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Arkansas Baptist State Convention

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NEW YEAR RESOLUTIONS

1. I will not miss Sunday School.
2. I will say my prayers every night.
3. I will mind my mother and father and Grandma and Grandpa and teacher.
4. I will try to make better grades in school.
5. I will help my mother with her housework.
6. I will take care of

Personally speaking



Life in 1968

Do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.

This counsel from the well-known preacher Phillips Brooks (1835-1893) is a good word for all of us as we begin the new year.

In our day the timid soul may keep himself insulated from life by staying soused in liquor or tranquilizers. But such ones do not really live, they just exist and it is a sorry existence.

There is a story of two brothers who were caught stealing sheep. The penalty assessed by a jury of their neighbors was that each should have branded in his forehead the letters "S" and "T," for "sheep thief."

One of the brothers, unable to live with the stigma, went out to a far country, where he wandered aimlessly and finally died of bitterness. The other brother decided that he would stay at home and live such a life that his neighbors would come to respect him. "I cannot run away from the fact that I once stole some sheep," he said.

As the years went by, he built a reputation for integrity. One day, when he was an old man, a stranger saw him with "S. T." on his forehead and asked a neighbor of the man about it.

"It happened a long time ago," said the neighbor. "I do not remember the particulars, but I think it stands for 'Saint.'"

The ones who make the most of 1968 will not be the ones who do not have anything happen to them. Rather, they will be the ones who are able to rise above circumstances which, on the face of them, may appear hard and hopeless.

Those who have the best prospects for living abundantly and victoriously this year are those who have not only their own resources but the resources of God on which to draw:

I waited patiently for the Lord and he inclined unto me, and heard my cry.

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God . . .

Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies . . .

I delight to do thy will, O my God: yea, thy law is within my heart.—Psalm 40:1-4, 8

It is easy to walk in a new way when you walk with your hand in the hand of God.

Erwin L. McDonald

IN THIS ISSUE:

EVERY day is a new beginning, they say, and with the coming of a new year, thoughts turn to new hope, new resolution and a rekindling of the faith so necessary for spiritual strength. You'll want to read "Life in 1968," in Personally Speaking, page 2, "Light for a new year," in Feminine Intuition, page 10, and "A good beginning" and "New human relations," both editorials, which will be found on pages 3-5.

ALONG with the new year, the 38-year-old Schools of Missions get a new image. Read about it on page 14.

SBC President H. Franklin Paschall has sharp words for those who find it easy to criticize the church. His story is on page 14 also.

COVER story, page 11.

Arkansas Baptist newsmagazine

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January 4, 1968

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

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

Good beginning

ARKANSAS' Kendall Berry (of Blytheville) recently made his first report as executive secretary of the Southern Baptist Foundation, Nashville, reporting a substantial increase in the total corpus the Foundation administers.

The total trust corpus rose during the last nine months from \$8.6 million to \$9.1 million. (The Foundation recently changed its fiscal year from the calendar year of January to December to an October-September year. This accounts for the nine-month report.)

The average rate of return on Foundation investments this year was 5.41 percent as compared with 5.11 percent for the previous year.

During the nine-month period, the Foundation received \$375,385 in additional cash and securities for investment and earned \$318,351 in income from its four major funds, plus racking up a profit of \$14,224 on securities sold.

The Foundation is a service agency of the convention. It invests reserves, endowments, and trusts for all Southern Baptist Convention agencies and administers trusts and endowments on behalf of individual donors wishing to support Southern Baptist causes.

The Foundation should place more emphasis on getting the agencies of the Southern Baptist Convention to place their reserves in the Foundation, Mr. Berry told the Foundation board. He pointed out that the Woman's Missionary Union and the Home Mission Board have been especially cooperative in the investing of their reserves through the Foundation.

Arkansas can take pride in the achievements of this dedicated businessman who has prospects for a bright new career of Christian service in this position so strategically related to the total Southern Baptist world mission program.

New human relations

A NEW approach to better human relations in a Southern community has been tried, with excellent results, Foy Valentine, executive secretary of the Christian Life Commission of the Southern Baptist Convention, reports.

Conducted as an interdenominational "People-to-People Week" in Florence, S. C., recently, the new venture had Negroes and whites sharing

personal experiences in race relations on a person-to-person basis, and on about the same ratio as the six-to-four ratio of whites to Negroes in the community.

Each night for a week, 500 people from throughout the city split into small groups for the sharing of experiences in human relations. For the first time, according to their own admission, many of the white people had opportunity in these meetings to hear Negroes bare their souls, telling how it feels to be a Negro in a Southern community.

Dr. Valentine served as dean of the Week, enlisting speakers and program personalities, and L. L. McGee, assistant director of the department of pastoral care for North Carolina Baptist Hospital, of Winston-Salem, directed the sessions. A \$10,000 grant from a Florence businessman, J. Boone Aiken, a member of the First Baptist Church of Florence, provided the financing for the program.

Dr. Valentine reports that racial stereotypes were broken down and there was also an overcoming of religious prejudices towards people of various denominations. A Catholic priest shared his prejudices towards Baptists, who greatly outnumber Catholics in Florence. When Catholic and Baptist came to know one another, stereotypes were broken down, Valentine said.

The meetings, which gave people opportunity to enter into real dialogue with one another and to see one another as individuals, point the way for effective new methods of dealing with community problems, Dr. McGee said.

A Negro woman told what it feels like to try to teach her children what they can do and can not do because of their race. And a white woman in the same group expressed her own shame for contributing to such a social structure.

As a result of the meetings, several recommendations were made to the city power structure in an effort to improve human relations. The recommendations dealt with such things as the need for paved streets in certain areas; and the need for a policy of non-discrimination in department stores which in some cases are reported to have prevented Negro women from trying on dresses or hats before making their purchases and to have waited on white customers first when Negroes had arrived earlier than the whites.

This seems to point up a rather obvious fact: better human relations do not come about through isolation that keeps people of different races

fenced off from each other, but through constructive dialogue that gives them opportunity to get to know one another as individuals and to share their heartaches and frustrations.

If a "People-to-People Week" accomplished so much in Florence, would it be too much to anticipate that it would accomplish equally great results in other cities of the South, if given a fair try?

The people speak

Realistic assessment of Baptist education

Ordinarily I pay little attention to the letters to the editor other than a passing review of them. However, in your recent issue (December 14, 1967) there appears two letters pertaining to Christian Education which I felt should be put in proper perspective.

I refer to the letters from Bill Dudley of Waynesville, Missouri, and "Former Student."

Mr. Dudley apparently does not "read the times" in our day. When he suggests that we dissolve our Baptist colleges and send their faculties to the state universities to "infiltrate them with our Christian witness," he displays a naivety that to me is quite pitiful. There is marked evidence in all circles of education that this is the reverse of the trend and a "pie in the sky" idea without practical reality. We now have many fine Christian people in these institutions, and their witness is heard less and less. Every ruling of the courts makes less tenable the position for a strong Christian witness in state supported institutions.

At the moment many of the Baptist foundations previously established on state college and university campuses are being closed or invited to do so. One of our oldest and largest foundations was closed last year by action of the university at which it served. Eventually all of them will be closed. They cannot be organized in such a manner as to make them administratively practical. No college or university can tolerate fragmentation of her program which permits splinter groups to control and offer certain courses. Imagine a large university having one-hundred different groups asking for the right to teach certain courses on their own premises and then to expect the university to accredit them and yet have no control over the content or methods employed. This is utterly ridiculous to a competent administrator.

The "Former Student" letter pertains to the needs of our fine sister institution, Ouachita. Lack of educational insight is so very evident throughout this letter. Ouachita nor Southern are either mediocre institutions as was inferred in the letter. Mediocrity is a term often used by the uninformed to describe something about which they know little and toward which they have strong prejudices.

As for the term "mediocrity" being applied to Baptist colleges probably we might do well to ascertain the standard used to reach this determination. If it is meant that they are not in the old "ivy league" in academic matters, then the term is appropriate. If this becomes the rule, then there are only about three or four institutions in all America that would be other than mediocre. Baptists would not have one in this category, neither would there be a state university nor state college so listed.

Actually excellence in higher education is a relative term that few are capable of properly using. Many myths have sprung up around some institutions indicating excellence which does not actually exist. The public relations departments of some institutions do a better job than others. Real excellence is discerned primarily on the basis of the general quality of the institution, her awareness of the world in which she lives, her ability to make noteworthy improvements in her students, her service to her constituency, her development of character in the students she serves, and a general tone of high educational and Christian standards. There are many excellent institutions supported by Baptists when real standards are used to measure them rather than myths. On the other hand we doubtless have some institutions of poor quality where myths have told the public there is quality which does not exist.

The assumption that consolidation of Baptist colleges is a sure step to quality is another of the myths being circulated. Also it is almost as untrue to assume that more money is a guarantee of excellence. We do need more money but we have a far greater need of intelligence, common sense, steadfast support and stability of mind among our people. Using scare tactics to get money and constantly talking down Christian education cannot be done by any denomination.

Baptists now have the highest record of any denomination in America in the matter of accredited colleges and universities. This fine record has been forged in the fires of ignorance and short-sightedness by the sacrifice and faith of many fine people in Baptist education. They deserve the support of every Baptist and not a constant bar-

rage of innuendo and unintelligent downgrading of their noble efforts.—H. E. Williams, President, Southern Baptist College, Walnut Ridge, Arkansas

Report from Brazil

As you face this special season of honoring Christ's birth and rethinking what He can mean to the whole world you bring into sharp focus Foreign Missions. This is a time that we, as your representatives here, want to express to you our sincere thanks for your prayers and continued financial support. During our twelve and one-half years here in Brazil we can verify that your intercessions and faithful giving have been rewarded in numbers of transformed lives.

One of these who has experienced a changed life in Christ in recent days is our next-door neighbor, a very refined and cultured widow. A few months ago she revealed her disillusionment with Roman Catholicism and began to read the Bible. Soon she started attending services in our church and within a month accepted the living Christ as her Savior. One price she is paying for her new found faith is being completely ignored by her only daughter who is now an American citizen living in New York City. All letters to her daughter are now returned unopened. Please pray for her.

Our little church is moving forward in a visitation program. Each member participates in one of four groups. Group one visits the first Sunday afternoon of every month, Group two the second Sunday, etc. All four groups together visit on the fifth Sunday. The teams of two go from door to door giving an evangelistic tract and a printed invitation containing the schedule of services. We've been able to contact 250 to 300 families each week. Discovering, cultivating and winning those who are interested is a slow and arduous process. Please make this another object of prayer.

We would also appreciate your prayers for our two older children, Hilda Ann, who is at William Carey College in Hattiesburg, Miss., and Tommy Earle, who is at Houston Baptist College.

We wish for you a joy filled Christmas and a spiritually prosperous New Year—Thomas & Mary E. Halsell, Agencia Postal, Av. Antartica, Sao Paulo, Capital, Brazil

For those who serve

As we use this time of the year for a special kind of "Thank You" to God for the gift of His Son—so can we follow Jesus' example of love by saying thank you to our friends.

My children's Sunday School teacher and Training Union leaders are serving God—but they also serve my children in learning and worship; so I say thank you to each of them.

The choir directors and organist are serving God, but they also serve me in a special way of worship; so I say thank you to them.

The deacons, church treasurer, clerk, building and grounds people—all who serve in the church where I worship—are serving God; but their service to Him also makes my worship more complete.

So I say to each of you, publicly, Thank you.—Mrs. George Purvis, 13 Belle Meade, Little Rock, Arkansas 72204

Pastor's posey

I have felt impressed for several weeks to write a letter of praise to you. You have one of the most difficult jobs in our Baptist work and most of the good you do is either overlooked or taken for granted. I am proud to be an Arkansas Baptist. There are several reasons for this, but one of the main reasons is your editorship of our state paper. Looking back over the years since I returned to Arkansas (1959), I am convinced that you have been completely fair and forthright in all of your reporting and editorializing. I admire and respect you for writing the truth when it was unpopular and unwanted. You have set an example that any pastor would do well to follow. You have been instrumental in helping me to see some of my own prejudices and false ideas.—Carroll Evans, Pastor, First Baptist Church, Manila, Ark.

REPLY: You are very kind. You make me want to try harder in the future than I have in the past.—ELM

About evangelists

Thank you for publishing, "How treat your evangelist," by Mack R. Douglas, in the Dec. 7 Newsmagazine.

It has always been my contention if every pastor could preach about 12 revivals, consecutively, it would create an understanding for the ministry of full time evangelism. And as the old saying goes, "It would break a lot of misinformed pastors from "sucking eggs."

To every word of it I say "Amen and Amen."—Rick Ingle, Pastor, Oak Cliff Baptist Church, Ft. Smith, Ark.



Hunting do's and dont's

On Monday morning there were many hunting and fishing type presents under Christmas trees throughout the state. Many youngsters received their first gun, bow and arrows or fishing outfit. Those who gave these gifts should realize that their responsibility did not end when the presents were opened. The young recipients should also get adequate instructions in the proper use of the various types of sporting equipment plus an opportunity to use them.



ROBINS—all songbirds, hawks, and owls are protected in Arkansas and are not to be shot.

Youngsters should be taught that guns (including B. B. and pellet guns) and bows and arrows are not toys. There are no age limits on who can own a gun in our state and this is probably as it should be, but certainly no child should have one who is not old enough to know what responsibility is.

Each year at this time there are thousands of boys with new B. B. guns, pellet guns, 22's and shotguns who are 'turned loose' on the country side to shoot at anything and everything. Thousands of songbirds and woodpeckers will meet their death as a result of these unsupervised shooters.

Every citizen, young and old, should know that all songbirds, hawks, and owls are protected. Only English sparrows, starlings, crows, and blackbirds are not protected. All young 'shooters' should be closely supervised until they are safety conscious and know what to shoot and what not to shoot.

Probably the greatest outdoor present that could be given to the younger generation would be a deep appreciation of the outdoors, our fish and wildlife resources, and the proper use of them. There are priceless gifts that must be used wisely.

Arkansas all over Southwestern graduates



MR. BRIDGES



MRS. PARKER



MISS WIGGER



MR. JORDAN

Four Arkansas students were graduated from Southwestern Seminary during the annual winter commencement exercises held Dec. 21.

President Robert E. Naylor presented degrees in church music, religious education or theology to 119 candidates, who will join over 11,000 Southwestern graduates serving every continent.

Arkansans receiving degrees were Tommy L. Bridges, North Little Rock, Mrs. Martha Wilson Parker, Little Rock, and Mary Evelyn Wigger, Bentonville, Master of Religious Education; and Lindsay B. Jordan, Malvern, Bachelor of Divinity.

Dr. Elvin Skiles, president of Hardin-Simmons University, delivered the commencement address.

Southwestern Seminary, owned and operated by the Southern Baptist Convention, is the largest evangelical seminary in the world.

New managing editor

The Arkansas Baptist Newsmagazine's new managing editor, 85-pound Hazel Kingsbury Ashcraft, is a lightweight but her journalistic finesse reveals that she is not a topwater.

Mrs. Ashcraft, who stands five feet and half an inch in stocking feet, has had several years' experience in newspapering and has a newspaper editor, Fred E. Ashcraft of the Benton Courier, as her husband.

Mrs. Ashcraft is a native of Cavendish, Vt., and a second cousin of the late President Calvin Coolidge.

She is a graduate of Rutland (Vt.) High School and received her college education at Green Mountain College for Women. She formerly served on the staffs of the Free Press and the Daily News, newspapers of Burlington, Vt.; with Queen City Printers, and with WCAX-TV and Radio, also in Burlington, where she was assistant to the director of public affairs.

The Ashcrafts have four children: Anne, 14; Sarah, 11; Ellen, 9; and Susan, 3.

Mrs. Ashcraft is a member of First Methodist Church, Benton, where she sings in the choir and is a member of the Women's Society of Christian Service. She is secretary of the Provincia de La' Sal Chapter of the Daughters of the American Revolution.

Mrs. Ashcraft fills the vacancy left several months ago by the resignation of Mrs. Ted Woods, who is now on the staff of the Arkansas Bankers Association.—ELM

Efficiency conference

A Church Efficiency Conference was held Dec. 11-13 on the campus of Southern College, Walnut Ridge. Dr. Clark Pinnock, professor in the Bible Department, New Orleans Seminary, gave a Bible study at the beginning of each session. Other guest speakers included Chaplain Richard Perkins, Dr. Bob Norman, Dr. H. E. Williams, Dr. Jimmy Millikin, Dr. Jack Nicholas and Rev. Jim Tillman.

Dr. Bob Norman, pastor, Belmont Heights Church, Nashville, Tenn., was the guest speaker. Evangelist Billy Walker was in charge of the program.

About people

DOROTHY WEEKS, an editor for the Southern Baptist Woman's Missionary Union Birmingham Ala., since 1953, has resigned to become children's book editor at Friendship Press, New York, N. Y.

Miss Weeks was editor of Tell magazine and other Girls' Auxiliary materials for 14½ years. She joined the SBC Woman's Missionary Union staff after graduation from Oklahoma Baptist University.

She also studied at Carver School of Missions (now part of Southern Baptist Theological Seminary), Louisville.

A native of Florida, she previously was pastor's secretary at First Church, Lakeland, Fla., and a reporter for the Shawnee (Okla.) News Star.

Authors article

Don Edmondson, minister of music and youth at First Church, Fayetteville, is the author of an article, "Considering a Call," in the January issue of Church Musician.

Wed 25 years



REV. and Mrs. Hall at the guest book table

Rev. and Mrs. Andrew Hall of Fayetteville celebrated their 25th wedding anniversary on Dec. 15, and were honored with a reception Dec. 17, given by members of First Church, which Mr. Hall has pastored for 14 years.

Mr. and Mrs. Hall were married in Arkadelphia in 1942 by Dr. R. E. Naylor, now President of Southwestern

Seminary. They are the parents of two children, Andrea Hall Savage, a graduate student at Colorado State University, and Grant, a sophomore at the University of Arkansas.

Mr. Hall is moderator of Washington-Madison Association, and Mrs. Hall is the author of Feminine Intuition, a weekly feature of The Arkansas Baptist Newsmagazine.

Two OBU professors to Chicago meeting

Two Ouachita University professors attended the annual meeting of the Modern Language Association in Chicago Dec. 27-29. They are Dr. Manuel Ramirez, professor of Spanish and chairman of the division of humanities, and Dr. Allen Powell, professor of English and chairman of the English department.

Dr. Ramirez also attended sessions of the annual convention of the American Association of Teachers of Spanish and Portuguese, which was held in conjunction with the M.L.A. sessions.

Miss Harwell accepts Alabama position



MISS HARWELL

Miss Eleanor Anne Harwell, Associate in the Arkansas Baptist Church Music Department, has accepted a call from First Church, Fairhope, Ala., to become Minister of Music and Youth. She joined the staff there Jan. 2.

Miss Harwell has been in Arkansas since June, 1965, specializing in the areas of graded choir training and promotion, instrumental consultation, teaching local church and associational music schools, and supervising the summer music field worker program. In addition to her duties in Arkansas, she has been used as teacher, conductor or soloist in various music activities for church groups in other states.

A native of Mobile, Ala., Miss Harwell graduated from Samford University, Birmingham, with a music education degree, and received the bachelor and master of church music degrees from Southern Seminary, Louisville, Ky.

Other churches she has served in the music ministry include Sage Avenue, Mobile; Seventh Street, Bessemer; First, Wauchula, Fla.; Ninth and O and Beechwood, Louisville.



"THE LAST SUPPER," a scene from "The Vine," an hour-long color documentary on the life and ministry of Christ. This scene illustrates the film's careful authentication of details, for it shows the disciples reclining at the table in true Eastern fashion rather than seated as in the Western tradition.

Dr. Green re-elected

Dr. Marvin Green of Stephens has been re-elected chairman of the Ouachita University Board of Trustees. Dr. Green is also serving as acting president of OBU while President Ralph A. Phelps Jr. is away on a leave of absence.

Rev. Robert Parker, pastor of Cullendale Church, Camden, was named vice-chairman, while Mrs. Robert Gladden of Little Rock was elected secretary.

Bible conference at Jonesboro church

Walnut Street Church, Jonesboro, will be host to the Great Lakes Evangelistic Association Bible Conference Jan. 11-14.

Bible teacher for the conference will be Dr. James Millikin, professor of religion, Southern College, Walnut Ridge.

Conference preacher will be Sam T. Cathey, evangelist of the Great Lakes Evangelistic Association, Inkster, Mich.

Guest preachers will be Tommy Hinson and Kenneth Threet, president and first vice president, respectively, of the Arkansas Baptist State Convention.

The members who comprise the Great Lakes Evangelistic Association will conduct their first annual meeting during the conference, Don Moore, pastor of the host church, has announced.

All Arkansas Baptists of the area are invited to attend. The host church will serve the noon meal, Friday and Saturday, to all pastors, evangelists, and other church workers attending the morning sessions.

Little Rock tv station to show religious film

"The Vine," an hour-long color special on the life of Christ, will be shown on Little Rock's KARK-TV, Channel 4, from 3-4 p.m., Jan. 7.

Produced in cooperation with Southern Baptists' Radio and Television Commission, the film portrays Christ not only in terms of His earthly ministry 2,000 years ago, but also in terms of His contemporary ministry through those who are committed to Him and are serving others in His name.

"The Vine" completes a trilogy of color specials produced by NBC News in cooperation with the Radio and TV Commission over a seven-year period. The other two films were "The Inheritance," an archaeological study of the Old Testament, and "Walk Beside Me," on the missionary journeys of Paul.

Editor to attend meeting

Dr. Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, will attend the semi-annual meeting of the Haggai Evangelistic Association's board of trustees Jan. 5-6 in Atlanta, Ga.

Dr. John Haggai, America's No. 2 evangelist, has just completed a two-week preaching and exploratory mission in Indonesia.

Deaths

MRS. GRACE HOLT KENNEDY, 76, of Mt. Ida, Dec. 15. The widow of Dr. L. S. Kennedy, Mrs. Kennedy was a member of First Church, Mt. Ida, and Mt. Ida Chapter, OES. She was active in church, educational and civic affairs. She is survived by one son, two stepsons, two sisters, four brothers, five grandchildren and three great-grandchildren.

The theory and practice of religious education

BY VESTER W. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

I intend to discuss the relationships between Baptist churches and Baptist colleges among Southern Baptists. Most of the things said will fit our situation here in Arkansas.

1. The Baptist college or university must identify itself with the Kingdom of God. It must often realign its sights to see that its aims parallel Kingdom aims. The Christian institution which goes for a long period without re-defining its purpose and realigning its aim is apt to find itself moving ever farther from its true norm.

Unless Ouachita, for example, contributes to growth of the Kingdom of God, it does not deserve your support and has no right to encumber the ground. In speaking of Kingdom growth, I do not mean incidental benefits which come to the churches; rather, I mean that the central aim of the college ought to be to advance the enterprise of Christianity.

Jesus talked of the Kingdom growing externally, outwardly, and numerically; so we must be committed to the task of winning our students to experiential faith in Christ. Jesus also talked of the Kingdom growing internally. Paul challenged people to grow up in Christ—become Christ-like in character and conduct. The Christian College, more than any other institution on earth, is in position to guide its people in maturing and ripening of Christian character.

The Christian institution must be frankly and sincerely Christian. If an employee of a Baptist college is not happy to work in an institution which seeks to present the Christian message, he should be directed to seek employment elsewhere. If a student is unhappy because sincere students and faculty members make Christian appeals, he should be reminded that other institutions are open to him. It's strange, but some few people seek employment or seek training in a Christian school because it is Christian and then set about to make the school exactly like the non-Christian schools.

2. The success of a Christian college is not determined by the number of students taken in but by the quality of the students turned out.

We should strive for academic excellence. At this point we seem to have a slight advantage over tax-supported schools and manage to carry on an academic program on a slightly higher level than they. Perhaps our faculty is more seriously committed to the teaching task. Perhaps our reputation of be-

ing rather difficult repels students who are not sufficiently motivated to do good work, and they do not come to us. If we were really intelligent, we would screen applicants more carefully and avoid some more headaches.

The Christian student, however, must not be content with academic achievements but must strive for character growth; and it is in this realm that the college can make its most telling contribution to society. The number-one need in America today is the need for educated men and women of superior character, and the Christian college is uniquely fitted to supply that need if it is willing to concentrate on that aim.

3. Baptist churches and Baptist colleges are mutually interdependent. The well-being of the church depends on the well-being of the college. The church must look to the Christian college for its leadership. While Baptist institutions educate only 10 to 12 percent of Baptists who receive college training, those same colleges send up 60 to 65 percent of the enrollment in our theological seminaries; and, according to a recent survey of a large seminary, they send up about 72 percent of those who receive highest degrees.

The Baptist college must depend on the churches for its very existence. Arkansas Baptists have been most generous in their financial support of Ouachita, and I say with deep gratitude that Arkansas Baptists lead all the states of the Southern Baptist Convention in percentage of its total budget given to Christian education.

The college must look to the churches for students. Nearly 90 percent of the student body are Baptists because pastors, their staff workers, and consecrated men and women are the most efficient recruiters for the college. The one person in the church who has the most influence on Christian young people in selecting a college is the pastor, and for a college to fail to cultivate the good will of pastors is to invite disaster.

Colleges must look to the churches for control. While this control is exercised indirectly through the convention which elects boards of trustees, their controlling influence is ever there and is often felt. Sometimes the college confronts problems which it cannot solve, and sometimes it creates problems which its spiritual impact of the churches is will not confront until the moral and felt.

4. There are evidences that the Baptist churches and Baptist colleges are tending to become mutually independent. The evidences which support that

statement are so many and so obvious that it would be an insult to your intelligence to cite them. Instead I prefer to speak to the statement.

First, the churches are not as enthusiastic in support of the colleges as in former years. It is understandable that this trend should set in. Prior to the war, in a given church perhaps 90 percent of the members who had received college training had studied in Baptist institutions. Today, in that same church the chances are that not more than 15 percent of the college people attended Baptist colleges. The ever-decreasing percentage of Baptist college graduates in the churches makes it inevitable that the churches will experience fading zeal unless heroic efforts are made to counteract it.

This fading zeal can be halted and reversed. My views on this matter can best be stated, however, in my conclusion; and I want to talk about the college first.

The colleges are not as quick to identify with the churches as in former years. This, too, may seem to be inevitable as non-Baptist and non-Christian members are employed for the faculty and administration. A Christian hospital can employ non-Christian personnel without seriously altering the character of the institution because a hospital deals in skills and services and ministers to the bodies of men but a Christian college cannot retain its character while utilizing numerous non-Christian personnel because a college deals in thoughts and ideologies and ministers to the minds of men.

5. Concluding observations

It's wrong and stupid for churches and colleges to drift apart. I'm aware that it's dangerous to tell churches that what they are doing is wrong, and that it's equally dangerous to tell college people that what they are doing is stupid; but that is about what I mean.

Churches will sin against future generations if they fail to provide first-rate colleges for the training of their youth or if they fail to see to it that those colleges are thoroughly Christian. And college people will earn a king-size dunce cap for themselves if they continue to alienate the churches and snap at the hands that feed them.

The only way to correct the problem is to re-establish lines of communication between the classroom and the pew. Normally, this flow of ideas from the churches must be through the state convention and the board of trustees to

the administration and faculty and back again. If an institution does not reflect the ideals of the churches, they have a way to correct it; and that way is through the board of trustees.

On the other hand, college people can influence the churches through the students which they teach and, in particular, through attitudes expressed in the classrooms, on campus, and in public statements.

My view in a nutshell is that since Baptist churches and Baptist colleges must be allies they might as well be friendly allies.

-From the churches

Green Forest pastor

Jamie Coleman of Fayetteville has accepted a call as the new pastor of First Church, Green Forest.

A native of Missouri, Mr. Coleman moved to Arkansas as a boy. He attended Fayetteville schools and graduated from Notre Dame University, South Bend, Ind.

Before entering the ministry Mr. Coleman was in the shoe business in Springdale and Fayetteville. He has done extensive evangelistic work and for five and a half years served as pastor of Ridgeview Church, Fayetteville. For the past 18 months he has been a full-time evangelist.

Ordination service

J. D. Heathcoat was ordained to the ministry Dec. 10 in a ceremony held at First Church, Tupelo.

Rev. William E. Percy led the questioning, and Rev. A. W. Upchurch delivered the ordination sermon. Marion Mosley led the prayer. Rev. Norman Wright presented the Bible to the candidate.

New church organized

First Church, Wakefield, was constituted, Dec. 3. T. P. Gladden is the new pastor of the church and Leslie Floyd is the music director. There were 22 charter members.

The church voted to cooperate with Pulaski County Association, the Arkansas Baptist State Convention, and the Southern Baptist Convention.

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Baptist beliefs

Shepherds transformed

BY HERSCHEL H. HOBBS

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

"And the shepherds returned, glorifying and praising God" (Luke 2:20).

Yes, the shepherds "returned." But returned to what? They went back to their work. They turned back from the glory of Bethlehem to their mundane task of tending their flocks.

Near Bethlehem is the area called the Shepherds Field. It was here that David had tended his flocks, and had protected them from the lion and the bear (cf. 1 Sam. 17:34-35). Here the shepherds also were keeping a *night-watch* over their flocks. Tradition says that these sheep were intended for temple sacrifice. It was a dreary and non-glamorous task.

Yet after they had seen the Christ child they returned to their work. But about it was an aura of glory never before realized. For they had seen the Son of David who would guard His sheep from vicious animals of sin and death. They were now undershepherds of the Great Shepherd of the sheep. And they had bowed before Him whose once-for-all sacrifice would end all temple sacrifices forever.

The shepherds did not comprehend all these things. But they had seen enough. Their long days and nights of waiting were over. The Christ was born. A Saviour had come. And that Saviour was the Lord Himself! But from this pinnacle of glory they returned to the common chore. However, it was not so common anymore. For as they returned they did so "glorifying and praising God continuously" (present participles).

They would never be the same again. For they were conscious of the nearness of God. That realization transformed their work as, indeed, it will ours.

New subscribers

| Church | Pastor | Association |
|---------------------------------------|-----------------|------------------|
| One month free trial received: | | |
| Mt. Bethel Ch., Arkadelphia | Eugene Triplett | Red River |
| South Side Ch., Heber Springs | James E. Fowler | Little Red River |
| Rocky Point | Howard Langwell | Calvary |
| Eagle Heights, Harrison | Lon Brown | Boone-Newton |
| Alexander, First | Leroy Patterson | Pulaski Co. |
| Jennie | M. H. Howie | Delta |
| New budget after free trial: | | |
| Crawfordsville, First | Don R. Cooper | Tri-County |

Revivals

Pleasant Hill Church, Sardis, Nov. 20-26; Jack Parchman, North Little Rock, evangelist, Martin Dills, Benton, song director; 4 professions of faith, 3 for baptism, 1 by letter, 65 rededications; Theo Cook, pastor.

Monroe Church, Nov. 26-Dec. 3; Dr. Padgett Cope, Calvary Church, Little Rock, evangelist; Chick Williams, song leader; Rev. Jesse Reed, "Church Appreciation Day" message; 14 additions.

Immanuel Church, Dos Talos, Calif., Harold Boyd, Ft. Smith, Ark., evange-

list, Duane Barret, singer; 7 professions of faith, 5 for baptism, 4 by letter, 34 rededications; Donald Jackson, pastor.

Columbus Church, Columbus Jct., Ia., Harold Boyd, Ft. Smith, evangelist; Dr. Forrest Edkin, song leader; 11 for baptism 4 by letter, 30 rededications; James Epps, pastor

Calvary Church, North Little Rock, Jan 3-7; Walter Ayers, evangelist; Rev. William L. Kreis, pastor.



Feminine intuition

by Harriet Hall

Light for the new year

Quoting from Robert Browning, we recall:
 The year is closed, the record made;
 The last deed done, the last word said.
 The memory alone remains
 Of all its joys, its griefs, its gains;
 And with purpose full and clear
 I turn to meet another year.

Each one of us desires to turn over the proverbial "new leaf" It is comforting to think of getting a new chance, a fresh start. How can we start 1968 in the right way? Jesus said, "I am the light of the world; whoever follows me will have the light of life and will never walk in the darkness." (John 8:12, American Bible Society version). Psalm 27 has long been a favorite of mine. The first verse of that psalm reads: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" The closing verse of the same psalm reads, "Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." That's good advice for a New Year.

We do not know what 1968 holds for us but if we have the light of life in us it will not matter if there is darkness ahead. We can say with the hymn writer, John Newman, "Lead, kindly Light! . . . I do not ask to see the distant scene; one step enough for me." We must learn to trust our Lord to lead us one step at a time, secure in the knowledge that there will be help for any rough places which may be ahead.

An unknown author has given us an unusually fine little poem entitled, "Lamps."

I met a stranger in the night
 Whose lamp had ceased to shine.
 I paused and let him light
 His lamp from mine.
 A tempest sprang up later on
 And shook the world about,
 And when the wind was gone
 My lamp was out.
 But back to me the stranger came
 His lamp was glowing fine!
 He held the precious flame
 And lighted mine!

Evangelistic association meet

Invitations from Indonesia to hold evangelistic crusades will be the first order of business when the Haggai Evangelistic Association holds its semi-annual meeting of the trustees in Atlanta, Ga., Jan. 5-6.

This was the conclusion of Dr. John Haggai, America's No. 2 evangelist, as he completed a two-week preaching and exploratory mission in the world's largest archipelago.

"Now is the right time for evangelism in Indonesia," the director of the Division of Christian Affairs of the Government told an inter-denominational group of ministers in Djakarta called to consult with Dr. Haggai. "The growth of the Church in Indonesia is very rapid now," said the Rev. Judokusomo Saptojo. "Evangelism cannot be stopped. This is not the work of Christians but

of the Holy Spirit who uses people for evangelism."

The Indonesian Constitution is based on five cardinal principles, the first of which is belief in God. The government recognizes four religions and has a division for each in its Department of Religion. The four are Islam, Hinduism, Christianity and Roman Catholicism. General Suharto, acting president, has called on all citizens to profess a religion.

The two top officials of the Djakarta Regional Council of Churches told Dr. Haggai and his party that evangelists from outside of the country are welcome to come and hold meetings in the country. They requested that efforts be coordinated through the National Council of Churches to assure cooperation of the churches.

Native Arkansan to be honored

A native of Arkansas will be honored by California College at its annual Founders' Day-Homecoming celebration, Feb. 9-10, in Riverside, Calif.

Rev. Floyd Looney will receive the honorary degree of Doctor of Divinity, following his delivery of the annual Founder's Day address. President Lloyd R. Simmons of California College will read the citation about the man who has served since 1961 as field secretary of the Annuity Board of the Southern Baptist Convention and prior to that as editor of the California Southern Baptist for 16 years.

Mr. Looney was born in Board Camp, Ark., and at the age of 16 was licensed to preach by the Board Camp Church. First Church, Mena, ordained him six years later. He graduated from Mt. Ida Academy and Oklahoma University.

Mr. Looney is credited in a large measure for the accomplishments of Southern Baptists in California. Immediately after his arrival he was elected to the Executive Board of the Southern Baptist General Convention of California, and has served in many capacities. While editor of the convention weekly publication he served as field representative for the fledgling Golden Gate Theological Seminary.

His "Thirteen Golden Years—History of California Southern Baptists," is the definitive history of the Southern Baptist movement in California. He has also served for six years on the Historical Commission of the Southern Baptist Convention and as chairman of the California editorial committee for the Southern Baptist Encyclopedia.

Give more funds

FORT WORTH—For the second time in four months Mr. and Mrs. F. Howard Walsh have made a \$20,000 gift to Southwestern Seminary.

The two recent gifts have been earmarked for use in the construction of a new seminary clinic and medical center, designed to care for the medical and dental needs of seminary families.

Construction on the new center is expected to begin during the current school year, according to President Robert E. Naylor. Included in the facility will be a complete laboratory, pharmacy, office, living quarters for a nurse, and several examining rooms.

Walsh, a member of the board of trustees for the seminary since 1963, is chairman of the trustees' building and grounds committee. The Walshes have made frequent gifts to the seminary.

Approximately one hundred people have made contributions, large and small, designated to this medical facility, according to the seminary's development office. (BP)

New year— new opportunities

The year 1967 is now history. The Lord was certainly good to us in many ways. His blessings were abundant far above what we each deserve. I feel sure that as we look back over the past year there are many things that we wish we had done differently. Perhaps there are some things that we wish we had not done and many things that we wish we had done. How thankful we should be that we have the opportunity, in 1968, to profit by past errors and do a better job this year.

Each of us would, no doubt, agree that improvement in missionary education for Baptist men and boys in our churches can be made in 1968. Perhaps your church was not as forceful in its Baptist Men's program and Royal Ambassador chapter work as it should have been. Maybe the boys and men were not encouraged to participate in some of the state activities provided, such as State Royal Ambassador Congress and Baptist Men's Convention, State Royal Ambassador camps, or Royal Ambassador Fellowship Supper. Though they missed a blessing in '67, plans should be made now to participate in these activities in '68.

It is our sincere wish that, through the hearts and minds of Christian men who are willing to give of their best to the Master, 1968 may be truly a great year for missionary education and involvement in mission action for men and boys in our churches.—Happy New Year to all!—C. H. Seaton



... A code of ethics may not be enough. A new code of ethics adopted by the auto insurance industry has not cooled the zeal of Congressional investigators for reform. The code condemns discrimination against Negroes and such other abuses as canceling policies without good cause. Senate Commerce Committee chairman Warren Magnuson argues the code itself is proof that serious problems exist.

... Nearly 140,000,000 or 95 percent of all people 12 years of age and older, listen to radio during the course of a week.



MR. HOWARD

Conference speaker

Charles B. Howard, emeritus professor of religion at Campbell College since 1959, will be one of several key speakers at the Evangelism Conference, Jan. 22-23.

Mr. Howard was the main speaker for our Evangelism Conference in 1965; and also closed the 1966 conference. He is a favorite conference speaker and has appeared in practically all of the Evangelism Conferences over the Southern Baptist Convention.

He is a native of North Carolina, where he was pastor from 1918 until joining the faculty at Campbell College in 1934. He has spent his life teaching the Bible.

The theme of this year's meeting will be "A Redeeming Ministry."

The first session opens Monday at 1:45 p.m. in the auditorium of Immanuel Church, Little Rock. The final session will be Tuesday evening.—Jesse S. Reed, Reed, Director of Evangelism

The cover



TRAIN up a child in the way he should go; and when he is old he will not depart from it.—Proverbs 22:6

Attention, TU leaders

Training Union Department has made reservations for nine additional people for Training Union week at Ridgecrest, July 11-17, 1968. Send \$3.00 check for reservation fee to Training Union Department and we will make your reservation. Indicate if you want to go on the chartered bus

Great Lakes Evangelistic
Association

Bible Conference

Inspiration messages, Bible study, fellowship. All Baptists, pastors, laymen and women invited to attend all sessions, beginning Thurs. evening and closing Sat. evening.

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MULTI-PROGRAM ASSIGNMENTS T

"Assignment" means Training Union Department is definitely responsible for success of a program

Ralph W. Davis

James A. Griffin

FAMILY MINISTRY

Training Union will relate to the Program of Family Ministry on an "assignment" basis.

Conferences for parents of children and youth will be provided in associational leadership schools, associational one-night conferences, state youth conventions and other meetings.

Suggestions for 4 night conferences:

1. Parent-Youth Problems
2. Parent-Children conferences
3. Personality Development in the Home
4. Church and Home Cooperation

Conferences for Intermediates and Young People will be conducted on "Preparation for Marriage." These conferences will be held in connection with youth nights.

Much of this "channeling" will be through regular Training Union conferences.

LIBRARY

Training Union Department will relate to the Program of Library Services on a "contact" basis. Miss Lola Mae Whelchel, Librarian of Immanuel Church, Little Rock, is state approved library worker.

Miss Whelchel will work directly with Mr. Glenn Hill of the Sunday School Board to assist churches. They will plan six area church library workshops during 1968.

Send your requests for help or materials to Miss Whelchel.

PROGRAM OF TRAINING

3 DIVISIONS OF TRAINING

1. New Member Orientation
2. On-Going Member Training
3. Leader Training

6 CHURCH TASKS TO TRAINING

1. Teach (See 4 Study)
2. Train all church membership, witness, learn,
3. Give orientation to Members
4. Train leaders
5. Provide for special
6. Interpret work of nomination

PROJECTS TO ACCOMPLISH THIS WORK:

- Leadership Schools
- Workshops
- Interpretation Clinics
- Training of Leaders

PERSONNEL TO WORK

- Department Work
- Seven State App
- Eight District Re
- 56 District Age-G
- Associational Wo

CHURCH ADMINISTRATION

Arkansas Training Union Department will relate to the Program of Church Administration on an "assignment" basis. Training Union Department in cooperation with Church Administration Department of Sunday School Board will set goals and actions in following areas:

1. Interpret church administration concept to pastors and church staff members.
2. Establish new church councils. At the Church Administration Workshop, to be held in connection with Training Union Workshop, October 25, 1968, there will be conferences for pastors and ministers of education of churches with

TRAINING UNION DEPARTMENT

"Contact" means Training Union Department will select an approved worker who will work with Sunday School Board personnel

UNION WORK

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4 STUDY AREAS

1. Systematic Theology (Doctrines)
2. Christian Ethics
3. Christian History
4. Church Polity and Organization

MPLESH

Workers

tatives

Workers

PROJECTS TO ACCOMPLISH THIS WORK:

- Enlargement Campaigns
- Conferences
- Church, Associational, Work
- Correspondence

RATION

church councils and conferences for those without church councils.

3. Enlist 20 churches to develop long range plans by training 40 people from 20 churches.

4. Train church council members. New book, **Working Together Through the Church Council** will be taught in leadership schools, etc.

5. Train deacons. Teach new book, **The Ministry of the Deacon**.

6. Train 10 or 12 persons at State Workshop, October 25, 1968. These will become Church Administration Consultants.

VOCATIONAL GUIDANCE

Training Union Department will relate to the Program of Vocational Guidance on an "assignment" basis.

1. State Training Union Secretary will attend Vocational Guidance Seminar, Nashville, Tennessee, March 11-15, 1968.

2. Training Union Department will select 6 or 8 Vocational Guidance Special workers and assist them in going to Ridgecrest July 11-17 for special training.

3. Vocational Guidance conferences for young people—at youth conventions, associational youth nights, assemblies, etc.

4. Department and special workers will conduct personal conferences with young people who have volunteered for church-related vocations. Pastors of these volunteers will attend the conferences.

RECREATION

Training Union Department will relate to the Program of Church Recreation on a "contact" basis. Mr. Jim Maloch, Second Church, Little Rock, is State Approved Recreational Director.

1. Pulaski County Clinic—April 8-11, 1968, will provide 3 conferences: folk singing, church recreation, drama.

2. Training Retreat for summer youth directors—June, 1968

3. Display and conferences available at Sunday School teaching conference, September 30-October 1, and at other meetings.

4. Ten or twelve special recreational workers will be selected and trained at State Training Union Workshop, October 25, 1968.

Southern Baptist datelines

"Schools of missions" now "World missions conferences"

ATLANTA—Along with the new year 1968, a 38-year-old denominational ministry, Schools of Missions, gets a new image in January.

Effective Jan. 1, 1968, Schools of Missions became World Missions Conferences, emphasizing a program outline that was introduced about two years ago.

Since 1929, the Southern Baptist Foreign Mission Board, the Home Mission Board and state conventions have sponsored Schools of Missions for the mission education of total church memberships.

According to Kenneth Day, secretary of the Home Mission Board's department of missionary education, a total of 1,233,054 persons have attended a reported 133 Schools of Missions programs in 1967. During these meetings, 453 persons made professions of faith. Reports have not been received from another scheduled 16 schools.

"There has been a growing feeling for about the last five years that a name change was needed for this popular mission emphasis," Day said.

Since 1943 about 25 million persons have attended some 3,500 associational programs. In these meetings, about 10,000 persons made professions of faith and another 30,000 volunteered for missionary service.

In 1966, a committee was appointed at the annual meeting of the state directors of Schools of Missions to study the possibility of a name change.

Harold Basden, associate secretary of the division of promotion for the Foreign Mission Board, headed the committee.

State directors were unanimous in their endorsement of the new name and Woman's Missionary Union and Brotherhood leadership (who jointly sponsor an annual World Missions Conference at Glorieta or Ridgcrest) supported the new name and said it would complement the larger conference.

Traditionally the program outline calls for messages by two foreign missionaries, two home missionaries and a state missionary as well as a visual feature and a stewardship program.

The modified format which was introduced about two years ago provides for the same number and ratio of missionary speakers, but suggests the incorporation of visual aids and stewardship emphases within the missionary

programs rather than as individual highlights.

The modified format also plans for five services in one-half week in contrast to the traditional seven services in one week. Each plan encourages group study of current mission books either before or after the missions conference.

Day noted that of 159 World Missions Conferences already scheduled for 1968, 78 plan to use the modified format. "Churches and missionaries are reporting favorable responses to this new plan, primarily because it provides the same missions emphasis in a shorter period of time," Day said. (BP)

Tour deadline nears

The Youth Administrative Committee, Baptist World Alliance, has set Feb. 1 as the registration deadline for the 80 tours which have been allocated space in Berne. At that time allocated space not sold will be subject to cancellation, depending upon how many tours on the wait list are sold out and need space. The cancelled party will then be put on the wait list. There are 43 tours on the wait list for space in Berne at the present time. Eight of these tours are full and have registered all of their people.

The Committee decided that those tours which registered last would be the first to be subject to cancellation and that the tours on the wait list would be moved up in the same order in which they had registered.

After Feb. 1, all tours on the wait list will be on an equal footing and will be moved up as they fill up as long as there is space.

The Committee will accept immediately the first 1,000 registrations of young people staying outside of Berne who are planning to stay for the entire conference, to accept 1,500 European registrations in the London office, and to accept 500 registrations from the rest of the world in the Washington office. This totals 6,000, which is the capacity of the auditorium. Only adults who are directly engaged in youth work will be accepted as tour leaders.

SBC president chides church critics

NASHVILLE—Taking a slap at critics of the church, the president of the Southern Baptist Convention has issued a challenge for Baptists to go out and "possess the lands" for God.

Speaking to about 600 professional staff workers for state conventions and SBC agencies, H. Franklin Paschall of Nashville decried "a large company of people who are whinnying and crying like children with unfair and unwarranted judgement upon the churches.

These people, Paschall said, seem to think that because the church has not done everything, it has done nothing; and because all the problems have not been solved; none has been solved.

"There is no justification for saying that Christians are all phonies, that we're fossilized," the SBC president declared. "That's nonsense."

"But when a deacon says this about his church, it is no wonder that his children cannot be enlisted.

"We've been told we're no good, and we're beginning to believe it," he said. "But we've been shocked about all we can stand. If you get too much shock, you'll die."

"I'm getting tired of fighting those within our ranks who are making it more difficult for us," the Nashville pastor of First Church said.

"If we are phonies, then let's close our institutions, cut off our salaries, and go out of business," he said. "If we aren't then let's go out and conquer the lands."

Paschall said that Southern Baptists have never been "in more grand shape", and never had as many resources as they now have. He urged the Baptist leaders present to lead a Baptist effort to "go out and possess the land."

"We're not trying to do this because we want to build the institution (statistically), but to glorify God," Paschall said.

"If we are going to possess the land, we're going to have to get into action. We're not going to possess the land by reacting," he added.

"But there is a danger that in our frenzy, we shall just do something—right or wrong."

Paschall said that everything the church does must have a redemptive nature. "If we give a cup of water, we are responsible for doing it in the name of Jesus Christ."

The SBC President was critical of social workers who say they should not be judged on the basis of the number of converts they get. "Let's face it, a lot of people have substituted social action for evangelism.

"We need to act in terms of social action, but realize that man isn't what he ought to be until he comes to God through Jesus Christ."



CHRISTAIN Life Commission staffer: William L. Howse III, currently education director at First Church, Garland, Tex., is the newly-elected director of organization for the Southern Baptist Convention Christian Life Commission, Nashville. (BP Photo)

Pastor gets award

BROOKHAVEN, Miss.—The pastor of First Church here, Bob N. Ramsay, has been presented an award by the Brookhaven-Lincoln County Chamber of Commerce in recognition of Ramsay's role in bringing about better understanding between white and Negro races in the community.

The award was presented by Chamber of Commerce President J. V. Phillips at a dinner meeting attended by 300 business and professional people.

The citation tells of Ramsay's learning that "forces had gathered in antagonistic centers, and that a clash of these (Negro and white) forces threatened the well-being of his community."

Continuing, the citation said that "because of his deep personal concern for people," he walked, uninvited into the meeting of men "who were seeking to understand each other, but with little success.

"He talked and his voice was heard," the citation said. "When he finished he had committed himself to a task—a task not yet finished and one that perhaps has no ending.

"The task to him reduces itself to people and to these people he has imparted something of himself. Because of him there are more who are conscious

A new name for Training Union?

NASHVILLE—A new name for Training Union will probably be requested when the elected Sunday School Board meets here this month.

Philip B. Harris has announced that he intends to propose a new name for the present Training Union organization at the elected board's annual meeting.

Harris, secretary of the Sunday School Board's Training Union department, made this announcement during the recent meeting of state Training Union secretaries and their associates.

Expanded concepts of training and the organization's present role in the church have brought about study of the name. The present tasks of Training Union include new church member orientation, leadership training and church member training.

Baptist leaders attending the Training Union secretaries' meeting here discussed the need for changing the name of the organization, the appropriateness of the name Training Union, and criteria for selecting a new name.

A report of a survey conducted at Ridgecrest and Glorieta Assemblies last summer showed that the sentiment of 800 participants was strongly in favor of a name change.

Questionnaires regarding the appropriateness of the name Training Union and seeking suggestions for a new name have also been circulated to a selected group of Southern Baptist Convention leaders.

Names suggested on the questionnaire reflect the expanded program of the organization. Names include Church Training Program, Christian Training Program, and Church Training Fellowship. (BP)

of what they had forgotten. They remember to look for that some good that is in every man," the citation said.

Ramsay is the first minister to receive the award from the local Chamber of Commerce, which has presented the award annually for the past eight years. (BP)

Churches aid Navajos

SHIPROCK, N. M.—Snow-trapped Navajo families near here have received emergency food staples from area churches as the isolated Indians suffered under one of the worst storms of history.

Already caught in the throes of four and a half feet of snow, which wind has piled to 15 feet on some roads, the area is bracing for additional storms, predicted by weather experts.

The Navajos, a sheep and goat herding people, were caught in their isolated hogans without fuel, food, and feed for their animals.

Authorities predict a loss of nearly a million head of livestock, probably two-thirds of it belonging to the Indians.

Nine Navajos are estimated to have lost their lives by freezing, and one named Cripple Boy Whitehorse, had been attending, with his family, the Baptist mission at Teec Nos Poss.

Whitehorse, a sheep herder, was caught without adequate clothing when the second of the area's heavy storms hit. He was found alone on the path back from herding his sheep to his hogan.

James Nelson of Shiprock, Baptist missionary to the Navajos, said, "The people here are depressed because they cannot get to their families who are isolated on the reservation, and more snow is coming. The state has declared this a disaster area, and we expect the Federal Government to do the same. The loss of livestock, in addition to all the suffering, will hurt for some time to come."

Nelson said the churches of Shiprock and other nearby towns jumped in to help when the Navajo Council in the area asked for food for some 150 families (about 750 people) near Red Mesa and Teec Nos Poss.

Six denominational groups (Methodists, Baptists, United Reform, Catholics, Mormons, and Assembly of God) provided nearly \$1,000 in staples immediately to the Navajo Council.

Behind bulldozers which cleared the snow, the Indians and others familiar with the paths and roads took the food to the families.

The government was flying feed and food to isolated families throughout New Mexico, Arizona, and Colorado. Despite repeated requests most of the families refused to leave their hogans and livestock.

There are approximately 1,000,000 Navajos on the reservations, and about a third of them live in New Mexico. Southern Baptists have 35 missionaries with Indians in New Mexico, most of them with the Navajos. (BP)



HELP SMOKE!
BEAR PREVENT
FOREST FIRES
IN THE SOUTH

The bookshelf

Early Islam, by Desmond Stewart and the Editors of Time-Life Books, 1967, available on order from Time-Life Books, Time & Life Bldg., Chicago, \$3.95

Islam was "the world's most challenging religion, the strongest political force and the most vital culture for about 400 years, from the middle of the 8th to the 12th century," in the opinion of the author.

This, the latest volume in Time-Life Books' Great Ages of Man series, examines the founding of this powerful civilization in the Middle East, its expansion and its contributions to Western culture in science, art, and literature. The genius of Islam, writes Author Stewart, "was its ability to take elements of the various cultures that it embraced, synthesize them, and enlarge upon this amalgam."

Age of Kings, by Charles Blitzer and the Editors of Time-Life Books, 1967, available on order from Time-Life Books, Time & Life Building, Chicago, \$3.95

Another in the Great Ages of Man series, this volume points out that this period of history, though marked by political and religious strife, produced great artistic and scientific achievements and led to the first attempt at government by public participation.

The Age of Kings, the 17th century, began with dynastic and religious conflict (The Thirty Years' War) and ended in rivalry between territorial states. In between, the Sun King made himself the substance of power and his court the spectacle of majesty, the Baroque style reconciled order and motion in a corresponding synthesis, science reconstituted the universe, Descartes perfected it, Pascal questioned that perfection, and the English found a new answer—constitutional monarchy.

In Defense of the Faith, by W. A. Criswell, Zondervan, 1967, \$2.50

This book is composed of a series of sermons dealing with pertinent issues of the day. Sermon topics include: "The Atheist and the Reality of God," "The Liberal and the Deity of Christ," "The Communist and the Living Church," "The Materialist and the End of the World," and "The Sinner and the Sacrifice on the Cross."

Points for Emphasis, by Clifton J. Allen, 1968, Broadman Press, Nashville

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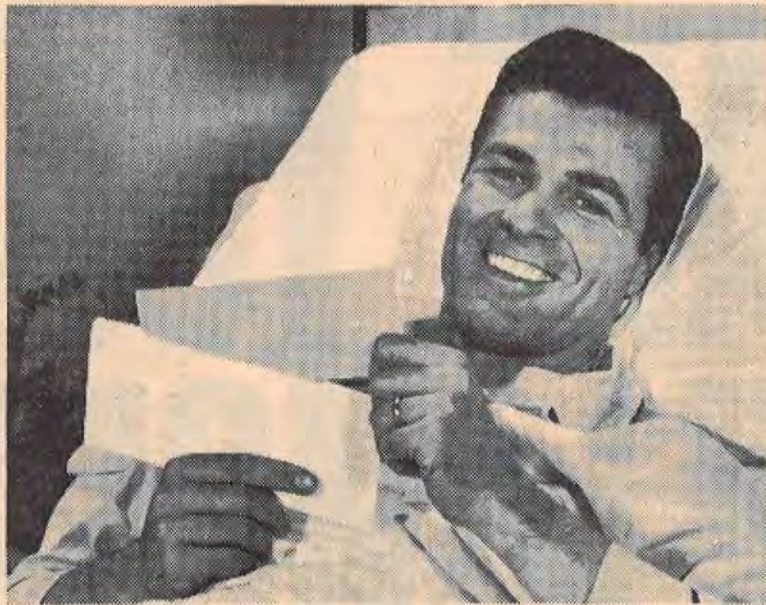
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| First Name | Initial | Last Name | HEIGHT FL.-In. | WEIGHT Lbs. | Age | Month | BIRTH DATE Day | Year | RELATION To Applicant |
|------------|---------|-----------|-------------------|----------------|-----|-------|-------------------|------|--------------------------|
| | | | | | | | | | |

NEXT—PLEASE ANSWER THE FOLLOWING QUESTIONS—THEN SIGN THE APPLICATION

To the best of your knowledge, have you or any other family member listed above ever had or been treated for any of the following:

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I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except:

Date _____
Applicant's Signature _____
X
First Name _____ Middle Initial _____ Last Name _____

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B-1-A

Dan's lucky day

BY WILMA BROOKS

All of the boys and girls were excited. Mr. Billingsmore was coming to their school.

"Mr. Billingsmore?"

"Mr. Billingsmore?"

"Mr. Billingsmore?" they all echoed.

"Yes, Mr. Billingsmore," Miss Jenkins said.

Mr. Billingsmore was loved by all, but none of the children had ever seen him. He talked to them on the radio every afternoon at four o'clock. They even turned off their televisions to listen to him. He told them stories of faraway places. He told them happy stories and sad stories and funny stories that made them laugh. Now he was coming to their school. They would actually see him this very afternoon—right after lunch.

Dan put up his hand.

"Yes, Dan?" Miss Jenkins asked.

"Do you think he'll get here before one o'clock?"

"Yes, I expect he'll arrive a few minutes before one o'clock," Miss Jenkins replied.

Before they went to lunch, Dan and his friends agreed to meet at the parking lot at ten minutes to one to see Mr. Billingsmore when he drove up.

Dan was nearly too excited to eat when he got home. But his mother had hot dogs, and he could always eat hot dogs. In fact, he ate so many he forgot to look at the clock. It was nearly one when he finished.

He jumped on his bicycle and pedaled as fast as he could. When he went around the corner at Fifth Street, with four blocks still to go, he nearly ran into a shiny red sports car. A short, fat man wearing a blue-plaid suit and a yellow tie stepped out from the car and held up his hand for Dan to stop. Dan skidded to a stop.

"Young man," the man said, "I'm on my way to an important meeting and I'm out of gas. I walk so slowly that I'll be late if I have to walk. Will you let me use your bicycle?"

Dan hesitated. If he let the stranger use his bicycle, he would be too late to see Mr. Billingsmore arrive. Of course, he might be too late already.

"I'll bring your bike right back here after the meeting and leave it," the man said.

The stranger did have a kind, honest face. He did seem to be in an awfully big hurry. Dan could run fast.

"OK," Dan said cheerfully, getting off the bicycle. "You may use it."

"Thank you, young man," the man said, holding out a dollar bill.

"I'm lending it, not renting," Dan said.

He turned and ran. The strange man rode past him. For a fat man, he could ride well and fast. Dan slowed

to watch him. When Dan turned the corner at Cedar Street, the man was nowhere in sight. He ran on to school. The bell rang just as he got there.

"Did you see Mr. Billingsmore drive up?" he whispered to Joe as they took their places in the gymnasium, where



chairs had been set up for an assembly.

"Yes," Joe whispered. "It was funny. Where were you?"

"Attention, students," Mr. Kaufman, the principal, said loudly. "I wish to present Mr. Billingsmore."

"Hoooorayyyy!" all the children shouted, clapping their hands.

A short, fat man wearing a blue-plaid suit and a yellow tie walked out on to the stage and smiled.

Dan nearly fell off his seat. Mr. Billingsmore was the man he had lent his bicycle to. Just imagine! Mr. Billingsmore had actually talked to him—and ridden his bicycle. Wait till he told Joe and the others. Oh, what a lucky day!

An early calendar of the Saxons

BY A. G. DENNY

Among the early peoples of the British Isles were the Saxons. When they reached the British Isles, they were just beginning to farm. For that reason, they wanted to keep track of the passing of time. Since all crops were planted by the position of the moon, these early people kept track of the moon.

To do this, they squared a stick, leaving one end longer to hang it by. They then carved on this squared stick the courses of the moon, making it into a crude calendar.

The Saxons called this calendar an al-mon-acht. It is from this word that we derive the name "almanac." This name was later given to books which contained long-range weather forecasts as well as much miscellaneous information.

As recently as fifty years ago, the almanac ruled the cycles for planting and harvesting in many areas.

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God's exalted son

BY C. W. BROCKWELL JR., PASTOR
GRAVES MEMORIAL CHURCH, NORTH LITTLE ROCK

Life and Work
January 7, 1968
Hebrews I

If you were God, how would you reveal yourself to man?

If you were God, you would reveal yourself!

Our last quarter's study on worship was based upon this fact. Now we turn to the one book in the New Testament which exalts more than any other the One who perfectly revealed God.

Beyond the form

Someone has said of Hebrews that it begins like a treatise, proceeds like a sermon, and ends like a letter. It is indeed a "word of exhortation" (13:22). There seems to be a double-headed purpose throughout the book. Perhaps they are the two points of his (or her?) sermon. (1) Let us go on—6:1, and (2) Let us draw near—10:22. These are very practical purposes for our life today and we should keep them in mind during our study.

The Jewish religion, to which Christianity owes a great deal, consisted of three great parts: the law, a system of worship, and prophecy. The apostle Paul related the law to Christ, showing that it was a "tutor" to bring men to Christ (see his letter to the Galatians). The writer of Hebrews, not likely Paul, relates Jewish worship to Christ by showing that it was a "copy" or "shadow" of the perfect sacrifice made by Christ for man's sin. Here then is a clarion call for Christians to see beyond the form and ritual of religion to the person, Jesus Christ.

Through flashes of light

I once lived near a man who was both friendly and helpful. We spent many happy hours together. Then something happened to our relationship and he determined never to speak to me again. Efforts at reconciliation were useless. When I met him on the street, he never returned my wave or smile of recognition. To him I did not exist. It was the worst thing he could do to me and I never fully recovered from it.

But how much more tragic if God had never spoken to us. Suppose He had never spoken to man at all after man sinned. Hell would have been here on earth.

What a relief to know that God has spoken! To be sure, it has been "in many parts" and "in many ways," through speech, dramatic action, and writing. God spoke as man could understand, desired to understand, and needed to un-

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

derstand. Even the message itself was in bits and pieces. Amos spoke for God on social justice; Hosea received God's message of love; and Isaiah shared the truth about God's holiness. God's revelation of Himself during this time could be compared to sudden flashes of lightning on a dark night or what one could see through a keyhole in a door.

Around the throne

Then Jesus came and the door barring understanding of God came off its hinges. For the first time, man became aware of what God was really like all the time—holy, full of love, and concerned about social justice.

Jesus is God's last word to man. There is nothing we shall ever learn about God that could not be learned in Jesus. That does not mean we will learn all about God. Man simply cannot comprehend the depth of God in Jesus Christ. Jesus brings us at once into God's very presence but then we immediately know there is so much more of God to know.

The world is basking in the light of Jesus Christ. Other religions are as false lights in the midday sun. They may contain fragmentary knowledge of God but only in Jesus Christ is God fully revealed.

Through His Son, God made the world. By His Son, God upholds the world. To His Son, God has given the world.

To the world, God gave His Son. In the world, God upheld His Son. Through the world, God will glorify His Son.

Nothing between

Whereas the first three verses emphasize the superiority of Jesus over the prophets, verses 4-14 assert His superiority over angels. The author makes his point by citing seven successive Scripture quotations in a sixfold comparison of the Son and angels. "While the angels are servants of God (v. 7) and of the heirs of salvation (v. 14), the Son possesses Sonship (v. 5); he is worshiped by angels (v. 6); is a King (v. 8); is the anointed One (v. 9); is the Creator (vv. 10-12); and possesses rulership (vv. 13f)"—Herschel Hobbs.

It was important to the first readers of Hebrews that this point be made. Since angels were special creatures of God and carried so many messages for Him, some were afraid they would come between man and God. This fear was laid to rest in Hebrews 1. The Son gives access to the Father. We need no intermediary other than Jesus. Though prophets still speak forth for God today and angels continue their work, Christians everywhere are ushered into the presence of God only through God's exalted Son.

Conclusion

This first lesson in our new unit of study has established the theme and introduced the argument which threads its way through Hebrews. When we have completed the journey, we should better understand the Lord Jesus Christ as the revealer of the Father and the Redeemer of men. By drawing near to Him, we shall be able to go on and accomplish our share of His world-wide mission.

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Why Jesus came

BY VESTER E. WOLBER
DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

The Fourth Gospel does not state who wrote the book, except to affirm that the contents were recorded by the disciple "whom Jesus loved," who had leaned "close to the breast of Jesus" (12:23; 21:20,24).

Early Christian writers said the author was John, the son of Zebedee, one of the twelve apostles of Jesus. Modern research, assisted by archeology, tends to confirm the ancient tradition that the apostle John was responsible for the material which we have in the book.

The book was written near the end of the first century and was occasioned by two facts: (1) Gnosticism, a heretical philosophy, had arisen within the Christian movement and needed to be refuted by an authoritative Christian leader; and (2) after conference and prayer, Christian leaders asked the Apostle John to write a "spiritual" gospel.

John's purpose (21:30-31)

John's purpose in writing is stated succinctly: "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." Thus, his purpose was (1) theological and (2) evangelistic.

John's prologue (1:1-14)

The first eighteen verses in John make up a prologue which gives in capsule form the main ideas which are set out in the Gospel. The fourteen verses in our printed lesson emphasize the following items:

1. Who He Is. John carefully selected the term "Word" because it was meaningful to the Greeks as well as the Jews. To the Greeks it suggested reason, and to the Jews it meant revelation. The "Word", as used by John, was personified and made functional; and it is the subject under discussion through the first sixteen verses, after which the human name Jesus and the divine title Christ are employed.

(1) The Word is eternal and divine. The author carries his readers back to a period prior to the creation of the World which he and Genesis 1:1 call "the beginning" and says that the Word already was.

He is even more emphatic in affirming that the Word was God. He employed the most emphatic sentence structure possible in saying that the Word was divine in essence.

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2. What He Does. The pre-existing Word, before he became man, had been actively engaged.

(1) He had created the universe. He was the agent of God in creation—not an agent standing between God and creation, but the creating agent within God. Paul and the writer of Hebrews said that the Son also holds the created order together and sustains it (Col. 1:17; Heb. 1:3).

(2) He had created life. All life had its origin in the Son who is the source and author of all life whether vegetable, animal, or human.

(3) His life was the source of light and truth. The light of rational intelligence and the moral conscience have their origin in him.

(4) His light still shines. The better translations state that the darkness has not overcome the light—has not been able to put it out. John liked to talk in symbols. The darkness is moral evil, and the light is truth and right. Truth and right still shine in a world of moral darkness.

3. What John the Baptist Testified (6-8). Every time this book mentions John the Baptist, it carefully points out that he is inferior and subordinate to Christ. The reason for this was that at the time of writing there was a minor heretical movement in the region to deify John the Baptist. Nevertheless, the writer did not underestimate the character or work of the Baptist. He said that (1) The Baptist was sent by God; (2) he was sent to bear witness to Christ; the ultimate purpose of his testimony was that all men might believe in Jesus.

4. How He Was Received (9-13). Although he was the true light which enlightens all men and although he had made the world to which he came: (1) the world did not know him, and (2) his own people did not receive him. These statements seem to indicate that the masses did not recognize him; and

his own Jewish people, while recognizing him as the Son of God, were not willing to receive him as such. There was deliberate willfulness in their unbelief: they chose not to believe.

Even so, some did receive him and by believing were made to become children of God. He equates receiving Christ and believing on his name and says that those who believed or received him were born of God.

5. What He Became (14). "The Word became flesh." No effort is made to explain, or even defend, his statement: the declaration rests on the record that the eternal and divine creator of the universe was made incarnate—became man. In him the divine and human natures were fused into one person—Jesus.

The Son of God, in identifying himself with the human race, seems to have laid aside some of his glory but none of his moral attributes. John said that he actually saw his glory, glory such as befitted the only Son begotten by the Father. He was full of spiritual blessing and of truth.

In becoming a human being Jesus took a position within the human race and works to bring men unto God. He revealed God in human terms, and he redeems man with divine power.

International

January 7, 1968

John 1:1-51; 21:30-31

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²Ps 46: 7
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Attendance Report

| Church | December 24, 1967 | | |
|----------------------------|-------------------|----------------|------------|
| | Sunday School | Training Union | Ch. Addns. |
| Berryville Freeman Heights | 117 | | |
| Camden First | 385 | | |
| Crossett Mt. Olive | 209 | 88 | 1 |
| El Dorado | | | |
| Victory | 56 | 41 | |
| Caledonia | 60 | | |
| Forrest City First | 450 | 97 | |
| Gentry First | 164 | 82 | |
| Greenwood First | 287 | 107 | |
| Hicks First Ashdown | 38 | 27 | |
| Hope First | 444 | | |
| Hot Springs Piney | 209 | | |
| Jacksonville | | | |
| First | 374 | | |
| Jonesboro Nettleton | 225 | | |
| Little Rock Immanuel | 901 | | 4 |
| Marked Tree Neiswander | 101 | 54 | |
| Monticello Second | 228 | 86 | |
| North Little Rock | | | |
| Baring Cross | 523 | | |
| South Side Chapel | 21 | | |
| Harmony | 91 | 28 | |
| Pine Bluff | | | |
| Southside | 530 | 115 | |
| East Side Mission | 41 | 97 | |
| Tucker Mission | 16 | 18 | |
| Springdale | | | |
| Elmdale | 226 | | |
| First | 351 | | |
| Oak Grove | 77 | | |
| Walnut Ridge First | 225 | | |

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A Smile or Two



RESOLUTIONS? I remember some for last year that are still as good as new.

—ARK-E-OLGY by Gene Herrington

Somebody no's

"Clara," the young, vain man said over the telephone, "I'm getting so forgetful. I proposed to you last night but I've forgotten whether you said 'yes' or 'no.'"

"Sorry, Jack," she answered. "I knew I said 'no' to someone last night, but I had forgotten who it was."

Skylifter needed

An elevator operator had a rather hectic day and her patience was strained.

"What would happen if the cables broke—would we go up or down?" a lady inquired.

"Madam," the operator sighed, "that would depend entirely on what kind of life you've led."

Fast learner!

After years of study and untangling much red tape, the refugee couple finally gained their citizenship.

The husband rushed into the kitchen with the good news.

"Anna, Anna," he shouted. "At last we are American citizens."

"How wonderful, how wonderful," Anna replied. "Now you can do the dishes."

Attendance Report

| Church | December 17, 1967 | | |
|----------------------------|-------------------|----------------|------------|
| | Sunday School | Training Union | Ch. Addns. |
| Alexander First | 67 | 37 | |
| Berryville Freeman Heights | 127 | 57 | |
| Camden | | | |
| Gullendale | 373 | 135 | 6 |
| First | 415 | 85 | |
| Crossett | | | |
| First | 421 | 178 | |
| Mt. Olive | 229 | 123 | |
| El Dorado | | | |
| Caledonia | 57 | 53 | |
| First | 622 | 341 | |
| Victory | 42 | 40 | |
| Forrest City First | 514 | 149 | 7 |
| Fort Smith | | | |
| First | 1,288 | 420 | 2 |
| Towson Avenue | 154 | 100 | |
| Gentry First | 195 | 116 | |
| Greenwood First | 278 | 117 | |
| Harrison | | | |
| Eagle Heights | 242 | 68 | |
| Northvale | 131 | 59 | |
| Hicks First Ashdown | 38 | 33 | |
| Hope First | 426 | 138 | |
| Gurdon Beech Street | 131 | 79 | |
| Hot Springs Piney | 186 | 79 | 3 |
| Jacksonville | | | |
| First | 428 | 140 | |
| Harmony | 75 | 38 | |
| Marshall Road | 278 | 165 | 5 |
| Jonesboro | | | |
| Central | 463 | 195 | 2 |
| Nettleton | 288 | 114 | |
| Little Rock | | | |
| Geyer Springs | 427 | 193 | 5 |
| Immanuel | 995 | 393 | 4 |
| Rosedale | 218 | 101 | |
| Magnolia Central | 609 | 254 | 1 |
| Manila First | 186 | 76 | |
| Marked Tree Neiswander | 110 | 61 | |
| Monticello | | | |
| First | 289 | 96 | |
| Second | 243 | 127 | |
| North Little Rock | | | |
| Baring Cross | 514 | 153 | |
| South Side Chapel | 20 | 20 | |
| Bayou Meto | 123 | 94 | |
| Forty Seventh Street | 185 | 108 | |
| Calvary | 363 | 171 | 1 |
| Gravel Ridge First | 141 | 87 | |
| Runyan Chapel | 69 | 51 | |
| Levy | 425 | 138 | |
| Sylvan Hills | 250 | 112 | |
| Paragould Mt. Zion | 113 | 72 | |
| Pine Bluff | | | |
| Centennial | 179 | 98 | 3 |
| First | 637 | 183 | |
| Green Meadows Mission | 102 | 46 | |
| South Side | 574 | 269 | |
| East Side Mission | 51 | 40 | |
| Tucker Mission | 21 | 10 | |
| Rogers First | 410 | 161 | |
| Springdale | | | |
| Berry Street | 100 | 39 | |
| Elmdale | 313 | 79 | 2 |
| First | 428 | 112 | |
| Oak Grove | 77 | 44 | 2 |
| Van Buren | | | |
| First | 461 | 209 | |
| Second | 60 | 43 | |
| Vandervoort First | 42 | 28 | |
| Walnut Ridge First | 276 | 108 | |
| Warren | | | |
| First | 374 | 95 | |
| Southside Mission | 77 | 98 | |
| Immanuel | 218 | 78 | |
| West Memphis Calvary | 260 | 136 | 2 |

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Nigeria war-torn

No one from the nation's Eastern Region nor its Midwestern Region was present for the annual conference of the Woman's Missionary Union of the Nigeria Baptist Convention.

Both regions have been scenes of conflict since the Eastern Region declared in May it would become independent of the remainder of Nigeria.

The president of the WMU, Mrs. F. Bamijoko, sent each of the conference delegates home with a burden to pray for the two war-scarred regions. Each delegate got the name of a person in one of the regions—a pastor, a churchwoman, some other leader—and perhaps also some specific problem in the areas to remember in prayer.

"The women responded in a wonderful way," an observer at the meeting recalled. "They said they realized the situation for the first time." (EBPS)

American Buddhist monk

GIA DINH, Vietnam—Stephen J. Schlafer, 25, of Springfield, N.J., pledged himself to a life of celibacy here as he became a Buddhist monk.

Emerging with the new name of Thich (venerable) Thien Hien, Schlafer thus became what he has wanted for the last five months to become. "I wrote my parents today to tell them," he said. "They knew I was going to do it. They haven't said too much about it."

Schlafer told newsmen that when he was a kid he was a Torah scriptures reader in the synagogue. "My parents didn't get excited about that," he said. "I don't think they're excited about this. They probably think it's another of my wild schemes."

The young man first came to Vietnam in 1963 as an Army Vietnamese translator and served here for a year (EP)

Anglican-Catholic church

LONDON—In a project designed as a move toward unity, Anglicans and Roman Catholics are planning to build a church near here.

The sanctuary will rise at Chippenham, northwest of London. Local Anglicans and Catholics formed a joint company to finance and manage the project (EP)

100,000 new testaments

ATHENS—The Holy Synod of the Orthodox Church in Greece will publish 100,000 copies of the New Testament in the ancient Greek text. (EP)

Socialistic leanings and free enterprise

GLENDALE, Calif.—Clergymen and professors who champion the cause for socialism "don't even realize where their daily bread comes from," a syndicated newspaper columnist has charged.

Dr. George W. Crane says that in 1905, at the original organizational banquet for the Socialists, leading college and seminary teachers were present to pledge that they would insidiously undermine our "free enterprise" system.

"We are now reaping the whirlwind!" writes Dr. Crane for the Hopkins Syndicate. "My mail is full of complaints from members of the major Protestant churches, as well as the Roman Catholic.

He quoted a letter from a California business executive which drew a bead on younger clergymen who were pictured as "growing socialistic."

The letter said, "These young clerics aren't dry behind the ears regarding their understanding of 'overhead' and the actual costs of operating a business! They seem to think, as does the usual ignorant voter, that an employer is like Uncle Sam, who can just print more money at his whim."

The businessman allegedly showed Dr. Crane a letter signed by about 75 leading lawyers, doctors and business executives, who had served notice on the Methodist Church they couldn't stomach the hostility of young clerics toward our "free enterprise" system and were withdrawing financial support. (EP)

Work terminated

The Baptist congregation in Luxembourg, one of Europe's mini-states, has disbanded. It closed in November, as it had begun in 1963, with a succession of pulpit supplies in the absence of a pastor.

With its demise, there remains no Baptist witness in this tiny, overwhelmingly Roman Catholic country of 331,000 citizens nestled between Belgium, France, and Germany.

An English-language congregation, it was made up of American businessmen, rather than military personnel as are other English-language Baptist churches in Europe.

At its close, the Luxembourg work had the odd distinction of being Baptist in name without a Baptist family in attendance. During its existence, the Baptist congregation attracted people of several Protestant denominations. In fact, for much of its short life, the majority of the people who came were non-Baptists. (EBPS)

Hippies seek new thrills

KATMANDU, Nepal—Real peace of life and freedom from all worries lie in the life of a hippie in Nepal with its mighty Himalayas and quiet hills, a UPI report says, summing up the view from the new hippie hangout on the roof of the world.

The acid heads come seeking cheap and legal pot and the intensified experiences where the air is thinner in the shadow of Mt. Everest.

The Nepalese dislike the bearded tramps and restrict them all to Katmandu Valley.

"Here we breathe freely," a British hippie said, "away from the poisonous air of modern materialistic civilization which has made a mess of life in the West." (EP)

Pastor's salary sliced

HENGELO, Holland—The tax collector here has attached a part of the income of a Dutch pastor who wouldn't pay 15 per cent of his 1967 income tax as a protest against the "inhumanity of warfare."

"I haven't been jailed and my property hasn't been confiscated," E. E. Huizinga wrote his fellow Baptists through the pages of De Christen, Baptist weekly in the Netherlands. "And I will refuse again in 1968 to voluntarily pay the 15 percent of the tax used for military purposes."

The price Huizinga paid for his pacifist stand was allegedly a penalty fee on the unpaid tax. (EP)

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