyptians, descendants of Mizraim, one of the sons of Ham. Still later, Moses

married a Cushite (Num. 12:1) and Cush was one of the sons of Ham (Gen. 10:6). The word "Cush" means black and is translated "Ethiopia" in some places in the Old Testament (see Ps. 68:31, Isa. 18:1).

Furthermore, many of the great characters of the Bible were of mixed blood. In the number was David, one of whose ancestors was Ruth from Moab, one of the groups with whom Ezra had forbidden the Jews to marry. The greatest descendant of the Davidic line was Jesus. In his veins flowed the blood of the nations.

There may be and are some common sense arguments against interracial marriages but the Bible does not contain a direct, authoritative word for or against interracial marriages. We may and can find some basic principles that will apply, but we do not find a specific enough position regarding intermarriage to be dogmatic about what the Bible teaches.

(The preceding is an adaptation of a section from a pamphlet entitled "Interracial Marriage" which was written a few years ago for the Christian Life Commission of the Southern Baptist Convention.)

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WCTU leader asks prohibition return

DETROIT—The president of the National Woman's Christian Temperance Union declared in a speech here that repeal has failed and a swing back to prohibition is necessary to halt human and economic losses caused by alcohol.

"It has been said that Prohibition will return when drink and drunkenness adversely affect a majority of the American people, either directly or in-

directly," said Mrs. Fred J. Tooze of Evanston, Ill. "I submit that these are such times."

The WCTU leader called on the churches to support a new crusade against alcoholic beverages. She charged that some churches have wavered in their opposition because of the influence of drinking members.

"The liquor traffic is again firmly entrenched and is protected by the people's ignorance," she said. "We must move in everywhere and anywhere for a hearing and action." (EP)

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Clifton J. Allen, general editor

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A team of New York researchers reported recently "profoundly shocking" figures suggesting that psychiatric impairment affects almost twice as many children in families on welfare—including whites. Negroes and Spanish-speaking persons—compared with their counterparts in the general population. The team, headed by Dr. Thomas S. Langner, now of Columbia University, said that one of the most shocking results of their study—and one requiring confirmation by other investigators—affects Negro children. They said the evidence strongly suggests that as Negro children age, regardless of whether they are on welfare or not, they have the highest risk of impairment, and by age 18 wind up with the highest proportion of emotionally impaired youths, of any group. Langner, a white, declared with respect to the Negro findings: . . . "the most startling suggestion is that Negro children, whether on welfare or not, run the highest risk of impairment even though there might be some improvement in their parents' financial status. It is our personal feeling," Langner said, "though we have no data to support our contention at this time, that racial discrimination in many forms counteracts the positive effects usually associated with upward family mobility in these children." (Nashville Tennessean, Sept. 8, 1969)

Actress Debbie Reynolds has announced that she is cancelling production of her new television series because a cigarette commercial was aired on the first program. A representative said Miss Reynolds had sent a telegram to the National Broadcasting Co., notifying it of the termination of the series. Miss Reynolds said the cigarette commercial was in direct violation of her agreement with NBC. She said she felt she had fully outlined in advance her feelings about cigarettes and about commercials which she felt were "directly opposed to health and well being." She said she would not oppose use of the other segments already filmed because she did not "want to inflict hardship on the other players involved." (Nashville Tennessean, Sept. 18, 1969)

Children's nook

Piggyback

BY GRACE V. SCHILLINGER

Kem and Drew lived on a big farm. Their pets lived there, too. Four-year-old Kem liked Chipper, the brown-and-white dog, the best. Three-year-old Drew liked Buzz and Fuzz, the black-and-white cats, the best.

Sometimes the boys went with their father to the barn to feed the pigs and cows and sheep. In one stall were six little white pigs. They hadn't grown as fast as the other pigs their age. Every day they got extra milk and mash to eat. This extra feed would help them to grow better.

Kem and Drew liked to watch the pigs gobble their milk. They made a lot of noise when they ate.

One day Kem was playing with his tractor on the front porch. It was winter, but it was warm because the sun

shone brightly. Kem rode back and forth, and around and around the porch. The tractor rumbled like his father's tractor in the barnyard.

"Let me ride," Drew said, running along behind.

"No!" Kem said. "You're too little."

"I could if you'd help me," Drew said.

"Wait till you're big like me!" Kem said and zipped around and around the porch.

Drew told his mother to come. She came out, holding both boys' coats in her hands.

"Let's go see the little white pigs," she said.

Kem flew off the red tractor and put on his coat. Drew did the same.

On the way to the barn, their mother said, "Remember the robin's nest

that we saw in the crotch of the peach tree last summer?"

They remembered. They talked about the four blue-green eggs and how the mother sat on them. When the eggs hatched, there were four wobbly robin babies in the nest.

"Let's look at the peach tree this snowy day," Mother went on. "We'll see what the nest looks like now."

When she lifted the boys up to look, each boy said, "Where is the nest?"

"It's still there," she said. "See the humped-up place with the snow rounded off on top of it? She pointed to the crotch in the peach tree.

"Yes, I see," Kem said.

"Inside that snow roof is the robin's nest. And inside the nest . . ." she stopped and looked at the boys.

"What's inside?" Kem asked.

"A little woods mouse sleeps inside

it. Your daddy told me about it. The woods mouse is bigger than our barn mice. He has beady black eyes. He saw this nest, and now he used it while the robin is down south for the winter. You see, God wants us all to share."

"Is the snow on the mouse?" Drew asked.

"No. The mouse carried some tree bark up there and made a little roof. He's warm inside. Isn't that nice?"

"Yes!" Drew said. "Let's go see the pigs now."

Kem ran ahead and got there first.

"Mother!" he yelled. "Come quick."

He pointed at the six white pigs and Buzz and Fuzz, all warm and cuddly in a corner.

"I guess the cats are going piggyback," Mother said.

"The cats are warming their feet on the pig's backs," Kem said. "That's funny."

"Funny pigs. Funny cats," Drew agreed.

The next time Kem played with his tractor on the porch, it was twice as much fun.

"Come on, Drew!" Kem said. "Stand on the back here. We'll both have fun. We'll ride piggyback!"

Around and around they raced on the the porch. The tractor rumbled loudly on the wooden floor. It sounded like the big farm tractor out in the barnyard.

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The bookshelf

A Church Without Priests?, by Jacques Duquesne, Macmillan, 1969, \$4.95

Author Duquesne examines the problems that are driving men from the Roman Catholic priesthood and offers his specifics for a redefinition of this calling. Loneliness, the frustrations of a celibacy, inferiority feelings, the identity crisis that many priest face, and the role of the church hierarchy in aggravating these problems are all examined with the help of case histories and dramatic episodes.

My Friend, the Enemy, by William E. Pannell, Word Books, \$3.95

The author, a Negro Christian, believes that a caricature of Christianity has contributed to racial conflict by supporting the status quo. Neither "angry" nor "impassioned," the book does come through as a seasoned and honest attempt to "tell it like it is." Revealed here is how the Negro regards the white Christian, and why.

Existentialism and the New Christianity, by Harry W. Barnitz, Philosophical Library, 1969, \$10

Central to the author's thesis is his demonstration of the influence of Emanuel Swedenborg's writings on many precursors of Existentialism, such as Blake, Kant, Goethe, Balzac, Baudelaire, Emerson, William James, Yeats

and Strindberg. He also shows how this influence has extended to all the more generally recognized exponents of this philosophy, such as Kierkegaard, Nietzsche, Dostoevski, Berdyaev, Buber, Barth, Maritain, Marcel, Unamunco, Tillich, Colin Wilson, Sartre and Heidegger. All of these, and many more, are quoted extensively.

The Quiet Rebels, The Story of the Quakers in America, by Margaret H. Bacon, Basic Books, 1969, \$5.95

The typically Quaker statement, "I have a concern," expresses an intense commitment to humanitarian service and characterizes the story of the American Quaker movement, as told here by Margaret Bacon.

The book demonstrates the unprecedented extent to which Quakers have pioneered in many of the urgent areas of social concern today—the care of the mentally ill, assistance to the Indians, penal reform, and greater opportunities for Negro Americans.

The Apostle, A Life of Paul, by John Pollock, Doubleday, 1969, \$4.95

Here is an inspiring biography of a man whose words and deeds have influenced 19 centuries of human history. The author, known for his biography of Billy Graham, is an ordained Anglican priest whose interest in writing history and biography led him to leave his parish in 1958 to "preach with my pen."

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ARKANSAS BAPTIST NEWSMAGAZINE

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God, the eternal creator

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

Life and Work
October 2, 1969
Genesis 1:1-5, 31
2:1-3
Isaiah 40:21-28

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All systems are go. As far as the Sunday School lessons are concerned, we are beginning the '70's with this lesson. Lift-off time is here in the "shaping of the '70's."

This quarter's lessons deal with "Great Truths From The Old Testament." Old Testament truths in the main are neglected by the average believer. A person needs a knowledge of the Old in order to gain meaningful insights into New Testament passages. Christ stated repeatedly. "It is written." Christ quoted constantly from the Old Testament, his passages coming mostly from Isaiah, Psalms, and Deuteronomy. Even Luke, the only Gentile writer, referred often to the Old Testament. Therefore, the study this quarter is absolutely necessary. The experience will be rewarding. (Dig deeply, therefore!)

Today's lesson uncovers and presents the doctrine of God. What could be more basic in Christian belief than this? Where could one find a better point of beginning than "In the beginning"?

1. The Maker of the universe. (Gen. 1:1-5)

The early verses of the first book of the Bible tell about God the Creator. Nowhere does a biblical writer argue the existence of God. The Bible assumes the existence of God and proceeds to other great truths.

The story of creation is orderly, progressive, and logical. The first and fourth days of creation complement each other and are related. The same holds for the second and fifth days; also the third and sixth. (Please read the Genesis account of creation again.)

The name for God in this account is "Elohim." This pictures the omnipotent God, the Lord of all created things. The idea here is the God of power.

The age-old question, "Who made God?" is trite. God is the unmoved Mover of the universe, the eternal "I

am," the cause of everything that exists. He has always been. He is supreme, sovereign, and eternal. Also, he is loving and merciful.

The work "day refers to an indefinite period of time. It may or may not be a 24-hour period. Oftimes we use the word to refer to something other than a 24-hour period of time.

II. Man, the crown of creation (Gen. 1:31)

On the sixth day, God created land, animals, and man. Be it stated in no uncertain terms that God created man from non-life: Man was the crown of all God's creation. Man was created with personality, speech, conscience, immortality, a soul, intelligence, volition, and created in the image of God. (See Gen. 1:26 and 2:27.) He was instructed of God to have dominion and replenish the earth. Man did not evolve from lower creation. Man was not an accident or afterthought with God. Men who believe in theistic or atheistic evolution ought to have integrity enough to leave the ministry! God made man-life out of non-life! If God spoke the entire, vast universe into existence, why is there such a problem in the origin of man? Put me down as one who accepts the Genesis account of creation in its entirety. Also, there is no contradiction in the accounts in Genesis. (Regretfully there is not enough space to delve deeply into the various creation theories, etc.)

God pronounced the result of his creation as "good." After having created man, he pronounced this work of creation "very good."

III. The greatness of God. (Isa. 40:21-26)

This particular passage from Isaiah states God's great power and might. When Israel failed to appropriate and acknowledge the truth of the absolute distinctness and unequalled supremacy

of Jehovah God, then trouble resulted. God is above all created things.

Isaiah described the God whom his works proclaim. Contrasted with God's greatness, men appear as diminutive as lowly grasshoppers (see v. 22).

Verse 26 is a key verse. Look into the sky. God brings out the army of his stars upon the backdrop of the heavens. He even calls them by name as parents speak to their children. Who created these things? God is the inevitable answer. Imagine the roll call of the stars. Yet the marvelous beauties of the heavens are insignificant compared to God's concern and love for man. Man must worship, love and serve the one who made him in his image. Apart from this response of love and worship man cannot be happy or find a sense of fulfilment.

IV. The concern of God (Isa. 40:27, 28)

God is not a Person who is far from man's reach. God stoops to man wanting a response of love. He is a covenant God. The reference in verse 27 to Jacob refers to the head of a tribe. Israel's patriarchal ancestry was traced to Jacob and his sons. The Lord had not turned a way from his people in wrath and weariness. God's love is always constant and steadfast. Instead of fainting, God gives strength to the fainting.

Conclusion

What is your concept of God? How do you envision God as a spirit? What is the meaning of the phrase "made in the image of God"? What is the purpose of the creation of man?

Next week we turn our attention to the doctrine of man. This also is a significant and vital study.



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Why Israel divided

BY DR. VESTER E. WOLBER
Religion Department
Ouachita Baptist University

International

October 2, 1969

I Kings 12: 12-20, 26-29

Prior to the death of King Solomon, God had spoken twice to make known his judgment upon the wicked deeds of Solomon. He spoke to Solomon and said that since his heart had turned away from the Lord to serve other gods the kingdom would be torn from his family and given unto his servant (11:9-11). He appeared unto Solomon's construction foreman, Jeroboam, through the Prophet Ahijah and said that ten of the twelve tribes would be taken from Solomon's house and given unto him because Solomon had turned his heart after the gods of the Sidonians, the Moabites, and the Ammonites (11:30-33).

Divisive forces in Israel

1. The immediate cause and occasion for the division was the immaturity of Rehoboam (12:6-11). When all Israel assembled at Shechem to make the son of Solomon their new king, Jeroboam as spokesman for the assembly requested the new king to lighten the hard service and heavy yoke which Solomon had placed upon them (12:1-5). He promised them an answer in three days.

He called in a council of elderly men who had counseled with his father; these men recommended that the request be granted and their burdens made lighter. They were probably referring to high taxes and forced labor. Rehoboam set aside their advice, turned, and took counsel with some younger men who advised him to increase their burdens even more. They thought that the situation called for a show of strength as he began his reign to let them know at once who was king.

On the third day the king reported that whereas his father had chastised them with whips, he would chastise them with scorpions (12:14). The people of the northern and eastern tribes shouted their secession from Judah and the house of David and went home.

2. The second reason for the division which is stated in the text is that the turn of events was brought about by the Lord so as to fulfill the prophecy spoken by Ahijah to Jeroboam (12:15; 11:30-31). It seems unlikely, however, that God would shape events of history for the purpose of fulfilling prophecy. The text probably means that the result of the event was that the prophecy was fulfilled.

3. A third reason for the division was the excessive taxation imposed by Solomon and increased by Rehoboam.

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During his reign Solomon had built the temple, his own palace, and various cities. All these building programs called for high taxes.

4. His forced labor policy was also most unpopular.

5. Another factor was the strong and capable leadership of Jeroboam. When the people compared him with Rehoboam, they wanted to secede.

6. But back of all these factors lay the smoldering jealousy between Judah and the northern tribes, especially Ephraim. David had first been King of Judah, and after seven years the other tribes came under his rule; and when Absalom drove David from the throne, it was Judah which first accepted him back (II Samuel 19:9-15, 41-43).

Jeroboam's religious problem

The northern division of the kingdom retained the name of Israel and most of the territory and population. Also, it had more fertile soil and good fishing. Moreover, at the outset Israel had a much more capable leader.

Over against these advantages of the north, however, Judah had two of her own: an established seat of government and the temple.

Jeroboam had no difficulty in establishing a new seat of government; but his religious problem was too much for him; so great that neither he nor his successors ever overcame it. His religious problem was two-pronged: he had no temple and he had no priesthood, with no way to solve either problem.

The King of Israel soon realized that it would be necessary to establish a place of worship for his people; for if they were to go up to Jerusalem for temple worship, their hearts would turn unto the Lord and to the King of Judah. Neither could he build a temple such as Solomon's temple. His people didn't have either the resources or the disposition to build another temple, and besides that he did not have the religious tradition necessary to give meaning to a new temple. He probably realized that he could not get the Lord to come down and dedicate his temple as he did Solomon's.

Therefore, Jeroboam made two golden calves which he set up in Bethel and Dan. These calves were probably after the order of the one made by Aaron while Moses was on the mountain and probably came in time to be objects of worship. Sacrifices were offered to these golden calves.

Since the tribe of Levi had not been given a tribal allotment, the priests set-

(Continued On Next Page)

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bled among all the twelve tribes; but when the nation divided, the priests who had lived in Israel moved into the nation which had the temple, thus leaving the new nation without a priesthood and without any means of securing a priesthood in keeping with the law of Moses. He sought to solve the problem by calling for volunteers from all the tribes, and these he appointed as priests.

God assured Jeroboam if he would hearken unto his word, obey his commands, and walk in his way that he would be with him as he was with David and would build him a sure house (11:37-38). One wonders how God would have helped him solve his religious problem had he stayed with the Lord. Certainly not in the manner in which the king on his own tried to solve his problems.

The substitutes for the temple never did become central or influential in Israel. Whatever true religion that was carried on in Israel was motivated and controlled through the prophets.

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Attendance Report

September 21, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	57	81	
Arkadelphia, Shiloh	21	13	
Berryville			
Freeman Heights	98	27	
First	185	53	
Rock Springs	69	38	
Booneville, First	254	218	
Camden			
Cullendale	289	156	
First	421	108	2
Cherokee	65	29	
Crosssett			
First	541	127	2
Mt. Olive	221	189	
Dumas, First	268	68	
El Dorado			
Caledonia	38	22	
Ebenezer	160	54	
Fayetteville, First	556	174	6
Forrest City, First	516	186	
Ft. Smith, First	1147	896	9
Gentry, First	160	81	
Green Forest	161	61	1
Greenwood, First	230	110	2
Hampton, First	136	39	
Harrison, Eagle Heights	196	72	
Hope, First	448	168	
Hot Springs			
Emmanuel	51	26	
Grand Ave.	192		
Piney	193	100	
Jacksonville, First	423	117	
Jonesboro			
Central	487	124	
Nettleton	292	120	
Lake Hamilton	100	46	
Little Rock			
Archview	189	54	
Geyer Springs	521	186	5
Rosedale	214	63	1
Marked Tree			
First	160	50	
Neiswander	104	57	
Monticello			
North Side	106	63	2
Second	284*	114	
North LittleRock			
Baring Cross	599	155	6
Southside Chapel	78	48	
Calvary	410	154	11
Central	248	112	
Gravel Ridge	161	95	
Levy	452	186	2
Park Hill	775	161	6
Sixteenth St.	46	30	
Paris, First	320	83	
Paragould, East Side	250	185	1
Pine Bluff			
East Side	157	81	
Second	208	86	
Watson Chapel	178	84	
Springdale			
Berry Street	87	81	
Caudel Avenue	118	29	
First	486	113	3
Van Buren			
First	363	164	1
Jesse Turner Mission	7		
Chapel	37		
Walnut Ridge, First	236	159	4
Warren			
First	398	104	
Southside Mission	68	63	3
Westside	73	43	
Williford, Springlake	54	34	

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In the world of religion

Father teaches ethics, sons choose sides

A Baptist professor of Christian ethics in the United States has the debate over Christian ethics right within his own home. His son, John, age 25, has served in Vietnam and is considering returning to duty there. Another son, Wayne, 22, has been granted official residency in Sweden as a defector.

Henlee H. Barnette, professor at Southern Baptist Theological Seminary in Louisville, Kentucky, told the Associated Press: "I am caught between two basic convictions. I have respect for any man who carries his conviction to its logical end. Needless to say, the boys don't see eye to eye. Both have the courage of their convictions."

John is an Air Force intelligence officer. He was a Phi Beta Kappa political science student who graduated first in his class of liberal arts at the University of Tennessee. "John doesn't plan to make a career of the military," his father said. (Phi Beta Kappa students have unusually high scholastic records.)

By contrast, Wayne left for Europe the day after his graduation from an American university in June. He gained defector status when he failed to answer a draft call in Louisville during the summer.

The younger son has enrolled in the

Methodists advocate 'reconciliation'

NEW YORK—The most important contribution Christians can make to peace is through "reconciliation and cooperation between East and West. Communists and believers," 36 churchmen concluded after a United Methodist study tour of Eastern Europe.

Dr. Carl Soule, a United Methodist executive at the denomination's United Nations offices here and a leader of the tour, explained that the group believed communism and Christianity "have many similar principles and practices which give nations in the East and West a solid foundation for friendship and international agreements."

The groups' conclusions—made after their visit to East Germany, Russia, and Czechoslovakia—also urged Christians in Socialist countries to participate in economic, social, and peace programs there, "as far as their faith allows, despite contradictions between their faith and the atheistic assumptions of their governments." (EP)

University of Stockholm to study for a doctor's degree in linguistics. He reportedly speaks Swedish, German, and Russian fluently.

As for the differences between his two sons, and the questions of Christian ethics posed in their divergent choices, Professor Barnette spoke of it as a "fascinating situation." He didn't tell the interviewing reporter his own personal views, or if he did, they weren't included in the news article. (EBPS)

German attitudes on Catholics checked

Baptists in both East Germany (DDR) and West Germany have asked study groups to examine Baptist relationships and theological attitudes toward Roman Catholics.

Gerhard Claas, of Bad Homburg, general secretary of Baptist work in West Germany, said the study would begin in November and would last for several months. It was approved by the executive boards of Baptist unions in both the east and west, he said. The two unions are separately administered.

Claas said despite the separateness of the two unions, both groups want to keep as parallel to one another in their actions as possible.

In both the DDR and West Germany, Baptists belong to a fellowship of Protestant churches. This fellowship is presently considering whether to change its structure so that it can admit the Roman Catholic Church as a participant, the Baptist official added.

The study groups would consider theological likenesses and differences between Baptists and Catholics. They would also help both Baptist unions to decide if they will support a change in the fellowship so that Catholics can be admitted. (EBPS)

Dr. Laubach sees cure for poverty

SYRACUSE, N. Y.—The only permanent cure for world hunger and poverty is education, missionary-educator Dr. Frank C. Laubach said here.

Urging the "one billion Christians of the world" to join in a fight against illiteracy, Dr. Laubach described the illiterate as "the hungry people, the often violent people egged on by demagogues."

Dr. Laubach, whose "Each One Teach One" teaching concept has taught an estimated 80 million to read, spoke at a dinner here that marked his 85th birthday. (EP)

Swiss pastor urges women's voting rights

Ernst Rodter, pastor of the 600-member Salemskapelle (Salem Church) in Zurich, Switzerland, urged the menfolk of his Baptist congregation to grant women the right to vote. The church is located in downtown Zurich, center of German-speaking Switzerland.

"Men have claimed that women do not want the right to vote," he preached. "That is not the question. They must be allowed to vote. Whether they exercise this right or not is another matter." He said the Bible supports equal rights for women.

Zurich's men heeded the exhortations of Rodter and pleas of other proponents of women's suffrage. Women won the right to vote in city affairs in Zurich and in community affairs in several other places in the canton of Zurich.

But victory for the women comes only piecemeal. They are not yet allowed to vote in cantonal elections in Zurich canton. And local option permits individual communities in the canton to exclude them from community voting as well.

Nowhere in Switzerland can women vote in national elections, although in three French-speaking cantons in southwestern Switzerland they have the right to vote in cantonal affairs already.

Time seems to favor the ladies, however. Two years ago, a proposal to grant women voting rights in Zurich failed, although it was not presented in exactly the same manner as the latest vote. (EBPS)

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