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Arkansas Baptist State Convention

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Razorback Michigander

See pages 12 & 13

Arkansas Baptist

newsmagazine

NOVEMBER 20, 1969

Personally speaking



quarreling and debating—”

“Feed my sheep!”

“We are having such a hard time, Lord, defending the faith and being sure that everybody is orthodox—”

“Feed my sheep!”

“Yes, Lord!”

Edwin L. McDonald

Love's sweet proof

“Do the people who work here love Jesus?”

This was what the preacher's five-year-old daughter wanted to know as she came with her father for her first visit to Baptist Building, just the other day.

Can anything compare with the uncanny and mystical ability of a child to cut through the exterior, whatever it is, and get down to the heart of the matter?

“Yes,” the father had replied on behalf of all of us, “they do love Jesus.”

And when the preacher told me about the incident, in the presence of his daughter, I readily assured the child that we Baptist Building employees do love the Lord, and that we work for him.

Polite adults who visit us and tour the building are eloquent in expressing their admiration for and appreciation of the new Baptist Building. They say such things as, “What a beautiful building!” “How much you must enjoy working here in such pleasant and beautiful surroundings!” etc.

But all the little girl had to say was, “do these people love Jesus?”

No other visitor we have had has made so great an impact as this child with her soul-piercing question. “Do you love Jesus?”

Her visit was like a visit from the Lord himself.

We stood where Peter stood so long ago (John 21:15-17).

Now the Lord was not talking to Peter, but to us, and he was asking each one of us, point-blank, “Do you love me?”

“Yes, Lord, we love you—we really do—you know that we love you!”

“Then, feed my sheep!”

“But, Lord, there are so many other things we have to do—there are meetings to attend and programs to plan—”

“Feed my sheep!”

“And, Lord, there are columns to write and sermons to prepare—”

“Feed my sheep!”

“And, Lord, there is so much protesting and

IN THIS ISSUE:

BAPTIST WORK in Michigan, which Arkansas Baptists helped start, moves ahead. A progress report and pictures are found on pages 12 and 13.

TWO ARKANSANS are appointed to mission posts in Taiwan. Read the story of their calls on page 10.

A **DIGEST** on the annual sermon for the Arkansas Baptist State Convention, by Herbert Hodges, pastor of South Highland Church in Little Rock, is found on pages 8-10.

A **DIRECTOR** for Hope House has been appointed by the state convention executive board. Read about the new head of this ministry to public offenders out of prison on page 7.

A **LARGER ROLE** for the layman is advocated by Dr. Charles H. Ashcraft in his column, found on page 4.

THE COVER STORY is found on page 12.

Arkansas Baptist

newsmagazine

Volume 68 No. 46

November 20, 1969

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

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

The lady who wrote in to have us stop her paper on account of it comes too often, and who said she might manage to read it if it came only once a month, reminds us of the lady who said she would like to be a Southern Baptist but just didn't feel physically up to it.

'Like dipping from a spring'

Giving to meet mission needs beyond one's own border before all of one's own immediate needs have been met sometimes seems foolish to the children of this world. But, in this, the children of light are wiser than the children of this world.

When Fred D. Hubbs (see article elsewhere in this issue) was struggling to get Southern Baptist work started in Michigan, he did what some thought was shortsighted. Even while depending on a \$150-a-month contribution from the Arkansas Baptist State Convention to help keep his office as associational missionary open, he led the newly formed churches of his association to give for state and world missions. He got the association and its churches to agree that the churches would send their total Cooperative Program receipts through the association office and that the association would keep 20 percent toward its own operation and send the remaining 80 percent to the Arkansas Baptist State Convention for distribution to world causes.

"We had to help our people to develop a world missions vision," he explained.

Dr. Hubbs really believes that "you can't out-give God." And God's blessings on Southern Baptists of Michigan in the brief span of their organized existence stand as evidence in support of this reasoning.

"Mission giving is like trying to dip a spring dry," said Hubbs. "Every time you take a bucket of water from the spring, a similar amount runs back in, keeping the water level constant."

Arkansas churches and associations which are contributing \$50,000 toward establishing new churches and missions in Michigan under the Home Mission Board's Project 500 bear similar testimony.

Missionary William M. Burnett of Calvary Association, to quote only one, sees an over-all benefit to missions from his association's providing \$8,500 for a new chapel in Michigan.

Missionary Burnett sees his association's active participation in the Michigan work as "bringing our people into direct contact with missions." This, he believes, "compensates for the one weakness in our Cooperative Program, bringing us close to actual mission work."

Excuse us for this little commercial, but we have noticed across the years that the churches that make it a point, through good times and bad, to send the state Baptist paper to their people seem to get along better every way—including financially—than the churches that drop the paper from their budgets to save money. It really costs *not* to have the paper in the church budget!

As Dr. Hubbs has said of missions giving, "The Lord has not called us—as churches, associations, and conventions—to save money. He has called us to save souls and to build lives."

"The churches which are supporting Project 500 are also our strongest supporters of associational missions and the Cooperative Program," he writes. "No church in Calvary Association . . . has cut back other mission causes in order to give to Project 500. Some of our churches have increased their gifts to associational missions and the Cooperative Program while giving to Project 500."

Short shots

"A denomination that hides its mistakes will soon go into hiding or develop into a hierarchy from which there is no escape."—E. S. James, Editor Emeritus, *Baptist Standard*

"We can inform unenlisted Christians, but we cannot enlist uninformed Christians." David M. Gardner, former editor, *Baptist Standard*

"A paper should be edited for the readers and not for the writers. . . It is as necessary for an editor to keep things out of the paper as it is to put things in."—J. B. Gambrell, former editor, *Baptist Standard*

"Taking it all in all, there is, perhaps, no one thing in denominational life that calls for a wider application of common sense than the management of a denominational paper."—J. B. Gambrell

LET'S LIBERATE THE LAYMEN

BY DR. CHARLES ASHCRAFT
Executive Secretary
Arkansas Baptist State Convention

The line which separates clergymen and laymen is not so clear in the New Testament as is supposed by many. The New Testament appears to be very simple in its rank system. It appears that the Great Commission is binding on all, that witnessing is everybody's business, and that any notion of hierarchy is largely the imagination of enthusiastic men. There are those who, by virtue of heaven endowed gifts and real dedication, have risen to places of enlarged responsibility, and this is as it should be God's distribution of gifts (Eph. 4:11) would indicate certain forms or levels of service, but even this was designated (Eph. 4:12) to prepare all of God's people for the work of Christian service. to build up the body



DR. ASHCRAFT

of Christ.

We are informed that fewer men are entering the ministry these days, and that fewer of even that number are preparing for the pastorate. This may not be all bad. We have churches for which we have not been able to secure the services of a trained, experienced, ordained pastor. There is nothing on the horizon that indicates this situation may immediately change. This all points to the conclusion that God may be opening an era for laymen to reach their highest hour in human history. This is good.

This surely does not imply any minimization of the role of the ordained pastor, quite the contrary. It means God is strengthening the pastors' hands by bringing men from the ranks who also love the Lord and are willing to serve. There are small churches and missions which may not be ready for a full-force ministry of the trained, experienced pastors whose energies and tal-

ents must be spread over large areas. Actually, the office of the ministry may be strengthened and refined by this interesting development in the Kingdom of God. There is always room in God's big field, and the ordained pastor will be the first to embrace these fine unordained missionaries.

The list of the called, and gifted ones in Ephesians 4:11 includes, in order: apostles, prophets, evangelists, pastors, and teachers. God is not limited in his choice of the kind of ministry to fill the needs of the contemporary generation. The office of the apostle and prophet may not be as pronounced as in the first century, but the office of evangelist, pastor, and teacher would appear to be in its most opportune time. There is really nothing a pastor does which a prepared layman cannot do, perhaps not as well as the pastor, but in an acceptable degree. A prepared layman can preach, teach, witness, organize, counsel, and can do so most acceptably when strengthened by the prayers and encouragement of his pastor.

I believe we are on the verge of a great and noble day in Christendom in which the laymen will have the largest, most pronounced role in evangelism and missions in all of church history. God must love laymen because he made so many of them.

I must say it!

The people speak— Says war protesters 'prolong the war'

Recently many of my friends from Arkansas have asked me what effect the antiwar activities in the U. S. have upon our troops in Vietnam. Following is an expression of my personal reaction, and I honestly believe it is the reaction of the majority of our personnel here.

An Open Letter to War Protesters:

Please, no more favors like protest marches, moratoriums on war, and peace demonstrations. I simply can not stand the results of your saying what you think in my behalf unless you start thinking. I have returned for my second tour in Vietnam in two years. This, I am certain, is largely due to your activities. I hope you understand why I am fed up with your favors.

In fact, I feel that Vice President, Agnew was too kind when he referred to you as "imprudent snobs." Frankly, I was about to call you misinformed warmongers for your contribution to the North Vietnamese. You have encouraged them to drag this thing out for at least one extra year.

In spite of your favors, which have just about gotten me killed, I will still support our country. When do you intend to return the favor? Our President gave a logical solution to this mess. I am willing to support his decision. If I am willing to remain here another full year, you should be willing to leave me here. Your actions, which made a negotiated peace impossible, are responsible for my being back.

Finally, my anti-war friends, I will make a deal with you. I will continue to support our country if you will. As a matter of record, I'll support it even if you fail to, as you have done in the past. A united America could eliminate the necessity for my third trip over here next year, and perhaps the fourth after that. If I sound selfish in my proposal it is because I too dislike being here, and unlike most of you, I know what it is like. So, please destroy your placards reading "Bring our Boys Home," just keep your mouth shut so that I can stay home when I get there.—Dalton H. Barnes, Chaplain (Maj) USA, HHC 35th Engineer Group, APO, San Francisco 96312.

ABN in Uganda

Just a note to let you know how much I have enjoyed your fine publication out here in Uganda during this term of service. It comes late, of course, but we are always happy when the boat mail comes and we can read up again on the "doings" in Arkansas.—Charles A. Tope, Mbale, Uganda, now on furlough at 1717 Avalon, Temple, Tex. 76501.

About people

Loyed R. Simmons, has resigned as president of California Baptist College, a post he had held since 1958.

His resignation was presented to a called meeting of the school's board of trustees, meeting just six weeks after another called session during which charges of tension between the faculty and the administration, and between the administration and the board, had been discussed.

Simmons' resignation is to be effective May 31, 1970, but the board approved Simmons' request that he be relieved from all duties by Nov. 30, 1969.

Simmons has made no announcement concerning future plans.

University Church adds staff members

University Church in Fayetteville has called three new student staff members to aid in its collegiate ministry at the University of Arkansas.



They are Dennis Rainey, a management major from Ozark, Mo., serving as collegiate minister; Gary Batchelor, psychology major from Van Buren, assistant to the pastor; and Jay Courson, a history major from Crossett, assistant to the Minister of education. Mr. Rainey works with visitation and evangelism on campus, setting up Bible studies in fraternities, sororities, and residence halls. Mr. Batchelor is coordinator for the "New Creations" collegiate singing group in addition to his duties in pastoral assistance. Mr. Courson works in the educational ministry and will head a collegiate stewardship emphasis later this year. All three men are seniors at the University and plan to attend Seminary upon graduation.



The three assumed their duties the second week of September, and have already made significant contributions to the Church's ministry for Christ, reports the pastor. Mr. Courson and Mr. Rainey were licensed to the Ministry by University Church, and Mr. Batchelor was licensed by First Church, Van Buren. In the last four years University Church has licensed nine young men to the ministry.



Clarksville church ordains deacon

Clarksville church ordains deacon

First Church, Clarksville, ordained Roy W. (Bud) Horne as deacon, Oct. 26.

W. J. Rimmer presented the candidate. Carl W. Smith, a former deacon of the Clarksville Church and presently a deacon in First Church, Rogers, preached the sermon. Questioning of the candidate was led by Pastor Billy Ray Usery, who also gave the charge to the candidate and to the church.



PARTICIPATING in Kelso groundbreaking were (left to right) Ronnie Risner, Abram Loe, David Bryant. Pastor Milton Edmonson, Mrs. Buck Cook, and Mrs. J. O. Ross.

Kelso church begins building

Kelso Church, Rohwer, held groundbreaking ceremonies for a \$60,000 building on Sept. 7. About 100 members attended the ceremony, which was followed by a potluck dinner.

Construction on the structure is underway now, and the building is expected to be completed in six weeks. Contractor is R & W Construction Company of North Little Rock.

Holy Land tour given P.B. pastor

Immanuel Church, Pine Bluff, is sending its pastor, L. H. Coleman, and his wife on a trip to the Holy Land.



Dr. and Mrs. Coleman will leave Dec. 23 and will return Jan. 1. E. J. Daniels, Orlando, Fla. is tour coordinator. The trip will include Jerusalem, Bethlehem, Nazareth, Hebron, Askalon, the Dead Sea, the Jordan River, the Sea of Galilee, Beersheba, Gaza, Athens, Corinth, and 25 other places. Dr. Coleman will begin his eighth year as pastor of the church on Feb. 8.

Under his leadership receipts are up 20 percent, a kindergarten is now in its 7th year, the church building has been renovated, and a new parking lot constructed. The church led the state in study course awards two years, and has consistently been in top 20 church-

es of the state in baptisms. The broadcast by radio of the Sunday morning services has been inaugurated, gifts through the Lottie Moon Offering have quadrupled.

Dr. Coleman has served two terms as moderator of Harmony Association, is past president of the Pine Bluff Ministerial Association, and a member of the board of trustees of Baptist Memorial Hospital, Memphis. He has served as chairman of State Nominating Committee of the Arkansas Baptist State Convention for the past two years and has participated in two crusades sponsored by the Home Mission Board of the Southern Baptist Convention (Alaska and Japan in 1963 and New Zealand in 1965).

He holds the doctor of theology degree from Southwestern Seminary, Ft. Worth.

He is married to the former Anne Marie Chamberlin of Nashville, Tenn. They have two children: Carolyn, 19, and Paul, 12.—Leroy Spillyards, Chairman, Holy Land Tour Committee, Immanuel Church, Pine Bluff



New sanctuary, First Church, Gould.

Gould Church plans dedication

First Church, Gould, Houston Austin, pastor, will dedicate its new sanctuary on Sunday afternoon, Nov. 30, at 2 p.m.

E. E. Griever, Fordyce, the first pastor of Gould Church, will be guest speaker for the occasion. All other former pastors and friends of the church are invited to attend.

Total cost of the new sanctuary was \$58,100. The church also acquired additional property at a cost of \$10,000 and remodeled its educational building at a cost of another \$2,100.

Miley resigns Springdale First

Burton Alvin Miley, pastor of First Church, Springdale, since March 1, 1953, has resigned effective Dec. 31. Mr.

Miley read his resignation at the close of the morning worship service, Nov. 9. In an interview with the editor of the Arkansas Baptist Newsmagazine, Mr. Miley said that he was undecided as to his future plans. Under the leadership of Pastor Miley, the church erected a sanctuary and an educational building having a total value of more than \$600,000. He has led the church to make long-range plans, including special observance next year of the church's centennial.



MR. MILEY

Active in-denominational affairs, Mr. Miley formerly served as moderator of the Washington-Madison Association; a member of the executive board of the Arkansas Baptist State Convention; and on the Convention's State Assemblies committee. He served two terms as a member of the board of the Arkansas Baptist Home for Children.

He is a former vice president of the State Convention and former vice president of the Convention's executive board. Last year he served as parliamentarian for the annual session of the Convention, in Hot Springs. He is currently a member of the board of trustees of Southern Baptist College, Walnut Ridge.

A native of Florida, Mr. Miley was in business in Plant City, Fla., previous to entering the ministry. He received his theological education at New Orleans Seminary, from which he graduated.

Feminine intuition

by Harriet Hall



Indian summer storehouse

As I write today it is shirtsleeve weather. I'm sitting out in the yard here on Mt. Sequoyah, surrounded by a beautiful panoramic view that brings from every direction a different color. All of us in northwest Arkansas agree that there has never been a lovelier autumn—and this one was timed perfectly to coincide with the U. of A. Homecoming week-end.

Usually we say that the third week of October is the peaktime for the color, but this year it was nearer November 1 when the whole countryside flamed with color. My sister and her husband from Memphis, my brother from Arlington, Va., and my mother from Little Rock all arrived in time to drink in this beauty and incidentally help cheer the Razorbacks on to victory. As they enjoyed this setting my brother, Richard, commented, "There just aren't enough superlatives to describe it!" My sister, Elizabeth, said, "How could anyone live in this section of Arkansas and not be good?" When I mentioned this interesting though perhaps naive comment to a friend, she said it was but an echo of what her visiting friends from Texas said. Speaking of Texas—no, let's wait until after December 6!

When the colder weather of winter arrives I want to turn back in memory to these golden days of autumn. Just as the squirrels at this moment are up there in the giant oak over my head storing their acorns, hickory nuts, and pecans, I want to store up each facet of this jeweled setting. Even the oaks are lovelier than ever this year in their yellow and amber highlights, next to the red-leaved dogwoods and accented by the green cedar and pines. But the trees that take first prize are the brilliant sugar maples, standing in their red, yellow, and orange splendor as giant bouquets in this flaming fall révue.

I know that in a week or so—perhaps by the time these words get into print—most of the bright colored leaves will be turning dark and dropping to the ground, but just now I am placing them in my Indian Summer storehouse. The rays of the setting sun are mirroring the autumn colors on all the nearby hills. I recall again my sister's comment and I may have an answer. If we could hold enough of God's beauty in stored-up memories, bringing out a little sunshine for each day ahead, it might be easier to "be good." I take a lingering look and agree with Elizabeth Barrett Browning, "Earth's crammed with heaven, and every common bush afire with God."

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

Mt. Zion reports 368 baptisms

Reports from the churches of Mt. Zion Association show a resident membership of 8,290. There were 368 baptisms with 621 other additions during the past year. Total gifts to missions were \$143,800, with \$89,079 given through the Cooperative Program.

The 1970 meetings are to be at First Church, Lake City; Philadelphia, Jonesboro; and Nettleton, on October 19, 20 and 22, respectively.

B. G. Crabb, pastor of North Main Church, Jonesboro, was selected to preach the annual sermon. Emil Williams, pastor, First Church, Jonesboro, was selected as alternate.

Griffith named to Hope House

The Executive Board of the Arkansas Baptist State Convention recently elected Ken Griffith to serve as director of Hope House, a ministry for public offenders who have served time in prison. Hope House was begun by Second Church, Little Rock, in 1967. The Convention assumed responsibility for its operation in 1968. Bill Bramlett who was the first resident of Hope House, later became the director. He recently resigned to return to his home in Ft. Smith.



MR. GRIFFITH

In the time of its operation, more than 70 percent of the residents have returned to society as responsible citizens. Many of these have found the Lord as Saviour and are now active in Baptist churches throughout the state.

Mr. Griffith served in the Army and Air Force for 22 years, and retired from service as a senior master sergeant. Since his return to civilian life he has been employed as a deputy sheriff in Pulaski County and as a parole officer for the state of Arkansas.

Mr. Griffith is an active member of Second Church, Little Rock.—J. T. El-liff

Ouachita drop-in

The Ministerial Alliance of Ouachita University will sponsor a drop-in following the Henderson-Ouachita football game Saturday, Nov. 22. The reception will be from 4 p.m. to 4:45 p.m., in the semi-private portion of Birkett-Williams Dining Hall. Coffee and donuts will be served. All are invited.—Victor Gore, Publicity Chairman



OFFICERS ELECTED by Mt. Zion Association in its 117th annual session, meeting at Fisher Street Church, Jonesboro, include: (left to right) Don Moore, pastor, Walnut Street Church, Jonesboro, moderator; B. G. Crabb, pastor, North Main Church, Jonesboro, vice moderator; Jim McDaniel, Pastor, First Church, Bay, Clerk; and Carl Bunch, missionary. L. D. Walker, layman, First Church, Jonesboro, is treasurer.

Religious production tonight at Ouachita

P. W. Turner's play, *Christ In The Concrete City*, will be presented tonight at 8 p.m., in Verser Drama Center at Ouachita University. The production is directed by Tom Roberts, a speech and religion major from Batesville.

Christ In The Concrete City is a unique presentation of the passion of Christ from modern man's perspective. It presents modern man as a materialistic, egotistical individual in the light of the "historical" event of the life, death, and resurrection of Jesus Christ.

The cast includes Ann Coppenger, a French major from Arkadelphia; Nancy Fikes, a speech and drama major from Benton; Larry Floyd, a speech and religion major from Stuttgart; John Lindsey, a speech major from Columbus, Miss; and George Huddgins, a journalism major from New York City, N. Y.

The production is available for presentations in churches throughout the state. Pastors who are interested should contact Tom Roberts, P. O. Box 648, Ouachita Baptist University, Arkadelphia, Ark. 71923.

OBU gets Sears grant

Ouachita University has been awarded a grant of \$1,500 by Sears Roebuck Foundation. The Baptist senior college is one of nine Arkansas colleges and universities receiving Sears grants totaling \$8,400.

From the churches-

Deacons of First Church, Camden, have elected officers. They are chairman, Dale Williams; vice chairman, Dick Sutherlin; secretary, Raymond Deaton; and associate secretary, John Wilson.

Five Girls' Auxiliary members were recognized in coronation ceremonies at First Church, Ward, Nov. 9. Shelia Phillips was recognized as queen-with-scepter. Also participating were Debbie Bailey and Pam Schneiter, princesses; and Susan Sanders and Karen Schneiter, ladies-in-waiting. Theme for the coronation was "America, My Witness." GA leaders are Mrs. Sally Jayroe and Mrs. O. E. Castleberry.

Second Church, West Helena, held an awards ceremony to present diplomas and seals to those completing church study courses. Billy Ferguson, Training Union director, presented the awards to the 50 who were present for the Nov. 9 service. Seventeen others earned awards.

Jill Jackson, a member of Dermott Church, has been presented a pin for 11 years perfect attendance in Sunday School. In making the presentation, Pastor Charlie Belknap noted that she had maintained perfect attendance since the age of four weeks.

First Church, Blytheville, had as pulpit guest Nov. 9 Dr. Alexander Marks, a blind evangelist who was converted from Judaism. Dr. Marks represented the American Board of Missions to the Jews

Keeping the channels open

Text: John 7:37-39

BY HERBERT HODGES, Pastor
South Highland Church, Little Rock

The Feast of Tabernacles was the most joyful of the Jewish feasts. J. B. Lightfoot recalls an old Hebrew proverb which said, "That man has not seen joy who has not been present at the Feast of Tabernacles."

This feast commemorated the time, fifteen hundred years before, when the Jews, not yet welded into a nation, were journeying in the wilderness and dwelling temporarily in portable tabernacles or tents on their way to Canaan.

During the week of the feast, guests at the feast lived in small booths or tents out in the open, as near to the temple as possible. The celebration began when darkness had settled upon this "camp." Suddenly the people simultaneously uncovered thousands of lights around the temple courtyard and dazzling light blazed forth.

This spectacular blaze of light apparently symbolized the light that was to come when the promised Messiah penetrated the darkness of the world. Jesus further clenched the claim he made in our text when in John 8:12 he said, "I am the light of the world; he that followeth after me shall not walk in darkness, but shall have the light of life."

The feast reached a climax on the eighth and final day, which John describes as "that great day of the feast." On that day, the high priest, dressed in his ceremonial robes, led a procession to the historic pool of Siloam and there he filled the golden temple pitcher with the water of the pool. As he lifted the full vessel from the water, the people sang, "With joy shall ye draw water from the wells of salvation" (Isaiah 12:3). Then the procession returned to the temple, and there the priest raised the golden pitcher and emptied the water on the brazen altar.

In that act, the people were supposed to confess their need to God, acknowledge their thirst, and appeal to him for the fulfillment of the promise of the outpouring of his spirit. Little did they realize that the fulfillment of their thirsts stood among them!

And now, with this ceremony in his mind, Jesus stood and cried aloud to the crowds around him. "He stood and cried"—as if the emergency of the situation and the urgency of his spirit would allow no further restraint:

"If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water."

Verse 39 shows that Jesus was speaking of the Holy Spirit. In certain passages of the Word of God, water is the element of cleansing, but it is introduced here as a symbol of the Holy Spirit, and the Holy Spirit is thus symbolized as the One who quenches the deepest thirst within man. All inward satisfaction, rest, peace, joy, and assurance in Christian experience are the result of the Spirit's operation. And every difficulty in Christian experience lies in a failure to appreciate and appropriate the fullness of the Spirit. And there are so many Christians not filled with the Spirit!

In the book of Acts it was surprising to meet any Christian believers who were *not* filled with the Spirit (Acts 19:1-7); now it is a surprise to meet a believer who *is* filled with the Spirit! God have mercy on us!

Jesus is speaking in these verses about the fullness of the Holy Spirit for victory and for service. I want to follow his words and speak on "Keeping the Channels Open." The "water" of this text is the livest thing in the universe. It flows straight from the heart of God, straight through the heart of man, and straight out to meet the need of the world.

What must I do to have "rivers of living water" flowing out of my inmost being?

I. To have "rivers of living water" flowing out of my life, I must be sure that the channel of intake is open toward the sources from which the rivers flow. And this means that I must first recognize the source.

In Peter's sermon on the Day of Pentecost, he said, "Jesus, being ascended to the right hand of God and having received from the Father the promise of the Holy Spirit has poured this out which you see and hear."

In Proverbs 1:23, God said, "I will pour out my Spirit upon you."

In Joel 2:28, he said, "I will pour out my Spirit upon all flesh."

Since the source of the river is God, we must keep the gates of our souls open toward Him. Our responsibility is to keep ourselves vertically open.

Now, before we can become a river, we must make and maintain a connection between ourselves and Christ. There must be some channel connecting us in our emptiness with him in his fullness. The formula for this is clearly stated in our text. It is summed up in four words: "thirst," "come," "drink" "believe." If you are suffering from a defective experience of the Holy Spirit, it is because somewhere along that formula you have failed to appreciate and appropriate the Word of God.

First, we must "thirst" for Christ and a deeper life with him. "If any man thirst." The word "if" suggest that not many are thirsty. "Any man." This means that the blessing is not for a select few, a spiritual aristocracy; it is for every person. "If any man thirst." There must be genuine thirst.

Great blessings are promised to those who thirst for God:

"Blessed are they that hunger and thirst after righteousness, for they shall be filled."

"I will pour water upon him that is thirsty."

However, it is easy to see that most of us have failed at the very outset of this matter. There is a difference between being empty and being thirsty. Many, many people are empty of God who are not thirsty for God. Furthermore just wanting a drink of water is not thirsting. Thirst is the most intense physical desire there is. "Thirst" in this text is an intense desire for Christ that must be satisfied. It is a deep longing for power to witness for him that must be quenched. It is an insatiable appetite for God himself. David said, "My soul thirsteth for the living God" (Psalm 42:2). Deep delight in Christ will only follow deep desire for Christ. Are you "thirsty" for him? If you are, you can be a river.

Then, we must come to Christ and receive from him the fullness of the Spirit. "If any man thirst, let him come unto me and drink." This establishes the channel between us and the source of the river.

Several years ago, there lived a great and useful Christian named Archibald Brown. When he retired, a man wrote to him and offered congratulations upon his devoted and successful work for Christ, and asked the secret of it. Archibald Brown replied, "The answer is very simple. Fifty years ago I was joined up to the main, and the tap has been running ever since."

You see, a good channel is always receiving and always full. In Christian experience, this means we must come to Jesus and drink. These terms are synonymous with the word

"believe" in verses 38 and 39. "Let him come unto me," Jesus said. Not to a conference or a meeting or a worship service, but "to me," to Christ himself, the only one who can bestow this gift. Coming to him is believing on him. It is the touch of the soul and the Saviour. It is contact; the opening of the inner life to his entrance; the willingness to be possessed.

"Let him come unto Me, and drink." You know what an easy thing it is to drink—if you want to. "You can lead a horse to water, but you cannot make him drink." This is true of humans as well as horses. But if you are thirsty, no one has to beg you to drink.

Drinking is not passive; it is something I am to do. The thirsty man might contemplate water and appreciate water set before him; he might even wait before it for "something to happen," but the next thing to happen is for him to drink.

Charles Howard said, "We must come to the fountain and drink, not just gargle." And the way to remain a river is to keep on drinking. The way always to be full and overflowing of the Holy Spirit is to keep on drinking.

D. L. Moody said: "I am a leaky vessel, and I need to keep under the tap."

Ephesians 5:18 says, "Be not drunk with wine. . . but be filled with the Spirit." There is an analogy between being drunk with wine and being filled with the Spirit. How does a person get drunk? By drinking. How does he stay drunk? By continuing to drink. How is a person filled with the Holy Spirit? Jesus said it is by drinking of the living water; it is by receiving the Holy Spirit in a constant appropriation by faith. How does a Christian stay filled? By continuing to "drink" day by day.

"If any man thirst, let him come unto me and drink." Could anything be more simple? You don't have to get down a big dictionary or commentary to understand the meaning of any of these words. Are you thirsty? Are you willing to come to him and receive the fullness of his spirit? If you are, offer to God a simple prayer: "Lord, I thirst for you; Lord, I come to you and drink; I take the gift that you offer, the fullness of the Holy Spirit, and I thank you for it. Amen."

Sometime ago, the *New York Times* carried these headlines: "Twelve Hour Blackout in New York City!" The main connections were broken with the electrical transmitters, and all subways, street cars, electrical machinery, and lights ceased to operate. Millions of dollars were lost in one day. The largest city in the world had lost connection with its powerhouse.

That was a serious day. But it is far more serious when the Christian breaks connection with the Divine Powerhouse (as many have done) and blacks out spiritually. You see, the greatest problem in the world today is not nuclear fallout, or educational dropouts, but spiritual blackout. If you are guilty, let the doors of your soul fly open toward God and let him make a divine invasion. In order to be a river, the channel of intake into our lives must be open.

II. Then, to have rivers of God's power and blessing flowing from my life I must be sure that the channel of outflow is open. We must not only keep the channel open vertically; we must also keep it open horizontally.

"He that believeth on me, as the Scripture hath said, out of his inmost being shall flow rivers of living water." You see, you can't keep the Holy Spirit unless you give Him away. You cannot be a receptacle for his indwelling unless you are willing to be a vehicle for his outpouring.

"We are not storerooms, but channels,

We are not cisterns, but springs;

Passing our benefits onward.

Fitting our blessings with wings."

"Out of his innermost being shall flow rivers."

The Christian is not a Dead Sea who receives and retains the blessings of God, but a river Jordan that refreshes and renews every life it touches. Someone has said, "Egypt always has the Nile, but Egypt waits every year for its overflow." Having the Nile is one thing, but having the Nile

overflowing is quite another thing.

I read of a Christian who adopted as his motto, "Not overwork, but overflow." This is the goal of the Christian life—to partake of the life of Christ so fully, by faith, that he more than fills our lives. It is the overflow, and only the overflow, that blesses.

There is not a drop for thirsty souls till someone overflows. It is the overflow in the Sunday School class, and in the pulpit, and in every other area of Christian service, that brings blessings. And this overflow is in direct proportion to the inflow.

The ideal Christian life operates like a huge river that flows into a delta—it flows in through one channel and flows out across the world in as many channels as there are people needing it.

Notice the Godlike vastness of this statement: "Out of him shall flow rivers." Not a trickle, not a rivulet, not a babbling brook, not even a river, but *rivers!* Could it be said of you that "rivers of living water" are flowing from you? The word "flow" suggests the freshness, the freedom, the spontaneity of the service. "Rivers"—bearing life and satisfaction and gladness into the abounding death and desolation that exist all around.

Many of us must admit that by the widest, wildest stretch of the imagination, our lives do not resemble rivers of blessing to others. George Fox tells of the time in his own life when he was seeking spiritual guidance. He says that he walked seven miles to talk to a clergyman who had a reputation for being helpful, "but I found him to be only an empty hollow cask."

So often people come to us, seeking the water of life, only to find an empty vessel. What is wrong? Perhaps an ordinary water pipe in your home may serve to show us what is wrong. We take a bucket to the tap, and behold, there is no water. Something is wrong. Perhaps the authorities have cut off the water because of some infraction of the law on our part. Even so, the Spirit will not overflow our lives when we have violated God by our sins. Or, perhaps there is

an obstruction in the pipe and our preoccupations with petty, unimportant things will obstruct the flow of the "rivers of living water." We need to "lay aside every weight" that might choke and clog the pipeline. Many of us need to follow the example of Isaac, who cleaned out the wells that his father Abraham had dug. When this is done, the waters of God's great love will come bubbling up from within to enrich our lives and overflow to others.

Then, the pressure may be insufficient to give us even a drop. If this is the case in your Christian life, that when you touch a point of need you have nothing to offer, it is because you are not in contact with the reservoir of Holy Spirit power. But, over against all these adverse possibilities, think of that time when you go to the faucet, turn the tap, and find a splendid supply of good water. The pipe is clean, the pressure is good. Now, before you open the tap, the pipe is full of water. When the tap is opened and the water flows, the pipe is still full. Although the water is pouring out at the tap, it is pouring in from the reservoir, so that the pipe is kept full, even though the tap is open and the water is streaming from it. This is a perfect picture of a life full and overflowing with the Holy Spirit of God.

Several years ago, when my wife and I lived in Ft. Worth, we often drove through eastern Oklahoma on trips back to Arkansas. On the first of these trips, we approached a long, large bridge. At the end of the bridge, there was a sign which said, "Canadian River."

When I saw the size, structure, and length of the bridge, I expected to see a large river. But when we started across the bridge and I casually glanced toward the water below, I was surprised to see beneath such a large bridge only a very tiny stream of water twisting its way through a dried-up river bed.

What a paradox! But what a parable of many modern churches! We have expensive buildings, magnificent musical

(Continued on page 11)

instruments, big programs, vast organizations, something on almost every day of the week, yet so few souls saved, and so few Christians filled with the Spirit of God. What grief this must bring to the heart of God! But what would it mean if the several hundred people here today were to open the intake channel toward God and the outflow channel toward the world—filled and overflowing with Holy Spirit power.

Friends, Christ himself is enough and to spare! As our hearts burn with thirst, let us come to him and drink. According to his unfailing word, the "rivers of living water" will overflow the channels of our own personality and bring blessings to others. Ours is to keep wide open upward and outward. The Holy Spirit will come in; indeed, he will go through!



Mr. and Mrs. Lites

Arkansans named to mission posts

Milton A. Lites, a student at New Orleans (La.) Seminary, and Mrs. Lites were appointed missionaries to Taiwan this month by the Southern Baptist Foreign Mission Board in a service at Board headquarters in Richmond, Va.

In addition to studying at the seminary, Mr. Lites directs music at First Church, Picayune, Miss. He expects to teach and help develop music in Baptist churches in Taiwan.

Mr. Lites resigned last year as minister of music at First Church, Elba, Ala., and entered the seminary to complete academic requirements of the Foreign Mission Board. He had previously been minister of music at Baptist churches in Georgia, Texas, and Louisiana.

Born on a cotton farm near Garland, Ark., Lites was reared on music and missions, he told the Board prior to appointment. To the piano accompaniment of his sisters, the family sang hymns, folk songs, and popular songs. He also sang solos in church.

His paternal grandfather was a Baptist Sunday School missionary in northern Louisiana, and his father helped organize a mission Sunday School that became Immanuel Church, in Garland.

Lites graduated from Louisiana Polytechnic Institute, Ruston, with the bachelor of music degree and enrolled in Southwestern Seminary, Ft. Worth, Tex., from which he received the master of church music degree.

Mrs. Lites is the former Nannette Webb. Like her husband, she was born on a cotton farm in Arkansas, near Dyess. She, too, developed an early interest in missions, and she and other young people of the Baptist church in Wilson, Ark, led evangelistic services at the county penal farm and on the street in a neighboring town. During the summers they led revivals and Vacation Bible Schools.

She told the Board that as a student at Ouachita College (now University), in Arkadelphia, she began to want to have a part in the "great mission enterprise," but counted herself out, thinking that "God called only perfect people to be missionaries."

The young man she was to meet at Southwestern Seminary, and later to marry, had suffered the same kind of misgiving. "I had considered becoming a foreign missionary for a long time," Mr. Lites told the Board, "but I didn't feel good enough. I finally realized that God is more interested in a person's willingness than in his state of perfection."

Mr. and Mrs. Lites related how their faith was tested when they learned that their infant son, Phillip, had a serious illness. Their pediatrician later called the boy's recovery "a miracle that came by prayer," Mrs. Lites said.

Phillip is now almost six, and his sister, Emily Anne, is two.

New music man for Eudora church

Eudora Church has called Larry V. Williams as minister of music and youth. Mr. Williams is a graduate of



MR. WILLIAMS

Ouachita University, where he received the bachelor of music degree with a major in church music. He has completed one year at Dallas Theological Seminary, Dallas, Tex. He has served as minister of music at Calvary Church, Hope. He did full-time music and youth work at the Dumas First Church before going to Dallas. Mr. Williams is married to the former Jean Anne Loyd, Springdale. She is a graduate of Ouachita University, with a degree in elementary music education.—L. C. Hoff, pastor.

Revivals

East Point Church, Russellville, youth revival, Oct. 29-Nov. 2; Clytee Harness, evangelist, 11 professions of faith, nine new members, two, rededications. Cecil Harness is pastor.

Mt. Olive Church, Crossett, Oct. 19-26; O. Damon Shook of Hot Springs, evangelist, J. V. Armor of Monroe, La., song leader; nine professions of faith, 4 by letter. Kenneth R. Everett is pastor.

First Church, Alexander, Oct. 19-26; R. V. Haygood, evangelist, Bill Elliff, song leader; three for baptism, one by letter, one other profession of faith. Leroy Patterson is pastor.

Peach Orchard Church, Dec. 8-14; Clarence Shell, state evangelist, will be evangelist. Raymond Lyons is pastor.

Central Church, Magnolia, youth revival, Dec. 5-7; Steve Cloud, minister of youth at University Church, Ft. Worth, will be evangelist; Bill Elliff of Little Rock will be song leader. Loyd Hunnicutt is pastor.

Grand Avenue, Ft. Smith, Nov. 9-16; Clifford Palmer, pastor, evangelist, Fritz Smith, singer.

Leonard Lester accepts pastorate

Leonard (Scotty) Lester was ordained to the ministry Nov. 2 at Calvary Church, Ft. Smith. He has been called as pastor of Dyer Church, Clear Creek Association. Charles Whedbee, pastor of Calvary, served as moderator of the council and James Boatner as clerk. Questioning of the candidate was by James A. Griffin, superintendent of missions, Concord Association, and the sermon was by Paul Wilhelm, superintendent of missions, Clear Creek Association.



MR. LESTER

Mr. Lester was presented to the congregation by his brother-in-law, James Schlieff, and Oren Atchley presented him with a Bible. Bobbie Joe Martin, pastor at Ratcliff, led in the ordination prayer.

"M" Night—1969

Date and place are not available for the following associations: Carroll Co., Centennial, Independence, Red River and Van Buren.

Association	Date	Place	Association	Date	Place
Arkansas Valley	Dec. 8	First Church, Marianna	Delta	Dec. 1	Eudora
Ashley	Dec. 1	Fountain Hill	Faulkner	Dec. 1	2nd Church, Conway
Bartholomew	Dec. 1	2nd Church, Monticello	Gainesville	Dec. 8	St. Francis
Benton Co.	Dec. 1	First Church, Siloam Springs	Greene Co.	Dec. 1	Immanuel, Paragould
Big Creek	Dec. 15	Cherokee Village Mission	Harmony	Dec. 8	Southside, Pine Bluff
Black River (2)	Nov. 24	Tuckerman	Hope	Nov. 24	Hickory Street, Texarkana
	Nov. 25	Walnut Ridge	Liberty (8)	Dec. 1	Strong Camden
Boone-Newton	Dec. 1	First Church, Harrison			El Dorado
Buckner	Dec. 1	First Church, Waldron	Little Red River	Dec. 8	1st Church, Heber Springs
Caddo River	Dec. 1	First Church, Mt. Ida	Little River	Dec. 1	Horatio
Calvary	Dec. 2	Central, Bald Knob	Mississippi Co.	Dec. 2	Trinity, Blytheville
Carey	Dec. 1	First Church, Bearden	Mt. Zion	Dec. 8	Central, Jonesboro
Caroline	Dec. 1	Cabot	Ouachita	Dec. 1	Cove
Central	Dec. 1	2nd Church, Hot Springs	N. Pulaski	Nov. 24	Baring Cross
Clear Creek (2)	Dec. 1	First Church, Van Buren and First Church, Clarksville	Pulaski	Dec. 1	Hebron
		Grand Ave., Fort Smith	Rocky Bayou	Nov. 24	Belview
Concord	Nov. 24		Stone-VB-Searcy	Dec. 8	Leslie
Conway-Perry	Dec. 7		Tri-County	Dec. 1	Calvary, West Memphis
Current River	Nov. 24		Trinity	Dec. 1	First, Trumann
Dardanelle-Russellville	Dec. 1	Dardanelle	Washington-Madison	Dec. 1	First Church, Fayetteville
			White River	Dec. 1	First, Mt. Home

1970 state music festivals

Plans have been announced for 1970 state music festivals, which will be under the sponsorship of the department of church music of the Arkansas Baptist State Convention. The festivals were planned at a meeting of the state committee in September.

Youth festivals are set for Feb. 28. "A" festival will be held at First Church, Pine Bluff, with Dr. Warren Angell, Oklahoma Baptist University, as director. Festival selections are "Praise" by Young, "Lillies White and Fair" arr. Christiansen, "Look Ye Saints" by Vick, "Festival Hymn to Worship" by Brown, and "A Thousand Stars" by Cavalieri.

"B" festival will be at Southside Church, Pine Bluff. Director will be Robert Sneed, Nashville, Tenn. Selections for this festival will be "Immortal Love, Forever Full" by Dietrich, "God Who Made the Earth" by Howard, "Sleep, My Babe" by Burroughs in Youth Musician, 1,069, and "A Man Went Forth to Die" by Shaffer in Youth Musician, 167. Registration deadline for youth festivals is Feb. 16.

Junior music festivals will be April 11. Places and directors are Harrison, First, with Dick Ham; Wynne, First, with Evelyn Phillips; Camden, First, with Charles Crocker; North Little Rock, Levy, with Mrs. Pete Butler; and Pine Bluff, Immanuel, with Bill Leach. Judging selections are "Sing unto the Lord" by Smith in Choristers Guild No. A-70, "Sing Alleluia" by Page in Choristers Guild No. A-60, "In Heavenly Love Abiding" by Burroughs in Junior Musician 7-68, "Help Us, O Lord" by Butler in Junior Musician 7-68, and "What Can I Give to Jesus," Williams in Baptist Hymnal No. 508 and Junior Hymnal No. 209. Registra-

tion deadline is March 30.

Primary choir directors' workshops are scheduled for May 16. Places and directors are University Church, Fayetteville, with Ken Robinson, Walnut St., Jonesboro, with Mrs. Don Drake; Second Church, Monticello, with Mrs. Jimmy Key; First, Arkadelphia, with Mrs. David Becton; and Geyer Springs, Little Rock, with Mrs. Linda Boyd. There is no charge for the directors' workshop, but a list of workers attending must be sent in by May 4.

All deadlines will be strictly observed. Registrations with \$2 fee for each choir or ensemble should be sent to Church Music Department, 525 West Capitol Ave., Little Rock, Ark. 72201.

Board appoints 11; enters 71st entity

For the first time in its 124-year history the Southern Baptist Foreign Mission Board has appointed missionaries in the month of November. Eleven were appointed during the Board's November meeting at its headquarters in Richmond, Va.

The 11 new missionaries bring to 222 the number appointed by the Board so far in 1969. Listed with their native states and fields of service, the November appointees are: Ellis B. Hardwick and Marilee Ridley Hardwick, both of Georgia, appointed for Nigeria; Miss Sally Kirk, Oklahoma, Yemen; Milton A. Lites and Nannette Webb Lites, both of Arkansas, Taiwan; Takahiro Oue, Japan, and Lana O'Banion Oue, Kentucky, Japan; Miss Gwen Powell, Mississippi, Jordan; Louie T. Scales and Jo Long Scales, both of Texas, East Africa; Miss Jo Yates, Texas, Parag-

About people

Ron Willis, young Southern Baptist pastor whose ministry to hippies on the West Coast has projected him into national prominence in the Southern Baptist Convention, has been named pastor of Emmanuel Church, Bangor, Me.

Willis, 29, was pastor of Golden Gate Church, Oakland, Calif., and a student at California's Merritt Junior College. He, more than any other individual, has been responsible for Southern Baptists' ministry to hippies in San Francisco's Haight-Ashbury district.

While serving as pastor of the Maine church, Willis will also attend the University of Maine.

STUDY GUIDE READY

NASHVILLE—A Study Guide to Romans, the first of its kind, has been prepared for use with the adult and young people's Life and Work Sunday School curriculum material for the first quarter 1970.

The guide, prepared by staff members of the Southern Baptist Sunday School Board's Sunday School department, is the first produced by the board to use a verse-by-verse method of study of a biblical book. (BP)

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Dr. Hubbs



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Pastor Trachsel

Michigan Baptists adopt \$764,000 budget; push Christian witness to millions

BY THE EDITOR

DETROIT—Woven into Southern Baptist life and work in Michigan is the life and work of Fred D. Hubbs. For Hubbs, who received part of his education and training in Arkansas and has been intimately connected with Arkansas Baptists across the years, has grown up with the Michigan Convention.

As of now, this son of an Illinois coal miner, himself a former Michigan business man, has invested in Michigan Baptist work 17 to his 46 years—more than a third of his life:

Since becoming missionary of the nuclear Motor Cities Baptist Association, while a student at Baylor University, back in 1952, Hubbs has seen some marvelous things come to pass. And, he will tell you, not the least of these was the joint sponsorship of the Michigan work by the Arkansas Baptist State Convention and the Southern Baptist Home Mission Board, back in the early days. For it was the provision of \$150 per month by each of these organizations that helped the young missionary to keep soul and body together in the formative months and years.

Equally important, says Dr. Hubbs, were the prayers and support of Baptist of Arkansas as the Michigan work was being established.

The late Edgar Williamson, widely known among Southern Baptists for his

leadership as state Sunday School secretary for the Arkansas Baptist State Convention, was among Arkansans who spent volunteer time on the Michigan field in the early days, helping to get things moving.

Dr. Williamson's indomitable spirit and unique background of training and experience helped to steer the Michigan Baptist ship through some troubled, and sometimes treacherous, waters.

One of the first lessons Michigan Baptists had to learn was that they must work together in spite of diversities. As Dr. Hubbs puts it facetiously, they were faced with the problem of "wine, women, and song."

Some of the churches held that wine, not grape juice, must be used in observance of the Lord's Supper. Others said, "No, grape juice, not wine!"

In some of the churches, women were permitted to pray and speak in public. In others, they were not.

Some churches preferred paperback "gospel" songbooks with shape notes, others wanted the standard Southern Baptist hymnals. Still others liked a combination of the two.

One year when a church held out against receiving into the association a church asking to be received, but could give no reason for objecting, the association "withdrew fellowship" from the church that was objecting!

Race relations, which has been so great a stumbling block for many Southern Baptist churches, has been no great hurdle for Michigan Baptists. Numbered now among churches affiliated with the Michigan Convention are three all-Negro churches and two missions.

A Negro preacher, Ray M. Wolfe, is in his second year as pastor of the all-white Hulbert Church. This church, incidentally, tied for first place during the past year in its association in number of new members received by baptism.

Membership in all Michigan Convention churches is open on a "whosoever will may come" basis to all people regardless of race. A number of the predominately white churches have Negro members.

The Michigan Convention was duly constituted in 1957. At that time Hubbs was elected executive secretary and he has continued to serve with distinction across the years since then. His father-in-law, H. T. Starkey, who had won Hubbs to the Baptist faith in an all-night prayer session a few years earlier, was chosen as the first president of the convention.

Getting a foothold for Southern Baptists amid the teeming millions of Michigan has not been easy. There have been times when it has been especially hard to hold on, Hubbs recalls. One of

those times was just 10 years ago, when the number of churches stood at 74.

But, with the help of the Lord and the Lord's people, the struggling convention managed to hold on. And in the intervening decade an even 100 new churches have been added. Today there are 174 churches with a total of 33,000 members.

Convention assets, which stood at \$121,000 just 10 years ago, have increased to \$1,200,000, including a five-story convention headquarters building at 2619 Cass, in down-town Detroit, and a new Baptist Center nearby.

At the 13th annual session of the Michigan Convention earlier this month, the convention adopted a budget of \$764,163.25 (of which \$66,759.25 will go for world missions). A total of \$430,372 of the budget will come from supplemental support, from the Home Mission Board and other sources, leaving \$333,796.25 to be supplied by the Michigan churches.

Good stewardship was applauded by the convention this year in the awarding of a plaque to Orchard Hills Church, Northville, "for outstanding stewardship through the Cooperative Program in 1969."

The church led the state in per capita giving through the Cooperative Program, with an average of \$6.75 for its 66 members.

The plaque was presented at the closing session of the convention to

Fred Trachsel, pastor of the church for the past seven years, by W. B. Oakley, secretary of evangelism and stewardship.

The convention named as its new officers: Jimmie Jones, pastor of First Church, Trenton, president; Roy Adams, a native Arkansan and former Arkansas pastor who is now pastor of East Gate Church, Flint, first vice president; Dick Robinson, pastor of Harvey Church, Marquette, second vice president; Roy Babb pastor of Memman Road Church, Garden City, recording secretary; and Mrs. Helen Camden, of Eber Church, Detroit, assistant recording secretary.

Fred Hubbs has received many honors—the Southern Baptist Convention elected him first vice president in 1966 and Ouachita University conferred on him the D.D. degree in the spring of 1969, to mention just two—but nothing quite compares with the loyal support he continues to receive from Michigan Baptists.

And Mrs. Hubbs, the former Miss Shirley Starkey of Illinois, and the Hubbs family—three daughters and a son—share in the honors as they share in the labors.

As Dr. Hubbs went to the pulpit of Merriman Road Church, Garden City (one of the many suburbs of Detroit) to give his annual report, the convention honored him with a standing ovation. But, what was even more signifi-

cant, Michigan Baptists saved their biggest attendance of the 1969 sessions for the closing session, as they enthusiastically packed the auditorium to capacity to hear their leader and to join him at the altar of prayer in new dedication.

Southern Baptist work in Michigan has grown to significant proportions. But the need for more manpower and for more missions money continues to loom large against the challenge of the white-to-harvest field. Surveys have revealed that 62 percent of the 5,000,000 people living within easy driving distance of Detroit are not affiliated with any church.

Arkansas continues to lend a helping hand. This year, reports Director Robert Wilson, of the Division of Missions, Arkansas churches and associations have already given \$28,000 in money, and pastors and laymen, including young people and adults, have given their services on the field in many areas and capacities during recent months.

Arkansas associations contributing to the Michigan work this year include: North Pulaski, Harmony, Ashley County, Benton County, Concord, Arkansas Valley, and Calvary.

Arkansas churches contributing include: Calvary, Rose City; First, Benton; First, Forrest City; First, Jonesboro; Ebenezer, El Dorado; Central, Magnolia; First, Carlisle; Marshall Road, Jacksonville; and First, Sheridan.



This art from the cover of the Michigan Bell Telephone directory for Detroit reminds us that there is where the Automobile Age and the modern highway system started.

Deaths

Mrs. L. E. Coleman

Mrs. Lucien E. Coleman, Memphis, Tenn., died Nov. 7 at Baptist Memorial Hospital, Memphis, after a lengthy illness.



Mrs. Coleman, 65, is survived by her husband, Lucien E. Coleman, retired special projects consultant at the Baptist Brotherhood Commission; two sons, Lucien E. Coleman Jr., of the faculty of Southern Seminary, Louisville, Ky, and Robert F. Coleman, a physician of Nashville; three sisters, Mrs. Arthur Legett, Smackover; Mrs. Everett Hood, Earle; and Mrs. John S. Mosby, Lepanto; and a brother, James H. Mellard, Memphis.

Mrs. Coleman was the former Beulah Mae Mellard, Fordyce. The Colemans lived at Lepanto and Blytheville, where Dr. Coleman practiced law before entering the ministry in 1947. He was the associate pastor and minister of education at First Church, Springdale, and later served as associate general secretary of the Arkansas Baptist Convention for five years. Before going to the Brotherhood Commission, he was Brotherhood secretary in Kentucky.

Centenarian dies

Robert Lee Victory, 100, a life-long Methodist who attended First Baptist Church, Luxora, where his two daughters are members, died Nov. 4.

Mr. Victory was an employee of the city of Luxora until his retirement many years ago.

Survivors include his daughters; Mrs. Myrtle Edwards and Mrs. Paul Hayes, both of Luxora.

W. A. Pollard

William A. Pollard, 89, Sheridan, a retired Baptist minister, died Nov. 13. He retired from the ministry in 1951 after serving churches in Florida, Kentucky, and Ohio.

A native of Pope County, he attended the University of Arkansas, Wake Forest College, and Southern Seminary.

Survivors are his wife, Mrs. Clarice Hope Johnson Pollard; two stepsons, Marion H. Johnson and Leland B. Johnson; a sister, Mrs. Martha McClendon, and two grandchildren.

"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.

North Carolina Convention approves education study

FAYETTEVILLE, N. C.—The Baptist State Convention of North Carolina approved here a massive two-year study of its higher education program, underscoring the right of its colleges to participate in publicly-funded programs under the "services rendered" principle.

Despite predictions of heated discussions, most observers said the convention was one of the calmest in recent years.

Messengers to the convention approved in entirety the 13,000-word report from its Committee of Twenty, a panel that has worked for the past two years on problems concerning the state's seven Baptist colleges.

The report recommended that the seven schools be maintained and strengthened and be given additional state convention financial support when possible.

North Carolina Baptist colleges have been able for many years to accept federal loans for construction of such buildings as dormitories, and since 1958

have been able to participate in projects financed through tax funds under the principle of "services rendered." The report reaffirmed this principle.

Later, messengers followed through by electing James Cross, 22, president of the student body at Wake Forest University in Winston-Salem, as a voting member of the Wake Forest board of trustees. Cross is apparently the first student at a Southern Baptist college to be elected to his school's board as a voting member.

John E. Lawrence, pastor of Forrest Hills Church, Raleigh, N. C., was elected new president of the convention.

Next year's sessions will be held in Greensboro, N. C., Nov. 9-11. (BP)

Too much of a good thing!

Dear Mr. McDonald,

Please do not send me any more of the Arkansas Baptist Magazine. It comes too often. Once a month I could read it, maybe.— Mrs. M. J. F., Lakeview, Arkansas

Beacon lights of Baptist history

Their works follow them

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

A good statement of polity for Baptist churches may be found in Lee McCoy's book *Understanding Baptist Polity*. This book is the product of the insistence of Howard Foshee, editor, Church Administration, Sunday School Board, Southern Baptist Convention.

Foshee felt the need of a new statement on church polity and thought Dr. McCoy the logical person to write it. He served as president of the local BSU during his college days. After graduation McCoy spent some time in the business world. He felt the call of God to the ministry of Christian education and entered Southwestern Baptist Theological Seminary, Ft. Worth, Texas in 1940, from which he graduated with a DRE.

He served churches as minister of education in Virginia, Oklahoma, and Texas. During World War II he served 27 months as a line officer in the United States Navy. At the time of his death he was teaching in the School of Religious Education of Southwestern.

It took quite some persuasion to get Dr. McCoy to assume the responsibility to write. Telling of the incident, Dr. Foshee said, to encourage his friend, "Lee, this book will live on long after you are gone; though you may live 30 or 40 years, this book will continue to contribute."

Books are written one word at a time. Regardless of how photostatic one's mind may be, books come out one word, one sentence, one paragraph at a time. And this can be hard, hard work, especially if one is ill.

And Dr. McCoy became ill. He had a heart attack, in fact, more than one. Such illness often brings on depression. McCoy became discouraged.

Dr. Foshee said, "I would go by when I was in Ft. Worth, talk with Lee, and get him going again. I literally pulled this book out of him. I wanted him to finish the book before his illness finished him."

Those who read Dr. McCoy's book will be grateful for this deacon friend who exercised the stewardship of encouragement. They will have a deeper appreciation of its worth and cost.

*Personal interview with Dr. Howard Foshee

Seminary graduate open for pastorate

Our son Jim is graduating from Louisville seminary on Jan. 23, with the Master of Divinity degree. He needs to find a church to which he can move about Feb. 1. I'm enclosing a copy of his data sheet in case you know some church in Arkansas looking for a really good young pastor. Jim has a lot of things in his favor. He was born at Baptist Hospital in Little Rock—for a starter. He has a bachelor's degree from Baylor University. He stretched his normal three year course at Southern out to three and a half years, because of the necessity to work on the side to earn a living for his family. He and Sandy, married at Baylor, have two children and expect a third in March.



MR. BRYANT

He has been pastor of a rural church in Indiana, 57 miles from Louisville, for more than two years. He has built it from half time services to full time, and increased regular attendance from 30 to 40, about the saturation point for that farming community. He preaches a good sermon, both in content and delivery. He loves the people, and they love him.

As students at Baylor, he and Sandy were leaders in youth work both in Sunday School and Training Union. On Saturdays they sponsored an interracial program for underprivileged youngsters in the First Church, Waco, area. During his first year at Louisville he was pastoral intern under John Claypool at the Crescent Hill church.

His family situation has taught him a lot in the matter of responsibility and maturity, though he has always been a very sensible fellow. The people in his church, which I've visited three times, seem to have a lot of respect for him. Ken Chafin of the seminary faculty attends there from time to time, in that Chafin's father lives in the community.

If you know of any church looking for a really dedicated and hard-working pastor, and able to pay enough for a family of three

Blessed assurance

BY HERSCHEL H. HOBBS

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

"Grace be with you, mercy, and peace, from God the Father, and from . . . Jesus Christ, the Son of the Father, in truth and love."—II John 3.

As this reads in the King James Version it is a wish expressed by the apostle. But in the Greek text the verb is a future tense (estai), a certainty. Also the Greek text reads "us," not "you." So John unites himself with his reader in expressing assurance. Literally, "Shall be with us grace, mercy, peace."

The order of these elements is significant. God is the source of grace. His mercy is the channel through which it flows into human life. And peace is the blessed result which obtains. David Smith (Expositor's) states it thusly: "Charis (grace), the well-spring in the heart of God; eleos (mercy), its outpourings; eirene (peace), its blessed effect."

These elements are "from (para, alongside) God the Father, and from (para, alongside) Jesus Christ ("Lord" not in best manuscripts), the Son of the Father in (in the sphere of) truth and love." As the Son Christ reveals the Father; as the man Jesus he makes the Father known to man. Thus he makes the Father accessible to man.

Note that grace, mercy, and peace shall be "in [the sphere of] truth and love." "Truth" refers to the content of the revelation of the Father by the Son which must be accepted intellectually by man. And "love" is that which moves God to reveal himself through the Son and by which man's heart responds to God. These connote the spiritual experience whereby John and his reader have become the recipients of grace, mercy, and peace. These are not promised to all men, but to those who are God's children through faith in Jesus Christ.

But to such "shall be," a certainty, these elements which come from God. By God's grace he offers salvation to all who will receive it. His mercy is extended to all who do so. And they know the blessedness of peace.

Repeating, these are not merely a wish on the part of John. They are the blessed assurance which shall be to all of God's children.



FOCUS ON CHILDREN: A cameraman shooting film for the Southern Baptist Convention's 125th Anniversary film, entitled "Dimensions of Courage," focuses on a children's Sunday School class at a Baptist church, depicting one of the many facets of the denomination's overall program. The anniversary movie will be premiered at M-Night rallies throughout the nation between Nov. 15-Dec. 15. BP Photo

children to live on, please give them Jim's name.

Thanks and best wishes.—C. E. Bryant, Publications Director, Baptist World Alliance, 1628 Sixteenth Street, N. W., Washington, D. C. 20009

Reparations sought

The Black United Front, a militant group in Washington, D. C., USA, seeking reparations for Negroes, has asked Washington's National Baptist Memorial Church for \$250,000 to help rebuild riot-scarred areas of the city.

Indiana Baptists adopts sex, doctrine resolutions

EVANSVILLE, Ind.—Two resolutions dealing with sex education, and asking Southern Baptist leaders to sign a doctrinal pledge, prompted strong debate at the 11th annual session of the State Convention of Baptists in Indiana here.

In both cases, the convention adopted substitute motions approving almost verbatim resolutions adopted by the Southern Baptist Convention meeting in New Orleans last June.

The convention also voted to follow the SBC procedure in handling resolutions submitted from the floor, adopting four new by-law requirements which automatically refer all resolutions to the resolutions committee where they will be considered and then reported back to the full convention.

The debate started when Hank Smith, pastor of First Church, Kentland, Ind., presented a resolution asking teachers, professors and leaders of the Southern Baptist Convention to sign statements pledging to teach the Bible as interpreted in the Baptist Faith and Message Statement adopted by the SBC in 1963.

The presiding officer, Leamon Blacklock, second vice president from Hammond, Ind., ruled that Smith's resolu-

tion should be referred to the resolutions committee, although at the time, there were no convention by-laws which outlined this procedure.

After debate on the procedure and ruling, the resolution was referred to the committee, which offered, instead, a resolution urging the trustees of Southern Baptist seminaries "to see that our seminaries remain faithful to their articles of faith."

Smith sought to amend the committee's report, by calling for the trustees to "check and inquire as to the faithfulness of all seminaries in adhering to their adopted articles of faith."

The convention, however, overwhelmingly adopted a substitute amendment offered by Lyndon W. Collings, Portage, Ind., which asked that the convention "go on record as supporting the motion by James L. Sullivan, approved by the Southern Baptist Convention in New Orleans in June."

The motion by Sullivan, executive secretary-treasurer of the SBC Sunday School Board, called "the attention of the (SBC) agencies (to) the doctrinal statement" adopted by the convention in 1963 and urged "elected trustees to be diligent in seeing that programs assigned to them are carried out con-

sistent with that statement . . ."

A resolution opposing sex education also prompted debate, but the messengers adopted almost verbatim a resolution approved by the SBC last June instead of the resolution offered by William Barner, Hammond, Ind.

Barner, pastor of Woodmar Church in Hammond, offered a resolution disagreeing with articles and programs on sex education provided by the SBC Sunday School Board.

The resolution finally adopted, however, asked "all (SBC) agencies and curriculum planners to give increasing attention to basic and resource materials on family life and sex education."

In other action, the convention approved a \$560,000 budget for 1970. The total budget includes a state Cooperative Program goal of \$335,000, of which \$93,800, or 28 per cent, will go to world mission causes through the Southern Baptist Convention.

The convention also approved a recommendation from its Executive Board on long-range guidelines for the development of institutional ministries.

The guidelines asked continued efforts for development of 342-acre Baptist encampment near Monrovia, Ind., and stated that other institutional ministries (such as Baptist colleges and hospitals) should be delayed until there are 1,000 churches with 300,000 members in the state. Presently there are 230 churches with 50,000 members.

Re-elected to a second one-year term as president was John J. Dorrough, pastor of Parkway Church, Indianapolis, Ind. Next year the convention will meet at Central Church, Richmond, Ind., Nov. 10-12. (BP)

Disputes priority of book of Mark

A Baptist missionary stationed in Jerusalem, Israel, has disputed the commonly accepted theory of the priority of Mark among the synoptic gospels—Matthew, Mark, Luke.

Robert L. Lindsey, 52-year-old biblical scholar from America who has been translating the New Testament into Hebrew during the past 10 years, says he has evidence pointing to Luke's gospel as older and more historically accurate than Mark's. His hypothesis is set forth in the 80-page introduction to his newly published work, "A Hebrew Translation of the Gospel of Mark." (EBPS)

Radio changes Sunday night service to 'live' program

BY ADON TAFT
Religion Editor, MIAMI HERALD

MIAMI, Fla.—Combining the art forms of drama and music with a somewhat traditional spoken message has transformed the Sunday night worship service at Shenandoah Baptist Church here into a "live" program.

The church has just launched "Air Quest," a "live" broadcast of the Sunday evening service over FM radio station WEDR of Miami.

The program, which lasts only half an hour or compared with traditional hour-long Sunday night services, was originally designed to reach shut-ins, but has had a surprisingly broader impact, according to the pastor, Thomas O. Deckle.

Already attendance in the church has shot up, because the programs "have gotten us out of the rut of the same old kind of preaching service," Deckle said.

In addition, the youth of the church have started a Saturday project of

visiting the shut-ins who call in during the program and contacting others who might have a prayer request they would like aired over the radio.

Another plus is that a lot of the church members now are personally involved in the service.

One of the highlights of each program is a six-minute drama written and directed by Paula Milton, an English professor at Miami-Dade Junior College, where she also works in drama.

Phone calls to the church during the broadcast indicate that the dramas are catching the ears of listeners who ordinarily would turn off a "church service," according to Deckle.

Another major factor in the program is the music. There are 14 minutes of it, including rock and folk gospel songs, by youth groups, classical anthems by the choir, and popular hymns sung by the congregation. (BP)

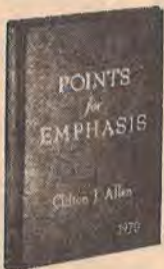
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Texas Baptists veto loans for schools, institutions

BY BOB O'BRIEN AND JOHN CARTER

SAN ANTONIO—After heated debate, Texas Baptists overwhelmingly voted down federal loans for their institutions, the vote was 1,203 to 728 against a proposal which would have allowed Texas Baptist institutions to secure long-term, low-interest government loans for building constructions.

A parade of speakers offered impassioned pleas, pro and con, on the federal aid issue until J. Fred Swank, a Ft. Worth pastor, successfully moved for consideration of the previous question, opening the way for a vote on the recommendation.

"All these speeches are fine," Swank told applauding messengers, "but they won't change the opinion of any of us."

Howard E. Butt Jr., Corpus Christi, Tex., opened the debate with a vigorous speech opposing the recommendation.

"To marry the institutional church to the institutional government—before Jesus Christ comes again—is prostitution," said Butt, lay preacher and president of the Howard E. Butt Foundation.

On a portion of the recommendation stipulating that the institutions would voluntarily reimburse the government the additional amount of interest to cover subsidy involved, Butt said: "That sounds like guilt money in advance."

James Flamming, a pastor from Abilene, Tex., took exception to Butt's position, remarking that his comments had insulted sincere Christians on the other side of the issue.

"Secularism of society is our real enemy today," Flamming said. "Without strongly supported Christian education, we can't fight secularism."

The convention elected as its president Jimmy R. Allen, pastor of San Antonio's First Church, a long-time advocate of both separation of church and state and a balance between social action and evangelism.

Recently elected president of Americans United for Separation of Church and State, Allen said afterward he saw his election as an indication of accelerated social concern among Texas Baptists. Allen is former secretary of the convention's Christian Life Commission.

In financial matters, Texas Baptists approved a \$14½ million budget, an increase of one million dollars over 1969. The breakdown of the allocations in-

dicates \$9,642,500 for Texas causes and \$4,857,500 for world-wide efforts through the Southern Baptist Convention.

Messengers endorsed a new philosophy of financial planning for Texas Baptist work. A Cooperative Program study committee advocated a "person-centered" budget, one that cuts across organizational lines to establish specific "priorities of interest," which would be funded on an individual basis.

The new stewardship pattern, christened "Channels of Compassion," will merge three avenues of giving—Cooperative Program, special offerings and development—under the same general program.

Another study committee authorized last year which had doctrinal overtones prompted no debate and no opposition. The committee recommended no change in the constitutional requirements on membership, saying the present constitution is clear enough.

The committee was requested to come up with an interpretation of the current constitution section which requires messengers to be elected by "regular, missionary Baptist churches that shall voluntarily cooperate with other churches of like faith."

The annual sessions also marked the last year of major emphasis on the Texas Baptist Rio Grande Ministry. Priority will be placed on metropolitan missions in the 70's.

In other action, Texas Baptists adopted a resolution supporting the principle that merchants should close one day a week for the benefit of improved family life and participation in worship.

They also received a report from the Texas Baptist Christian Life Commission, which urged rejection of extremist tactics, urged respect for Christians on both sides of the war-peace controversy, urged liberalized abortion laws, and called for positive action to combat obscenity and pollution and drug abuse. (BP)

Home for Baptist aged

A home for Baptist aged is being established in Newcastle Emlyn in western Wales, Great Britain. A house, purchased for \$24,000, will be converted for this use. (EBPS)

The bookshelf

The American Heritage Dictionary of the English Language, Edited by William Morris, published by American Heritage Publishing Co., Inc., and Houghton Mifflin Company, 1969, \$8.95

Here is a completely new dictionary—in content, in format, and with a new wealth of current information. Thousands of new words from science and technology are included. There are hundreds of notes on synonyms, hundreds of illustrative quotations from literature. There are thousands of capsuled biographies of leading figures—past and present—in history, art, literature, and science. Geographic data, on major cities of the world is another feature. There are more than 4,000 illustrations and introductory articles by eminent scholars.

Rise to World Leadership—The American Heritage History of The Confident Years (The Period between the Civil War and World War I), and **The American Heritage History of Antiques** (from the Civil War to World War I), published by American Heritage Publishing Company, in two boxed volumes, 1969, \$32 pre-Christmas, \$37.50 after Dec. 31.

The Confident Years, by Francis Russell, chronicles the extraordinary social and economic changes that transformed America in the decades between the Civil War and World War I. During this period the United States changed from a largely agricultural nation concentrated along the eastern seaboard into an industrial giant spanning an entire continent and bursting onto the world scene as a great power.

In ten beautifully illustrated chapters—much of it in color—Mr. Russell unfolds the complex panorama of America's astonishing economic and territorial growth and the frequently corrupt political activities that paced it. He takes a careful look at the achievements—and depredations—of a large and colorful roster of personalities.

Marshall B. Davidson authors the companion volume, **Antiques**, covering the same period, from the Civil War to World War I.

"No half century in history produced such a variety of styles and designs or such a profusion of objects of every description as appeared in America during the 50 years preceding World War I," writes Mr. Davidson.

The publishers claim for this volume that it is the first major work "to examine in detail the extraordinary assortment of furniture styles, architectural settings, objects d'art, and household articles that appeared during this exuberant epoch—and are coming into renewed vogue today, as collectors, decorators, and antique dealers rediscover

their charms."

This book, too, is extensively and beautifully illustrated.

About people

Neta Stewart, Nashville, Tenn., consultant in children's work for the Sunday School department of the Southern Baptist Sunday School Board, has been named dean of women and director of student activities at Southwestern Seminary, Ft. Worth, Tex.

Miss Stewart, a native of Ft. Smith, is a graduate of Ouachita University, Arkadelphia, and of Southwestern Seminary.

John Beam, former dean of students at Belmont Abbey College, Belmont, N. C., has been named director of development for Gardner-Webb College, Boiling Springs, N. C.

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Sermons on dollar bills

We don't usually pay much attention to the back of our dollar bills after noting from George Washington's picture on the front that it is a dollar bill. The reverse side is interesting and, besides, it has a religious message.

Not many people know that the two designs on the back are the two sides of the official United States seal. Look above the pyramid. Have you seen that there is the picture of an eye? It is a matter of official record that this symbolizes the eye of God keeping watch over our country. The triangle below signifies strength and duration.

The Latin words, *annuit coeptis*, above the pyramid freely translated mean, "He approves of what we do." This was the belief of those men who founded our country, framed our constitution, and designed the seal. Perhaps we should ask ourselves, "Can God still approve of what we do?"

The phrase, *novus ordo seclorum*, on the banner below the pyramid means, "A new order of the ages." When our nation was founded, it was new and different in its form of government. "Of the people, by the people, and for the people" was, in a sense, an experiment. Yet our patriot fathers believed that they were acting under the guidance of God. Since that day, other countries have copied that plan of government. Our nation has been looked upon as a leader among the free nations of the world.

The reverse side of the seal has on it an eagle, the symbol of our country. Many people wish that some other bird

might have been chosen, for the eagle is a bird of prey. Benjamin Franklin urged at the time the seal was designed that the wild turkey be used.

Notice, however, that this eagle, differing from all other eagles used as national symbols, has outspread wings, which shelter and protect. No other country in the world's history has done so much to aid and comfort other lands and peoples, even our late enemies.

It is interesting to notice how the number thirteen runs through this design. Count carefully and you will find six examples.

Above the eagle is a cluster of thirteen stars. In the motto fluttering from his beak are thirteen letters, and this same number of stripes are in the design on his breast. In his right talon is an olive branch of peace with thirteen leaves and the same number of berries. The other claw holds a cluster of thirteen arrows. Some people believe that this symbolizes "Peace if possible; when not, defense."

Why the emphasis on the number thirteen? You will remember that when our country was begun as an independent nation, thirteen states were joined to make one nation. These were the "many" out of which the "one" was made. Today, though we have almost four times that thirteen, it is still true that out of the many our great country is made. It has many states and also people of many lands, many races, and many creeds.

(Sunday School Board Syndicate, all rights reserved)

Seven of the 10 provinces of Canada now have compulsory health insurance and it will be dominion-wide soon. Every industrial nation in the world today, save one, has some form of compulsory health care. The one exception is the United States. In the U. S. the cost of hospital and medical care has risen faster than any other item on the cost of living chart; the upward slope is so steep that it is questionable whether an automobile could climb it. . . It is suddenly respectable to favor national insurance. . . The National Governors' Conference just adopted overwhelmingly a proposed new universal health plan. The Group Health Association of America has come out for national health insurance. The AFL-CIO offers a plan, and so does UAW president Walter Reuther who, incidentally, is chairman of the Committee for National Health Insurance conference. On his Committee of 100 are academic, union, church, and political representatives. (TRB from Washington, *The New Republic*, Oct. 18, 1969)

An increasing number of cigarette smokers believe there is something morally wrong about smoking, according to a survey commissioned by the Public Health Service, the federal government's principal antismoking advocate. The percentage of male smokers surveyed who believe it is morally wrong rose from 16.4 in 1964 to 45 in 1966, the agency reported. The percentage of women smokers who believe it is morally wrong rose from 13.2 in 1964 to 47.4 in 1966. . . The service estimates that probably about 2 million smokers will quit this year. The surveys showed an increasing number of nonsmokers complaining about smokers in such places as trains and airplanes. The percentage of male smokers who believe in the hazards (but still smoked) increased from 68.6 percent in 1964 to 71.3 percent in 1966. Among women, the comparable percentages were 70.6 in 1964 and 73.2 in 1966. (Louisville *Courier-Journal*, Sept. 19, 1969)

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Laws to be lived by

Life and Work

Nov. 23, 1969

Isaiah 58:1-59:3

Psalm 119:1-8

BY L. H. COLEMAN
Pastor, Immanuel Church
Pine Bluff

This lesson is a continuation of the last. The background is the Babylonian exile, a time when Israel was brought very low. God would use Cyrus to conquer Babylon and thereby face the Israelites. God used a heathen ruler to accomplish his purposes. The people of Israel, a remnant, would return to Jerusalem.

The exile was a humiliating experience; yet some benefits were effected. The people basically were cured of idolatry. There was renewed interest in the law of Moses. The synagogue came into existence. The people, however, failed to learn with complete comprehension the effects of sin. Have we learned this valuable lesson today? Is our nation experiencing wickedness on a large scale? What are we doing about our national sins?

A form of religion (Isa. 58:1, 2)

A prophet is a spokesman for God. He is to proclaim the blessings of God but also is to cry out against sin. Verse one depicts the prophet of God as "crying with full throat." His voice is to be like a trumpet or bugle sounding forth! He has a message that the people need to hear and heed. He must have the attention of the people.

Having accomplished this, he showed the people their sins, wickedness, and disobedience. They were guilty of apostasy.

The amazing fact was that the people had every appearance of being very religious. They had a form of religion. They went through the rituals. However, their religion was hypocritical and unacceptable. Their talk was impressive but their walk was sadly lacking.

Self-deception (Isa. 58:3-5)

The people of Israel suffered greatly from self-deception. Thinking they were religious and right with God, they were warned by God's prophet to give more attention to the spirit of the law rather than the letter of it. This reminds us of the Pharisees during Jesus' day!

The particular exercise of religion

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

mentioned in these verses was fasting. However, their motive was wrong. Their attitude was incorrect. They were guilty of strife and quarreling among themselves. What an indictment against any group of worshippers. Without love we are nothing, only "full of sound and fury, signifying nothing." Fussing and fighting only brings glory to Satan.

The one thing which has hurt Baptist churches more than any other single thing in the past century has been fussing and quarreling (which is synonymous with business meetings in some churches). We are to fight the devil, not one another.

Verse 5 points to the emptiness of ceremonial observances which become an end within themselves rather than a means leading to service. True worship involves works of merciful love to one's fellowman.

True religion (Isa. 58:6-8)

True religion is mentioned in many passages throughout the Bible. Please

About people

Arthur Smith, country and western musician and producer of syndicated radio and television programs, was honored recently for service to his church and denomination as a leading layman in Charlotte, N. C.

Mr. Smith received the seventh annual Southern Seminary Foundation Award from the Foundation, which is composed of Christian laymen associated with Southern Seminary, Louisville, Ky. The presentation was made at Louisville, highlighting a three-day Christian Laymen's Forum.

Previous recipients of the award have been pianist Van Cliburn, athlete Bobby Richardson, industrialist Maxey Jarman, astronaut John Glenn, and businessman Howard Butt.

read Micah 6 and James 2. Religious exercises of worship should lead to ministry to the oppressed and kindness to the helpless. True religion involves social responsibility. Unless our faith leads to concern for the poor, hungry, and needy, we have an empty, insincere, and ineffective faith. Saving faith will lead to good works and love for one's neighbor.

The reward of divine grace (see verse 8) consists of self-renouncing, self-sacrificing love. God's blessing will come to us as we love God and minister to those who need God's love. The love of God is called "light" in contrast with God's wrath. When Israel diligently pursued the path of performance of works of compassion, then true righteousness followed; God was glorified.

Sin separates us from God (Isa. 59:1, 2)

God had desired the redemption of Israel all along. His power was sufficient. The Lord was aware of their desire of redemption. However the problem was their iniquities, which was like a barrier, a wall or divider between them and Jehovah their God. The abuse of grace formed a veil with an impenetrable covering. Thus Israel had forfeited the light of the countenance of God. Their sin had been the real problem to the extent that their prayers did not reach the God who loved them and wanted to help them.

The same situation is true today. Our sins separate and form a barrier.

Conclusion;

God has told us how he wants us to live. His laws are clearly stated; God expects us to obey these laws. When we fail to do so, inevitably judgment comes. We in some way pay for our sins, which will not go unpunished.

Why cannot man learn a valuable lesson from history concerning the consequences of sin. Is this lesson applicable for today? How?

Next week we shall study certain passages from the book of Habakkuk, a very neglected book in the Old Testament. We look forward to studying about God's justice.

God's remnant rebuilds

International

Nov. 23, 1969

Ezra 1:1-4

Nehemiah 4:15-20
6:15-16

By VESTER E. WOLBER
Religion Department
Ouachita University

There may have been some interfusion of materials of Ezra and Nehemiah, for it seems to be impossible to harmonize the chronology without moving from one book to the other. Together they deal with historical events in Judah during the first century after the return of the remnant in 538 B.C.

(Ezra 1:1-4)

1. Ezra says that God stirred the heart of Cyrus and moved him to issue the order to rebuild Jerusalem. He agrees with Isaiah that it was the Lord who called up Cyrus (Isa. 41:2-4) and led him to call on the Lord (Isa. 41:25). Although Cyrus did not know God (45:4), he was to call on God (44:25) and fulfill God's purpose (44:28). The Cyrus decree declared also that God told him to build the temple (Ezra 1:2).

2. Cyrus challenged the Jews to go back to their homeland and rebuild it. He challenged the Jewish neighbors of those who chose to go to furnish them with goods and materials as well as with financial support. Thus, the decree made the rebuilding program a cooperative enterprise for all the people of God.

3. It seems that the original wave of returnees were unable to get the project under way before local opposition interfered and finally halted the program. After about 20 years, under the preaching of Haggai and Zechariah, the work was resumed and completed (5:1-2).

Working on the wall (Neh. 2:11-20; 4; 6)

About 75 years later, in 444 B.C., Nehemiah led a drive to rebuild the wall which surrounded Jerusalem. Having quietly surveyed the ruins, he challenged the people to rise up and build; and the records of their determined efforts under terrible handicaps shows that he was a capable leader and they were loyal followers.

1. Sanballat, governor of Samaria, and Tobiah, the Ammonite, conspired against Nehemiah in a fierce effort to stop their work. At first they ridiculed the feeble Jews, saying that if a fox leaped onto it the wall would fall down (4:3). Nehemiah prayed for divine protection and continued with his work.

What can one do when he finds him-

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self to be the target of deliberate harassment? The example of Nehemiah points up two things he can do and prosper: he can pray for assurance and serenity, and he can continue to do his duty. "Thou will keep him in perfect peace whose mind is stayed on thee because he trusts in thee" (Isa. 26:3). He will also keep his peace of mind more readily if he can gain a clear understanding of his duty and will do it with a ready heart.

2. When it was made clear that ridicule would not stop the Jews, Sanballat and his partners in crime settled on a program of violence and destruction (7-8). This new development called for more prayer. The record says "We prayed to our God, and set a guard"—a combination of religious faith and responsible action which will work in any situation

One man feels that in a time of crisis he must throw down his arms and lift up clean hands in prayer for divine intervention. Another person feels that when the enemy is at the gate he must buckle on his sword and fight for his family and home: there's no time for prayer in times of emergency.

As a matter of fact, the person who has both courage and faith will probably pray more effectively in a crisis than at other times, even while he fights more effectively than at other times. Nehemiah both "prayed" and "set a guard."

3. He assigned one half of his forces to the security guard and the other half to the construction gang. They sought to protect and conserve that which they had, and they tried to provide security for those who built for the future.

America has been caught up in a struggle such as this: we are trying to nail down and preserve that which is good while we build better for the future. All of us are having some difficulties in deciding just what institutions and values which have been inherited from past generations are worth bolting down. We have to see that former generations did not erect all the walls in all the right places, and that

some of the walls are falling down or being torn down because they were poorly constructed; but a society without walls is unthinkable to those who think. Since the contours of society have changed through the decades, it seems obvious that some sections of the wall need to be relocated and redesigned; but where the old wall has given protection for many years and is still standing firm, let us not bring in the bulldozer until we have decided on a new location.

Finishing the wall (Neh. 6:15-16)

The task was completed in 52 days. It was generally known that the stupendous feat was accomplished because God helped them, and the enemies who had sought to disrupt the work were frustrated and defeated. The people of God are really doing good to their enemies when they do not let wicked men succeed in their wicked schemes.

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His unlucky day

The sergeant was instructing the fledgling paratrooper before his first jump. "Count 10 and pull the first ripcord. If it doesn't work, pull the second ripcord for the auxiliary 'chute. After you land, a truck will pick you up."

The paratrooper jumped, counted 10 and pulled the first cord. Nothing happened. He pulled the second cord, and nothing happened. He then said to himself, "I bet that truck won't be there either."

False Alarm

The family was enjoying a special mushroom dish for dinner. Then they noticed the family cat, which had been given a taste of the mushrooms, holding its stomach and mewing piteously, writhing in pain.

The father rushed the entire family to the hospital where all had their stomachs pumped.

Shaky from the ordeal, but grateful to the cat for the warning, they returned home.

There was the cat, still under the table and huddling several new kittens.

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Arkadelphia Shiloh	23	11	
Bay First	126	97	2
Berryville			
Freeman Heilts	149	29	
Rock Springs	67	60	
Booneville First	279	241	
Camden			
Cullendale First	383	92	
First	410	138	
Charleston North Side	88	48	
Cherokee Village	41	18	2
Crossett			
Crossett First	547	140	
Mt. Olive	265	122	1
Dumas First	256	57	
El Dorado			
Caledonia	40	25	
Ebenezer	172	50	
Fayetteville First	550	135	3
Forrest City First	522	182	2
Ft. Smith First	1,150	372	3
Gentry First	158	69	
Green Forest First	201	103	2
Greenwood First	292	120	1
Hampton First	131	42	2
Harrison Eagle Heights	234	71	
Hope First	437	148	
Hot Springs			
Piney	169	70	
Lakeside	151	77	
Jacksonville			
Bayou Meto	143	83	1
First	500	117	4
Marshall Road	320	148	8
Jonesboro			
Central	457	162	2
Nettleton	277	112	1
Little Rock			
Archview	142	64	
Crystal Hill	149	87	
Geyer Springs	515	196	
Magnolia Central	685	221	6
Marked Tree			
First	141	50	
Neiswander	94	55	
Mineral Springs Central	134	67	
Monticello Second	259	97	1
Nashville Ridgeway	99	68	
Norfolk	61	50	
North Little Rock			
Baring Cross	596	203	
Southside Chapel	33	24	4
Calvary	458	175	2
Forty-Seventh St.	211	83	
Gravel Ridge	151	94	1
Highway	163	56	2
Levy	435	110	23
Park Hill	735	188	
Ozark First	241	86	
Pararould East Side	298	146	3
Pine Bluff			
Centennial	219	105	1
East Side	146	85	3
First	742	181	7
Green Meadows	68	18	
Second	184	77	
Watson Chapel	203	84	
Springdale			
Berry Street	103	38	
Caudle Avenue	109	13	1
Elmdale	374	119	
First	437	144	5
Strong Knowles Chapel	34		
Trumann Anderson Tully	58	48	
Van Buren			
First	298	170	5
Jesse Turner Mission	13		
Chapel	41		
Walnut Ridge First	272	128	1
Warren			
First	415	109	
Southside Mission	42	31	
Westside	76	58	
Williford Springlake	80	44	

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In the world of religion

Rumor won't die

Mr. Khrushchev a Christian?

Is Nikita S. Khrushchev a Christian?

Only Mr. Khrushchev knows for sure. But Christian believers around the world are keeping alive a report that Mr. K has been born again.

A Russian ship's captain said in Durban, South Africa, that he personally heard the former premier of the USSR testify to his faith in Christ. Mr. K allegedly added that he wanted to "turn Russia to follow in the footsteps of the Lord Jesus Christ."

This report was passed on by a South African missionary, Gordon Williamson, according to a newspaper published in Bangkok called The Thai Church.

Williamson said the captain and his wife were "professing and radiant Christians," and were invited ashore to a dinner sponsored by the Christian Business Men's Committee. During the dinner the Russian captain is reported to have broken the news about Khrushchev's conversion.

It happened, according to the captain whose name was withheld for fear of reprisals, while he was attending a Christian gathering at a Black Sea summer resort. The captain said he had listened to the testimonies of several Christians from countries behind the Iron Curtain, including Yugoslavia, Hungary, Czechoslovakia, and Russia.

Then, during the last evening, he and the crowd were astounded when they saw a white-haired man proceed down the aisle toward the microphone. It was the Premier of the Union of Soviet Socialist Republics, Nikita S. Khrushchev.

In his testimony Mr. Khrushchev is said to have stated that as a child he had memorized the Gospel of John and other Scriptures. He later attended the university to study political science and there divorced his first wife. Khrushchev said that he now regretted his action and wanted to reverse himself and follow Jesus.

"Within a few hours," asserted the captain, "Khrushchev's testimony was reported to the Kremlin and he was quickly demoted from his position."

Cameron Townsend, founder of Wycliffe Bible Translators, this summer told Moody Monthly magazine, "It just may be true. When we were there (in Russia) a few months ago there was a cloud of secrecy surrounding Mr. Khrushchev."

Few living men have been the object of such concerted prayer. Why

could not the God of Elisha make this small cloud to appear over the Kremlin, bringing the sound of abundance of rain?—Norman B. Rohrer, Director, Evangelical Press News Service

British churches mourn loss of old friend

The new seven-sided (heptagonal) 50-pence coin is the talk of Great Britain and Ireland these days, as the countries convert to decimal currency. Shopkeepers murmur against it. Anti-heptagonists form societies to denounce it.

Churches on the other hand are not complaining against the new seven-sided, which will replace the 10-shilling paper notes now being called in by the banks. The churches will happily accept every heptagon dropped into their collection bags or plates.

What does worry the churches is the disappearance of an old friend, the half-crown coin. Something of an oddity, since there is no crown, the half-crown is worth two shillings and a half. (A shilling equals 12 cents, US).

The half-crown has been just as much the currency of the offering plate as it has been the currency of the realm. Church officials claim the random giver will reach into his pocket for a half-crown more than for any other coin when the bag or plate pauses before him on Sunday morning.

The new 10-pence coin, already in circulation, will replace the two shilling piece, which will shortly also be recalled from active service. Church leader coin would be the new 10-pence coin. become the currency of the offering plate in the absence of the half-crown.

If their fears are grounded, this would mean a net loss per random contribution of 20 percent. To head off such economic disaster, church leaders are already proposing that random givers take another course.

They realize that all random givers cannot be converted into heptagonists, to drop a seven-sided 50 pence coin in the bag each Sunday. They suggest that less liberal random givers donate two coins in the future.

One coin would be the new 5-pence coin, equal to one shilling, and the other coin would be the new 10-pence coin. This would equal three shillings under the old currency system, and make a net increase per random gift of 20 percent, rather than net loss of the same size. (EBPS)

POAU defends religion in space

WASHINGTON, D. C.—The general counsel of Americans United for Separation of Church and State has been instructed to intervene for the organization in a lawsuit filed by Madaly Murray O'Hair which challenges prayer and Bible reading by Spacemen Col. Frank Borman and Major William Anders while engaged in the Apollo 8 space flight to and around the moon. The announcement was made by Glenn L. Archer, executive director of the organization.

Said Archer: "This is preeminently a 'free exercise of religion' case. We believe, as the Supreme Court of the United States has repeatedly held, that individuals must not be inhibited in the profession and expression of their religious belief.

"The Supreme Court never barred such free exercise of religion in public school classrooms or anywhere else. The Court did bar coerced religious exercises carried out under compulsory attendance laws, but voluntary prayers were not affected.

"When the astronauts gave this picturesque expression of their faith they were but asserting a freedom which inheres to them not only on earth but everywhere in the universe. Had they been under official orders compelling them to perform religious exercises, the matter would have been entirely different. This was not the case. They were doing what they wanted to do, what they freely chose to do." (C/SNS)

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