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December 12, 1968

Arkansas Baptist State Convention

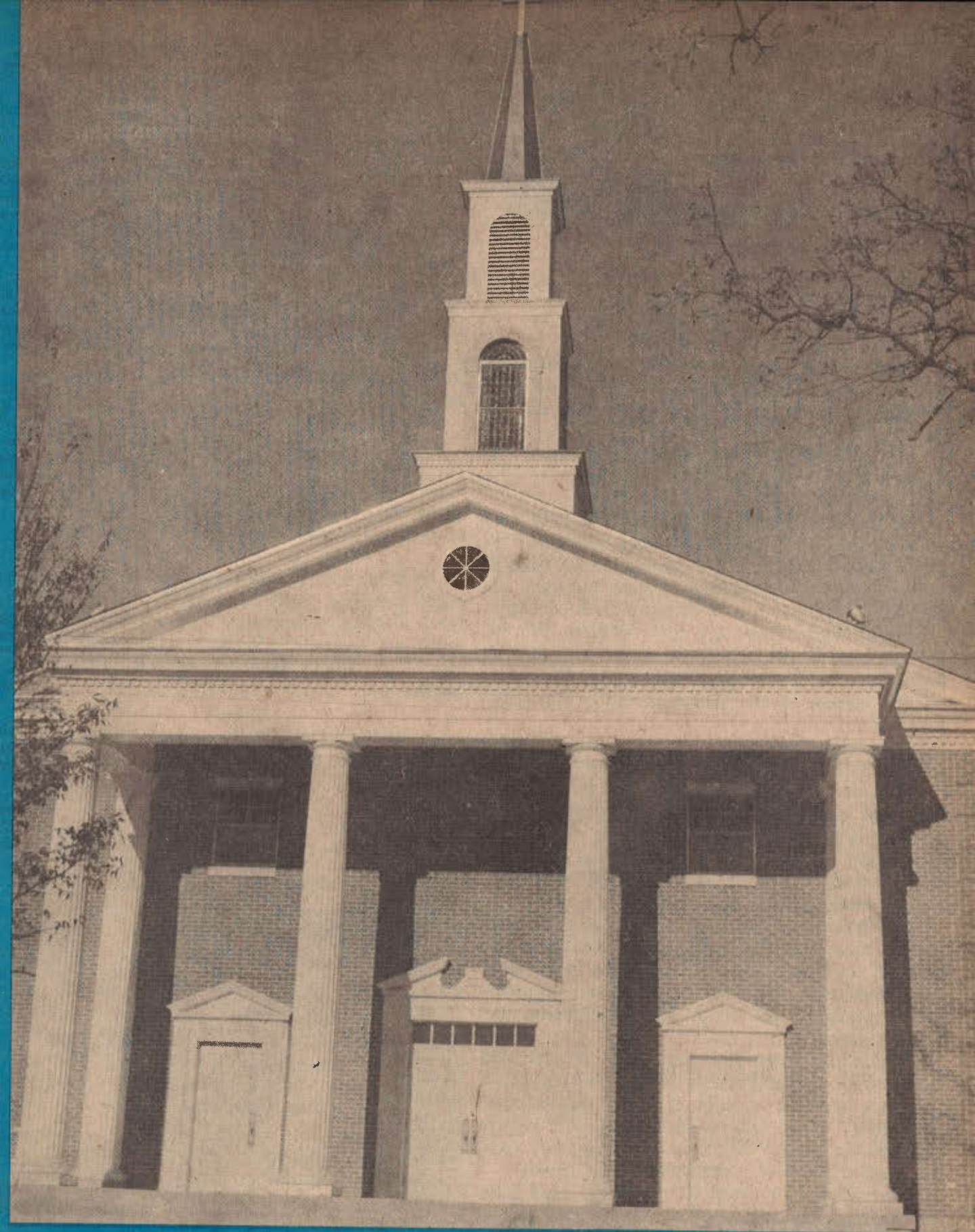
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Arkansas Baptist

newsmagazine

DECEMBER 12, 1968

Personally speaking



and grace that her "Christmas loving, sharing, giving, sacrificing, and witnessing will not cease on Dec. 25, but will become a goal for the days ahead. For it just might be—and some day will be—my last Christmas."

Erwin L. McDonald

IN THIS ISSUE:

This Christmas

What would you do if you knew for a certainty that the Christmas just ahead was to be your last? Would it make any difference about your Christmas planning?

F. Helen Jarvis has faced this possibility for herself, in an article in the Dec. 8 issue of *The Pentecostal Evangel*.

Taking into account that Christmas 1968 may be her very last, Miss Jarvis has resolved "to push aside the details, the pressures, the rush of the season, and to take time to meditate upon the wonderful significance of Christ's first coming."

Noting that Christ did not "please Himself, but was ever an expression of divine love and an embodiment of peace to all mankind," Miss Jarvis has become aware of the necessity for tolerance.

"My objective must ever be *others*," she writes. "And 'others' means *sharing*."

Miss Jarvis discerns that "there is a definite Christian ideal for giving. Not only is it 'free-hearted' (Mt. 10:8), but it also is to be done in 'simplicity'" (Rom. 12:8). She decided that what she gives must be "thoughtful, and something that is really wanted."

She has determined further that her Christmas giving must take in more than relatives and friends: "Christ's giving reached to 'whosoever will,' and mine must extend to casual acquaintances, strangers, the needy, the unfortunate, and even enemies."

Meditating upon the magnitude of the step God took in giving His Son, Miss Jarvis said that she feels impelled to make at least "one extravagant gift." What it is to be or who will receive it is not the point. "Even though it appears foolish, I must give it for the sheer joy of giving."

A striking fact about the Nativity, said Miss Jarvis, "is that all who beheld the Child gave witness of Him. Christmas would not be complete unless I did likewise."

Finally, Miss Jarvis concludes, she has felt that she must make "a very solemn commitment to my Lord." She resolves that with God's help

"REPRIMANDED churches still cooperate; will send messengers in 1969", page 7, describes an open meeting held at University Church, Little Rock, to consider a statement prepared by pastors of three of the churches.

"TELL the folks we are counting on the Lot-tie Moon Offering," page 8, is the plea of one missionary to Dr. W. O. Vaught Jr. during his recent trip to Africa. Dr. Vaught saw both Communism and Christianity at work in Africa.

COMMUNICATIONS seminar for pastors and staff members, page 11, Jan. 27-31, 1969, will offer a diversified source of information to pastors and staff members in areas directly suited to their work with church members, as well as local news media.

"THE PRESS—an instrument of education," page 14, gives the views of R. G. Puckett, Editor of *The Maryland Baptist*, on how newspapers "tell it like it is."

COVER story, page 15: Cabot dedication.

Arkansas Baptist newsmagazine

December 12, 1968

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

Religious liberty

RIGHTS to religious liberty are assumed by the laws of the land, but only for those churches officially registered under the law, with the exception that groups smaller than 20 persons may meet for worship in private homes.

All ministers are required to register with the government and receive official identification papers.

Churches must keep membership and financial records available for inspection and stamping each year by government authorities.

Religious liberty will be interpreted according to Catholic doctrine, and the practice of religious liberty will be subject to limitations imposed by demands of community life and public order.

Only those registered with the government can claim rights to have religious belief, worship, instruction of children, Theological education, publications, marriage and burial according to the rites of one's religion, equality of civil rights, church organization, and the right of churches to own property.

This, according to Dr. John D. Hughey, SBC Foreign Mission Board secretary for Europe and the Middle East, is the religious liberty people have who live in Spain. But, reports Dr. Hughey, this is a big improvement over the situation as it stood before the passage of the Spanish Religious-Liberty Law a year ago.

This highlights a pertinent fact for us Americans: We have a lot more liberty here in the states that we are using.

Human sacrifices

There was an unusual killing in Lar the other day.

A merchant in this town near New Delhi, India, sacrificed the life of a 12-year-old boy, police report, in hopes of becoming a millionaire.

According to police, a holy man had told the merchant that he would become a millionaire if he satisfied Shiva, the god of destruction, by offering a human sacrifice.

So the merchant took into his home a beggar boy and after "fattening" him for a week, cut off his head during a religious festival devoted to Shiva.

We don't do it that way in America. We don't believe in Shiva. But we do believe in the Almighty Dollar. And a lot of us sacrifice not just

a son or a daughter, but whole families in the interest of picking up a few "fast bucks."

And in untold numbers of families, Mom actually helps Pop with the sacrifice. She does this by taking a job outside the home and leaving her little kids to play in the streets all day, presumably under the care of babysitters. This she does in the mistaken notion that children do not need mothers nearly as much as they need things a little extra money can buy.

Parents sacrifice their own children through innumerable rites at the altars of Pleasure and Plenty. Then they wonder why, as the kids begin to grow up, that they are not law-abiding and Godfearing. "Haven't we given them everything?"

I said awhile ago that we don't do it that way over here—we don't sacrifice human beings to heathen gods. But we must not close our eyes to the fact that most murdering in America is an inside job, committed by the victims' relatives or acquaintances. And it is interesting to notice, from newspaper accounts, how frequently the killing is over material things—such as access to the family car, or disputes over property rights.

There are lots of ways to sacrifice children in the interest of bigger incomes. And we don't have to kill physically, we can kill spiritually. We can accomplish it by spending so much of our time and energy making a living for our families that we never really live as families.

Maybe the church and the Bible are a lot more relevant to our situations than we had dreamed.

The Way It Will Read for Many Americans



The people speak

'Christian college education'

The article entitled "Does a Christian College Education Really Cost More?" that appeared in the Nov. 21 issue of Arkansas Baptist Newsmagazine was one of the most interesting analyses of the process of choosing a college that I have ever read. The author's conclusion would have been fine, but his basic premise was weak.

Mr. Jackson left the impression that if we can get our young people enrolled in a church-supported college they will have a better opportunity to develop as Christians. He also said that college professors outside the church school make light of God and the church.

I am going to indict Mr. Jackson's stand on two counts. First, the Bible is not emphasized on the church-supported campus any more. In fact, it takes a back seat to most of the other disciplines. The largest Baptist College

in Arkansas requires only two courses in Bible for graduation. Secondly, I've been a student and an instructor on a state college campus for a number of years. Many of my colleagues are outstanding Christians. They have a very positive attitude toward the Christian faith and provide excellent opportunities for students to question and develop their faith.

I couldn't agree more with the position Dr. C. Stanley Lowell took last week at the Arkansas Baptist State Convention⁸ when he called for total abandonment of the church-supported college. He said that our emphasis should be on campus ministry at state colleges. He further stated, "The church should restrict its educational ministry to campus ministry—a program supported by the voluntary gifts of its people, and let the work become frank-

ly evangelical, without hypocrisy or double-talk."

Mr. Lowell's statement seems especially appropriate in Arkansas when one considers the fact that 86 percent of the Baptist students in the state are in state colleges.

Obviously, Arkansas Baptists cannot afford to maintain plant and facilities and pay good salaries for top-notch professors to educate only 14 percent of our students. The money that is spent for education could better be used to provide a Christian ministry for the 86 percent of our students who are on state campuses, and in reaching the non-Christian student.

Although I've read a number of articles endorsing the church-related college, I have yet to see sufficient evidence for justification of its existence.—Name withheld by request.

Student appraisal

After hearing much of the news coverage of the recent Baptist State Convention, and reading your account of it in the Arkansas Baptist, I feel compelled to voice my opinion. Quite candidly, the whole situation makes me see red! The action by the majority of the messengers at the convention becomes ironic in the face of Mr. Hinson's pleading to say something to a "weary, lost world" and to "say it now." What do Baptists in Arkansas who involve themselves in petty actions against so-called 'independent' churches have to say to lost people? Come join us in our bigotry? See Christ's Love for people in our convention?

The condescension inherent in a reconciliatory committee is an insult to the intelligence of four churches who have had the courage to have a formal policy of what other churches have been observing for some period of time. Further, it seems to me that despite the intention to "never exercise any authority whatever over any church," the statement is rather ridiculous when you consider that that is precisely what is being done. Why else make a condition on readmittance to the Convention? It seems a bit out of place to me for the Convention to be a disciplinary body. Majority rule may be very well, but I think it is extra-legal to vote on this situation at all.

It also seems that this action strikes a blow to the traditional "priesthood of

the believer," though perhaps somewhat indirectly. However, followed to the logical extreme, this would permit churches to 'excommunicate' believers who disagreed with some aspect of that individual churches' dogma.

I am a student at Arkansas State University, or perhaps I should say a 'mere' student. I write because I am concerned with what appears to me as intolerance among our church leaders, although it is gratifying that 312 churches voted against the motion. And I feel that the action and its subsequent publicity creates a bad picture in the minds of non-Christians about one of the bodies of organized believers.—Carolyn Sue Taylor, Box 145, State University, Ark.

'Hot Springs action'

I, Max Logan as a Baptist Layman, protest the recent action of the Arkansas Baptist State Convention in withdrawal of fellowship from four fine churches.

As stated on page eleven, of the November 28, 1968, issue of the Arkansas Baptist Newsmagazine; in my opinion, this action was to say the least . . . un-called for. Why don't they lay off of this issue and do something constructive that all can agree on.—Max Logan, P. O. Box 551, Blytheville, Ark. 72315

About people

Monroe F. Swilley Jr. has resigned after more than 23 years as pastor of Atlanta's Second-Ponce de Leon Church to become president of Atlanta Baptist College, effective Jan. 1. Swilley, a native of Arkansas, has been chairman of trustees for the college since the school campaign began 14 years ago and has been acting president for two years.

Southern Baptist Convention President W. A. Criswell, elated over the over-subscription of a \$2 million budget for the First Church, Dallas, where he is pastor, was honored with a testimonial luncheon by the Dallas Baptist Association the next day. More than 550 friends and colleagues of the famed Bible preacher attended the luncheon which featured humorous anecdotes and warm praise.

Miss Elizabeth (Betty) Anne Smith, daughter of missionary parents to the Congo now living in Richmond, Va., has been named catalogue librarian at Southeastern Seminary, Wake Forest, N. C. Miss Smith has been catalogue librarian of the Graduate Theological Union, Berkeley, Calif.; the University of Georgia, Athens; Mary Washington College in Fredericksburg, Va.; and the seminary library of University of Du- buque, Iowa.

A Baptist chaplain has been appointed to develop a new ministry in the Jekyll Island resort area of Georgia. Charles D. Miller, a native of Kentucky, will develop ministries in trailer parks, summer resort groups and other areas as pastor of the Jekyll Island Baptist Mission.

As of February, 1967, 2,212 missionaries were under appointment by the Foreign Mission Board, supported by Cooperative Program dollars.

Calvary Church has dedication service



Calvary Church, Blytheville

Calvary Church, Blytheville, dedicated its new building November 24. will accommodate 350 people.

Dr. Ramsey Pollard, pastor of Bellevue Church, Memphis, was the speaker, following a fellowship luncheon in the new recreation hall.

The building project consisted of a new sanctuary and educational unit. It was built at a cost of \$110,000, and

Members of the building committee were: Charles Lipford, chairman, Joe Hester, Horace Maynard, Jimmy Lott, Guy Lowe, Mrs. James Boren, and Mrs. Roland Reinhardt.

John Lamb is pastor of Calvary Church.

Ruth Skiles honored upon retirement

Miss Ruth Skiles was honored by employees of the Arkansas Baptist State Convention in the Baptist Building, Little Rock, Dec. 4, upon completion of 22 years' service.

Originally from Trenton, Tenn., she has made her home in Arkansas for many years. She began her denominational work with the office of the Woman's Missionary Union, where she worked for 12 years. Since that time she has worked in the Tract Room of the Baptist Building.

She resides at 1323 Hanger Street, Little Rock, with her two sisters, Bonnie and Ollie Skiles. She also has a brother, Henry Skiles, who lives in Little Rock. She is a member of First Church, Little Rock.



Miss Skiles

Dr. S. A. Whitlow, Executive Secretary of the convention, presented Miss Skiles with a gift from the employees. In making the presentation he said, "Knowing you for these years has enriched the lives of all of us."

54 clergymen sought by Reserve

Fifty-four civilian clergymen are needed to serve as reserve forces chaplains in the Fourth U. S. Army area, according to Chaplain (Col.) W. R. Fitzgerald, Fourth Army chaplain.

Vacancies exist for 26 U. S. Army Reserve and 38 National Guard chaplains in Texas, Arkansas, Louisiana, Oklahoma and New Mexico. Most vacancies are for lieutenants and captains.

"As a reserve chaplain, the minister-rabbi-priest serves the needs of his church and those of local reservists and guardsmen. He also dons the uniform of the citizen-soldier who stands ready to serve in national emergencies, civil disorders or local disasters such as floods, hurricanes and blizzards," Chaplain Fitzgerald said.

In addition to conducting worship services, the chaplain advises the commander about moral conditions in the units and provides personal counseling and other morale services, he explained.

A chaplain is paid according to his rank and his time in service. Normally lieutenants receive from \$850-\$1,000 a year; captains, \$1,200-\$1,500; majors, \$1,500-\$1,800, and lieutenant colonels, \$1,800-\$2,200. They build a retirement program which begins at age 60.

An applicant must be a graduate of an accredited college or seminary and have at least 120 college and 90 seminary semester hours. He must also be physically fit, not over 32 and endorsed by his denomination for a chaplain's commission.

On being commissioned he is scheduled to attend the basic class at the Chaplain School, Fort Hamilton, N. Y. While there he receives the full pay and allowances of an active duty chaplain, or approximately \$570 per month.

He then participates in the training program of the local Army Reserve or National Guard unit to which he is assigned. Usually this involves one Sunday service and one Saturday a month scheduled at his convenience. Two weeks' summer training at an Active Army post rounds out his year.

"The reserve forces chaplain program offers civilian clergymen added income, more schooling and a chance to serve in the defense of their nation at a critical time," Chaplain Fitzgerald concluded.

Interested clergymen may contact their local Army Reserve center, National Guard armory or the Fourth Army Chaplain, Fourth U. S. Army, Fort Sam Houston, Tex. 78234.

Pickles Gap dedicates new church building



Pickles Gap Church

The Pickles Gap Church dedicated its new \$50,000 sanctuary December 1.

The dedication message was delivered by the pastor, John Evans, at the morning worship service.

After a luncheon and an afternoon open house, the 90th anniversary of the church was observed. Mr. Jesse Reed, Chairman of Evangelism, Arkansas Baptist State Convention, brought the special message.

The new building will seat 300 persons. The old building will be used for educational activities.

The church was established in 1878 by John Wesley Pike, who served as the first pastor. It was called the Sulphur Springs Church. The first sanctuary was a small hewn-log building.

Missionaries given 16-week orientation

Rev. and Mrs. L. David Wigger are currently undergoing 16 weeks of missionary orientation at Ridgecrest (N. C.) Baptist Assembly. The orientation center at the assembly is operated by the Foreign Mission Board of the Southern Baptist Convention.

The Wiggers are under appointment of the board as missionaries to South Vietnam in the field of evangelism and student work. After their 16 weeks at Ridgecrest, they will be in language study in Dalat, South Vietnam.

During the 16-week orientation session, the Wiggers will study such diverse topics as how to adapt to another culture, techniques in language learning, various approaches to mission work, ways of recognizing, treating and preventing prevalent diseases overseas, methods of teaching literacy and how to relate to their fellow missionaries

In 1909 a frame building was erected to replace the log building. In 1920 the church name was changed to Pickles Gap Baptist Church. In 1961 a three-bedroom parsonage was built and Sunday School rooms were added to the church building.

Former pastors of the church have been J. T. Kellpatrick, J. O. Cantrell, H. T. Melton, W. C. Hamil, E. F. Simmons, T. W. Hayes, Morris Smith, Wallace Williams, Harold Carter, and Gary Hawkins.

The following ministers were also speakers at the anniversary observance: Silas Butts, Dr. C. W. Caldwell, E. F. Simmons, T. W. Hayes, Jerry Kuhen, Milton Edmonson, O. M. Stallings, and Sherl Blake.

and nationals with whom they will work.

In addition, the 95 missionaries now at the orientation center have the opportunity to learn such skills as flying, guitar or piano playing, photography, amateur radio operation, first aid and auto mechanics. The missionaries, drawn from all walks of life, also trade information among themselves on an informal basis.

Mr. Wigger was formerly pastor of the First Church of Goodman, Missouri, and is the son of the Rev. Mr. and Mrs. Harry C. Wigger of Bentonville, Ark.

During the 16 weeks there will be five "Missionary days" when furloughing missionaries will meet and talk with the appointees. Recognized authorities on the subjects covered come from all over the nation to instruct the new missionaries.

OBU graduate gets Oak Leaf Cluster

Major William L. Hinds of Springdale, a 1957 graduate of Ouachita University, received the First Oak Leaf Cluster to the Army Commendation Medal in recent ceremonies at Fort Meade, Md.

Hinds was cited for exceptionally meritorious service as assistant chief, Department of the Army Personnel Management Team, during the period of February 1967 to November 1968. His duties were that of a field representative and liaison officer for the Army's Chief of Personnel Operations.

Hinds was commissioned through the school's Reserve Officer Training Corps program. He holds a master's degree in business administration from Indiana University.

The son of Mrs. Mary E. Hinds of Springdale, Hinds is married to the former Frances F. Frazier of Washington, Ark. Major and Mrs. Hinds have three sons Mark, Paul, and Don.

Hinds will depart for reassignment to Vietnam next month.

R. A. Lile heads ABMCS trustees



Mr. Lile

R. A. Lile of Little Rock was elected president of the Board of Trustees of the Arkansas Baptist Medical Center System at a meeting held December 3.

Mr. Lile has been a prominent citizen of Little Rock for a number of years. He is a graduate of Ouachita University and has spent most of his life practicing certified public accounting.

He was elected to the Board of Trustees in 1962. He is a member of the Second Church, Little Rock.

Other officers elected are: Mr. Kenneth Price, North Little Rock, first vice president; Mr. Floyd Chronister, Searcy, second vice president; and Mr. B. J. Daugherty, Little Rock; secretary-treasurer.

Reprimanded churches still cooperate; will send messengers in 1969

Members from the four churches from whom the Arkansas Baptist State Convention recently voted to withdraw fellowship held an open meeting Monday night of last week, at University Church, Little Rock. Among those present were the pastors of the four churches: Charles B. Thompson, of First Church, Russellville; Merle A. Johnson Jr., of First Church, Malvern; Perry D. Blount, of Lake Village Church; and Glynn McCalman, of University Church.

Purpose of the meeting was to consider a statement prepared by pastors of three of the churches—First Church, Russellville; First Church, Malvern; and Lake Village Church.

Pastor McCalman of the host church explained at the meeting that he was not signing the statement, which was eventually signed by 22 of those present, but that this was not to be taken as opposition. He indicated that he might sign it later. A member of the University Church announced after a caucus of those present from this church that the University Church would consider the statement at its Wednesday night meeting.

The burden of the statement, copies of which were made available to all at the meeting, was that the Arkansas Baptist State Convention was going beyond its authority in attempting to discipline churches on doctrinal matters and that its actions in voting to withdraw fellowship from the four churches, taken before the convention at Hot Springs was duly constituted, was illegal. The authority of a convention is restricted to messengers to the convention and not to the churches from which the messengers come, it is contended.

The statement said, in part, in a section headed "Our Position":

"We do not look upon ourselves as being legally out of the convention." Referring to a reconciliation committee

named by the convention at Hot Springs to counsel with any of the churches wishing to be accepted back into the convention, the statement said:

"We will not meet with a committee for reconciliation because, in our opinion, there is no reason for this committee because no legal breach has taken place. However, we will be happy to discuss the legality of the actions with an impartial committee appointed for this purpose."

The statement called for a public meeting "of all interested people" to be held "at a later time." "The people of the Arkansas Baptist churches should be told that we feel that this is persecution and we see this as an attempt to dictate to the local church, which would make the convention an ecclesiastical body with power of expulsion over the local church," continued the paper.

The point was made that the interpretation of "regular" Baptist Church, as carried in the convention's constitution, is not defined in the constitution or by-laws, but in resolutions passed by the convention at past sessions by majority vote and made appendices of the published constitution and by-laws, again by majority vote.

Until the constitution is amended under provisions of the constitution itself, which call for a two-thirds vote, defining "regular" Baptist churches as those which do not practice "open" communion and "alien" immersion, there is no constitutional basis for such interpretation, the statement contends.

It was further contended that Section 1 of Article IV of the convention's constitution, which, according to the constitution can never be amended, forever safeguards local churches from any ecclesiastical authority being exercised by the convention, such as the action to withdraw fellowship. This sec-

tion, quoted by the statement, declares:

"While independent and sovereign in its own sphere, this Convention shall never exercise any authority whatever over any church, nor shall it in any way interfere with the constitution of any church, or with the exercise of its functions as the only ecclesiastical body, but will cheerfully recognize and uphold the absolute independence of the churches."

Pointing out that attempts have been made from time to time in sessions of the Southern Baptist Convention to make "open" communion and "alien" immersion tests of fellowship, the statement states that presidents of SBC sessions have always ruled such proposals as being out of order.

It was the feeling of those attending the meeting that, in line with the conviction that the ouster action was illegal and unconstitutional, that the churches from whom fellowship had been withdrawn should continue to cooperate with the convention, sending their missions offerings to the convention headquarters for distribution.

The statement concluded: "We may be denied our credentials in Fort Smith at the 1969 session, but we are going to be there asking to be seated."

At the suggestion of Lawson Glover, Malvern attorney and a member of the Malvern First Church, the statement was amended to state: "The Convention should be reminded that the churches have an equity in the property owned by the Convention."

The ministers stressed that they were not trying to make any churches have policies of observing open communion. "We do not feel that the convention has any authority to rule one way or the other on doctrinal matters," said Dr. Thompson, "We just want to be left alone as autonomous churches."—ELM

Deaths

WALTER F. JONES Sr., 66, Little Rock, died Dec. 2.

He was a retired employe of the Superior Forwarding Company, Inc., a member of Immanuel Church and the Teamsters Local 878.

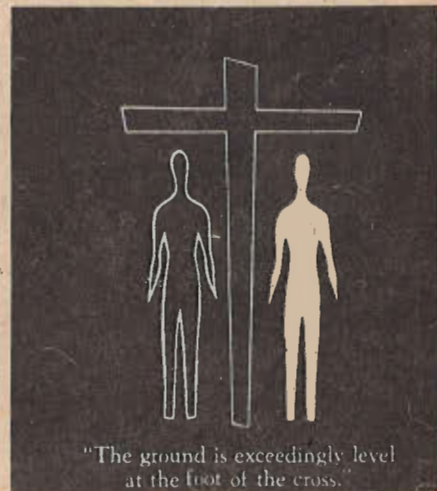
Survivors are his wife, Mrs. Ruth Morris Jones; two sons, Walter F. Jones Jr. and Oscar Jones of Little Rock; four daughters, Mrs. Mary A. Gaither, New Orleans, and Mrs. Charley Spears, Mrs. Carol Baker and Miss Dee Jones, Little Rock; three brothers, Charles Jones of West Palm Beach,

Fla., and Carnel Jones and Glen Jones of Jackson, Tenn.; two sisters, Mrs. Orhan Roachell, Little Rock, and Mrs. Grover Best, North Little Rock.

MRS. SADIE McBATH MYERS, 70, North Little Rock, died Dec. 3.

She was a member of Baring Cross Church.

Survivors include her husband, John C. Myers; two daughters, Mrs. Keith Swift and Miss Melanie Myers of North Little Rock; a brother, John R. McBath, Bigelow (Perry County); a sister, Mrs. Lenora Doss, Beebe.



'Tell the folks we are counting on the Lottie Moon Offering'

BY ROBERTA ETHRIDGE ALLEN

During a recent month's tour of Southern Baptist mission work in Africa, an Arkansas minister saw schools, churches, hospitals, printing presses, and other buildings and equipment which Lottie Moon offerings had made possible.

Dr. W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, returned home on Sept. 4, with a new realization of mission needs and problems, after seeing both Communism and Christianity at work in Africa.

His 30,000-mile itinerary carried him into ten African nations. He found a land of contrasts as he saw beautiful, ultra-modern cities adjacent to areas of direct poverty and ancient customs persisting; a man with a Ph D. degree wearing tribal marks; mini-skirted wo-

men and women in tribal dress carrying babies on their backs. He saw women carrying loads of several hundred pounds on their heads, and it seemed that only educated women had status as women.

In Ghana, 33 Baptist missionaries serve since Nkrumah's overthrow. A hostel was being planned in Accra for missionaries' children, some of whom must attend school 150 miles from home. At a seminary near Kumasi, 19 African men were taking 4-year courses in pastoral training and their wives were also in school.

Miss Amanda Tinkle, formerly of Benton and Little Rock, met Dr. Vaught in Nigeria to drive him to see mission work at Ibadan, Ogbomosho, Abeokuta, and Shaki—her present location. She

spent five of her 30 years in Nigeria as missionary nurse in Ogbomosho at the leprosarium, now Baptist Health Center with 100 leper patients. An old man, with hands and feet eaten away by leprosy, had told her that he was glad of his condition; otherwise, he would never have known her and learned about Jesus. This hospital was built with Lottie Moon offerings.

On a Lagos street, young boys were selling Communist bibles in English, containing sayings of Chairman Mao Tse-tung who wrote confidently of winning Africa. The boys boasted, "We are going to sell 10 million copies in Africa."

In the port city of Dar es Salaam, Tanzania, Dr. Vaught learned that Red China had agreed to connect this city by rail with interior Lusaka, work which will bring in thousands of Red Chinese.

Students in South Africa at the new Johannesburg Baptist Seminary (located in a multimillionaire's former home) asked Dr. Vaught if he believed the whole Bible and said that they did. Their professors teach fundamental, conservative theology.

In Rhodesia, Dr. Vaught visited 250 miles in the bush with Rev. and Mrs. Marion G. (Bud) Fray, both Arkansans and graduates of Ouachita. Jane Fray gave him a hair-raising ride on the red Honda provided by Baptist women of Arkansas. Their people had built a new mud church with straw roof which had no seats and no heat for cold days. About 200 children and adults from the bush sang and clapped happily in the Sunday service. Many wore their only clothing. Mr. Fray hopes to move into a valley he pointed out, where "there are a million people without Christ."

At the Senyatta hospital, Dr. Frances Greenway, has restored to health two infants who, like most African children, had suffered from malnutrition. The parents were being taught proper nutrition.

At Lusaka, Zambia, Baptists have a modern printing plant and facilities for radio Bible classes which reach thousands who write in for materials.

Dr. Vaught was impressed by the courage of missionaries working amid very dangerous conditions, and he saw the need for additional help and facilities if our missionaries are to succeed in giving Christ to Africa.

He recalls that one missionary said, "Tell the folks at home we are counting on their help through the Lottie Moon Offering. Don't let us down!"



SPECIAL MUSIC—Singing for a service conducted by Dr. Vaught at Senyatta, Rhodesia, were, left to right: Charity Mtetwa, Mabel Makosholo (daughter of Mike Makosholo who attended Ouachita University), Hope Nziramasaanga, and Connie Roediger, a missionary journeyman who trained the *simrina* group.



Church minutes really 'valuable'

NASHVILLE—Officials of the Southern Baptist Historical Commission here, who long have preached that "old records are valuable and should be treasured," discovered just how valuable they might be recently.

While Mrs. Reba McMahon of the commission staff was checking some old Baptist associational minutes from Georgia, out fell two over-size U. S. currency bills—a \$10 and a \$5 bill of an old issue sometimes called "saddle blanket money."

Davis C. Woolley, executive secretary of the commission, speculated that some church might have sent \$15 to the association for minutes, and the clerk-treasurer of the association might have failed to make record of having received the money.

The minutes containing the old money were purchased along with other materials in a Georgia collection some time ago, and had been handled by at least three other persons on the commission's staff before the bills were discovered.

Unfortunately, agents have offered very little for the bills because they are not in very good condition and seem not to be very rare. The commission is retaining the old bills as keepsakes. (BP)

In 1967, a total of \$135,000 from the advance section of the Cooperative Program has been set aside to assist churches and communities which are severely affected by disaster.

The Juvenile Rehabilitation ministry of the Home Mission Board, supported by the Cooperative Program, made approximately 6,566 referrals to juvenile rehabilitation directors in 1966.

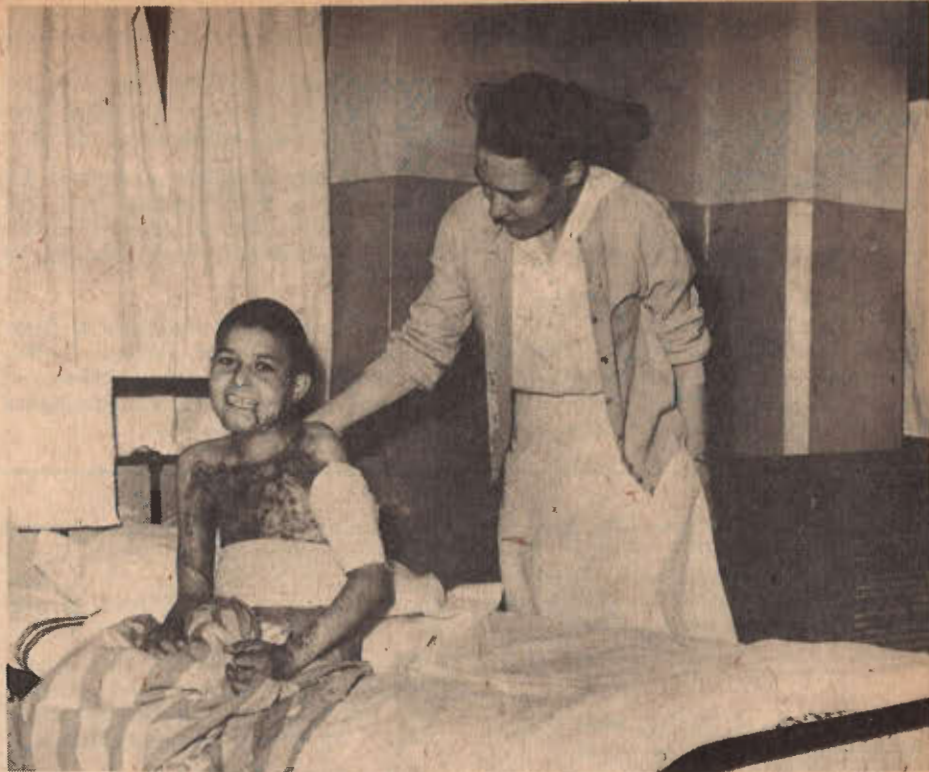
GIVE THE

Arkansas Baptist

newsmagazine

FOR CHRISTMAS

Turn to page 18 for information on special offer. This is the gift that comes, not once, but 50 times a year.



FOREIGN Fund use—Soothing relief to a burned boy is made possible by the Lottie Moon Christmas Offering for Foreign Missions. Dr. Jean Dickman, medical missionary to Gaza encourages such a patient.—Photo by Al J. Stuart

**GIVE TO HELP YOUR CHURCH
FULFILL ITS MISSION**

through

**PROCLAMATION
AND WITNESS**



BAPTIST Healing Ministry—A diseased foot becomes a healthy one for a Ghana national because of the Lottie Moon Christmas Offering for Foreign Missions. Dr. George M. Faile, Jr. examines a patient with this type of ailment at the Baptist Hospital in Nalerigu, Ghana.—Photo by Joseph B. Underwood

From the churches

D. B. Bledsoe to Forrester Park Church

D. B. Bledsoe, pastor of First Church, Stuttgart, for 9½ years, has resigned to accept the pastorate of Forrester Park Church, Pine Bluff, on January 1.

During his service at Stuttgart, the First Church completed a new building valued at more than \$600,000. The annual budget has grown from \$60,000 in 1959 to more than \$100,000. The church has had two missions, Southside and

Aberdeen. Southside is now a church and Aberdeen Mission is being considered for organization as a church.

During Mr. Bledsoe's pastorate, 260 persons have been baptized into fellowship of the church. More than 400 have been added through transfer of membership.

Mr. Bledsoe is a graduate of Henderson State Teachers College, Louisiana State University, the University of Arkansas and Southwestern Theological Seminary, Ft. Worth, Tex.

Charles Holcomb now pastor at Lavaca

Charles Holcomb, pastor of First Church, Mulberry, resigned effective Nov. 24, to become pastor of First



Mr. Holcomb

Church, Lavaca. In the nearly 3 years Mr. Holcomb was pastor at Mulberry there were 89 additions to the church; 37 of these by baptism. Receipts more than tripled during this time as did gifts to missions. A new modern dormitory was built at Baptist Vista. The auditorium of the church was completely remodeled and refinished in 1966 at a cost of over \$30,000. Both floors of the educational building were ceiled and the interior painted.

Mr. Holcomb has been on the staff at Baptist Vista the last three years. He was a member of the associational missions committee, the nominating committee, and the budget committee. He served this year as chairman of the budget committee, and at the time of his resignation was associational training union director.—Paul E. Wilhelm, Missionary

Revivals

Second Church, Union City, Sept. 29-Oct. 5; Billy Walker, Walnut Ridge, evangelist; Haskell Lindsey, music director; 10 for baptism, 7 by letter, several rededications. George M. Horton is pastor.

Jamie Coleman, pastor, First Church, Green Forest, was evangelist Nov. 18-24 at First Church, West Plains, Mo.; David McMurtrey, music director; 44 professions of faith, 40 baptisms, 4 by letter, 68 for rededication. Pastor of the church is Jim Hylton.

First Church, Walnut Ridge; Dr. Bill Cook, evangelist; Charles Butler, Jonesboro, singer; 24 additions; 16 by baptism, 8 by letter. Jim Tillman is pastor.

Buie Church, Prattville, Nov. 18-24; Garland Morrison, evangelist; Hubert 'Red' Johnson singer; 13 professions of faith, 1 by letter, 20 rededications.

Gillett Church, Nov. 4-10; Paul Pearson, pastor of Eastside Church, evangelist; 5 professions of faith, several rededications. Harold Kelnlofer is pastor.

CHURCHES VOTE TO MERGE

Reynolds Memorial and McKay Churches have voted to merge their congregations and to become the Reynolds Memorial Baptist Church.

The merger became effective December 1.

Missionaries escape 'Cong' rocket

RICHMOND, Va.—A Southern Baptist missionary family escaped injury when a 122mm Soviet-made rocket slammed into their Saigon home, according to reports received at the denomination's Foreign Mission Board here.

Robert C. Davis, Jr., his family and missionary journeyman Diane Hall were completing their evening meal when the rocket exploded in their laundry room about 25 feet from the table, according to the Rev. James F. Humphries, another Saigon missionary.

"Despite the impact of the blast which sent shrapnel flying in all directions," wrote Mr. Humphries, "the only casualty was the family cat, whose tail was cut by shrapnel. Damage to the main part of the house was light." (EP)



REV. ROBERT C. DAVIS, Jr., Southern Baptist missionary, and daughter Becky inspect damage to the roof of their house in Saigon, Vietnam, after it was hit by a 122mm Soviet-built rocket on Oct. 31. No one was injured.

Licensed at Hope First

On October 2, the First Church of Hope licensed Charles Ward to the Gospel Ministry. He was Editor of the Hope High School paper last year and is a member of the Quill and Scroll. He worked as a page to the Arkansas Senate in 1967, and is a member of the National Honor Society. He served as superintendent of the Sunday School at First Church Emmet, and was also church

pianist. He is presently working on a double major in Religion and Journalism at Ouachita University. He is classified as a ministerial student.

He is the son of Mr. and Mrs. Charles B. Ward of Emmet.

Towson Avenue has 30th Anniversary

Towson Avenue Church, Ft. Smith, observed its 30th anniversary with a home-coming, November 24th.

B. D. Smith, former pastor of the church, was guest speaker. Argus Dawson introduced the guests of honor. Mr. Smith has been a member of Towson Avenue Church for 30 years and was chairman of the board of deacons for 20 years.

Gene Palmer is now pastor of the church.

Communications seminar for pastors and staff members

NASHVILLE—Pastors and church staff members from across the Southern Baptist Convention will gather at the Sunday School Board of the Convention for a seminar "Communicating Your Church's Message to Today's World," January 27-31.

Featured speaker, Bob Bell, church editor of "The Nashville Banner," will conduct a session on "How to Get Better Newspaper Coverage for Your Church Events." Bell will answer some of the questions pastor and church staff members have about relationships to newspapers, what makes church news newsworthy, and how to submit news to the newspaper.

The seminar, to be held at the Church Program Training Center of the board, will also feature Claud O'Shields, eastern field representative for the Radio and Television Commission, SBC, who



Feminine intuition

by Harriet Hall

War Eagle and Eureka revisited

Recently my mother came to visit a few days and we took the opportunity to go back once more to the Ozarks Arts and Crafts Fair at War Eagle.

Arriving fairly early on Saturday morning we started on a two-hour walking tour of all the displays at the various booths. It was a cool, clear morning and we enjoyed looking at the fascinating products of about two hundred exhibitors. These craftsmen have made beautiful and useful things from native materials. We overheard one visitor say, "When you look at these displays you think you should never throw anything away."

Several women had seed "paintings" and others had made unusual arrangements of dried flowers, driftwood, etc. There were lovely candles to be displayed on newel posts, and interesting stoneware medallions with expressions indicating a hope for peace. There were painters of water colors, oils, etchings as well as woodcarvers, potters, weavers, and many others. We enjoyed the quilts, sweaters, and many other handmade items.

Later we saw the crowds come in cars, bumper-to-bumper, across the bridge over the War Eagle River. By the time the aroma of barbequed chicken drifted over our way we decided it was dinner time. It was a pleasant way to spend a Saturday morning.

A few days later the WMU District meeting gave us a good reason for going to Eureka Springs. The trip through the "backwoods country" was very picturesque—and the five women in the car "oohed" and "ahhed" at every turn in the road, as we glimpsed the woods ablaze with red, orange, and gold.

In Eureka Springs it was a pleasure to follow the twisting, turning road that runs through this unique community that has made "Believe It Or Not" on many occasions. The houses on stilts are always a wonder and the little gift shops would have beckoned us inside, but we had just given our money for the "Missionary Offering" after hearing Mr. Glendon Grober tell of the needs and challenge of the work in Brazil. We came away inspired not only by his wonderful message; but by the opportunity to again see God's paintings on the autumn landscape.



Mr. Bell

will discuss "Should a Church consider a TV Ministry?"

W. C. Fields, public relations secretary for the executive committee of the convention will open the seminar with a presentation, "Looking Ahead to the Future of Communication."

Other sessions will include "How to Plan and Conduct a Direct Mail Campaign for Your Church," "How to Say More with Fewer Words in Your Church Publications," "Developing a Communication Plan for Downtown, Suburban, and Small Churches," "Making Your Church Bulletin an Effective Communication Tool," and "How to Get Through to People."

Eyegret Barnard, counselor for the board, will lead a session on "The Neurotic Church Member and His Affect on Effective Church Communications."

W. L. Howse, director of the education division of the board, will lead a session on "Getting Ready for the '70's."

A registration fee of \$20 for each person should be sent to the Church Program Training Center Desk, 127 Ninth Ave., N., Nashville, Tennessee, 37203.

International students retreat



AMERICAN student Linda Moyers, College of the Ozarks, welcomes Internationals to WMU and BSU sponsored International Retreat at Aldersgate during the Thanksgiving holidays.

They are, left to right: Tatsuya Kaito, Japan, Southern Baptist College; Min Lee Yad, Malaysia, University of Arkansas; Errol Farmer, Trinidad, Philander Smith College; Nobuo Wakamatsu, Japan, College of the Ozarks; Miss Moyers and Anwar Arif, Indonesia, University of Arkansas.

Eighty students from 24 countries attended the three-day meeting.

State Evangelism Conference Speaker

John R. Bisagno, pastor, First Southern Baptist Church, Del City, Okla., will be one of the keynote speakers for the State-wide Evangelism Conference to be held at Second Church and Robinson Auditorium, Little Rock, Jan. 27-28, 1969. Monday afternoon he will speak on "The Compassionate Christ." Monday night his subject will be "Christ—The Hope

of Saving Lost Humanity." Mr. Bisagno was a Southern Baptist evangelist for ten years, conducting revivals in 45 states. He has addressed Falls Creek, Glorieta and Ridgecrest Baptist assemblies and most of the state conventions and evangelistic conferences over the Southern Baptist Convention.



Mr. Bisagno

First Southern Baptist Church, Del City, has led the state of Oklahoma in baptisms in 1965, 1966, and 1967 and the Southern Baptist Convention in 1966 and 1967. The church has over 3,000 members.

Mr. Bisagno is the author of five books, one of which is "The Power of Positive Prayer" currently a best seller on the Zondervan Publishers list.

The theme of the Evangelism Conference will be "Christ—The Only Hope." The opening session starts at 1:45 Monday afternoon and the closing session will be Tuesday night.—Jesse S. Reed, Director of Evangelism

"In order that you might know where part of your Cooperative Program money goes, I will tell you how much it took to get one missionary family on the field. From the time we took our physicals until now, it has taken about \$6,000 to get us here and settled."—Joe Tarry, Brazil

Retreat program

At Camp Paron, pastors, staff members and general Sunday School officers, will enjoy good food, comfortable facilities and, most of all, insights into what's new and upcoming in Sunday School work.

Paul Sanders, pastor of Little Rock's (and perhaps Arkansas') fastest growing church will tell us how it is at Geyer Springs. Discuss it with him Saturday morning.

Harold Marsh of Nashville will assist in the interpretation of the Achievement Guide Friday night.

—Planning to come?

Its just \$4.65 for three meals and a good bed, Friday night (supper) through noon Saturday, Dec. 13-14.

Bring linens and come.

Write me your plan to attend. I'll buy you an apple and scads of peanuts.—Lawson Hatfield, state Sunday School Secretary.

O. D. Shook speaks to postal workers



Mr. Shook

O. Damon Shook, pastor of Park Place Church, Hot Springs, was a featured speaker at the annual Christmas banquet of Hot Springs postal employees, Nov. 30, at the Majestic Hotel.

Speaking on "The True Meaning of Christmas," Mr. Shook emphasized that, "You can't spell Christmas without Christ."

THE WHOLE WORLD
needs the
COOPERATIVE
PROGRAM

Texan defends publications; evangelism and social action

FORT WORTH—Recent criticism of Baptist publications for reporting on Christian social concerns has brought the newly-elected first vice president of the Baptist General Convention of Texas to the defense of the Baptist press.

In an interview here, Jimmy R. Allen, pastor of First Church, San Antonio, reacted to charges that Baptist publications are emphasizing socialism at the expense of evangelism.

"Baptist publications," Allen said, "reflect what Baptists are saying; they do not create the news. What has happened is that there has been a great awakening among Baptists to the social problems we have long ignored."

The former secretary of the Texas Baptist Christian Life Commission added that, in his opinion, there is no conflict "between a conservative theological insight about the authority of the

Bible and the validity of a biblical message and indeed active concern about the social ills that plague human beings.

"It is religious schizophrenia," he continued, "to cut the biblical message in two and be concerned with anything other than the total man. Persons who take the Bible and the ministry of Christ seriously are thrust, without question, into the heart of Christian action."

Allen indicated however that a "valid fear exists among evangelists who see social action advocates of some other denomination who ignore the necessity of new birth through Christ. After all, new birth is the beginning of new life and new life means application of the gospel to every area.

"However," he said, "I believe and pray that Baptists will continue with

an evangelistic thrust while making valid contributions toward coping with social problems.

"People who say a strong stand on ethical issues will cripple evangelism are wrong," he declared. "That point of view would make the gospel a sugar-coated one that does not tell people the whole truth about Christ's claim on men's lives. Evangelism and social actions are two sides of the same coin. Together they are the whole gospel.

"On the other hand," he added, "the social actionist who says evangelism is out-dated is wrong because he overlooks the fact that you have to tackle the problem at its basic source, which is the attitude and disposition of the human heart—an attitude or disposition which Christ can change.

"If Baptists can strike the note of bringing the proper perspective on the relationship of ethics and evangelism," Allen concluded, "we can make a contribution to American church life which will bridge an artificial, tragic and divisive gap." (BP)

Rock Springs has record attendance

Rock Springs Church, Berryville, has scored the highest percentage of attendance in Carroll County Association for the past church year.

With an enrollment of 78 in Sunday School, the average attendance has been in the seventies.

A total of 26 perfect attendance pins were given for the year.

Dean Smith is pastor of Rock Springs Church.

Add 513 new Training Unions

NASHVILLE—Southern Baptist churches established 513 new Training Unions from Oct., 1967, through Sept., 1968, according to Philip B. Harris, secretary, Church Training department of the denomination's Sunday School Board.

Harris said, "The number of new Training Unions increased over the previous year by a few more than one hundred. This seems to indicate that a larger number of churches are realizing the urgent need for training." (BP)

Receive 5-year pins

Mike and Sherry Arnold have received 5-year pins for perfect attendance in Sunday School.

Mike is 15 and attends Gurdon High School. Sherry is 18 and a freshman at Ouachita University. Sherry worked this past summer as a summer staffer at Ridgecrest.

They are the son and daughter of Mr. and Mrs. Fred Arnold, members of Shiloh Church, Arkadelphia.

Beacon lights of Baptist history

Stabilizing the Ministry

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

We are told that many ministers are leaving the pastorate and seeking work in other fields. Various reasons are given: Dissension, health, disillusion, low income, frustration, low estimate of the ministry, and many more.

This subject is the topic of conversation and much concern in different quarters. Without trying to analyze the situation, some view of other men of another day may be instructive.

"The ministers of the present day have more mental cultivation than their fathers had; but whether they have as strong faith and as fervent zeal may well be questioned," said James B. Taylor, in 1860. "The pioneer preachers were fired with an inextinguishable ardor in preaching the gospel. They traveled extensively at their own charges, or with such occasional aid as was furnished them by their brethren. They inquired not for salaries, but for openings of usefulness; and though they erred in failing to inculcate on their brethren the duty of supporting the ministry, their error proclaimed their disinterestedness and zeal.

"Our modern preachers know more of books, and adopt sounder principles of biblical interpretation than did our early preachers; but probably they know less of the contents of the Bible. The fathers were men of one book. That they loved, and studied, and committed to memory; and to that they appealed in support of all their teaching. From it they derived their inspiration; from it they drew their armor; and from it beamed the light that guided them in their labors.

"We excel our fathers in combination, in liberal plans for the extension of Christ's kingdom; but they, in many cases, excelled us in individual and heroic exertions for the same cause. We have no reason to be ashamed of our ancestors; they were true, earnest, godly, useful men. We love to give them honor."¹

Wrote George Colfax Baldwin, in 1899:

"After a long pastorate in one church, with all of its varied experiences, and observation of all other spheres of life, I am fully satisfied that no position on earth is so desirable as that of 'a good minister of our Lord Jesus Christ'; that no other vocation secures so reliably all needed temporal good, opens so widely all the avenues of social life, or affords such aids to self-culture, character-building, and opportunities of service to humanity."²

¹James B. Taylor, *Virginia Baptist Ministers* (New York, Sheldon and Company, 1860) Series 1, Introduction, p. 9

²George Colfax Baldwin, *Notes of a Forty-One Years' Pastorate*, (Philadelphia, American Baptist Publication Society, 1888) p. 14

The Press—an instrument of education

By R. G. PUCKETT, Editor,
The Maryland Baptist

One of America's large newspaper chains suggests that if the people are given light, they will find their way. This slogan implies the ministry of the press is primarily educational.

The founder of a competitive chain held the philosophy, "If you want to sell newspapers, let them deal in blood, money, and sex, for these are the things that interest the public."

If there appears to be an excess of these items in today's press, it is not necessarily because the papers use them to increase readership, but because there is an abundance of events in these categories in this age.

Few papers are guilty of sensationalism. Perhaps some make black entries in their financial ledgers because they constantly write big, bold, black headlines but the vast majority strives only to "tell it like it is."

There are several factors in telling it like it is:

1. Responsible reporting requires accurate facts that are presented objectively. When all the facts cannot be printed, or all the events reported, there are value judgments made in the selection of some events and issues for publication, rather than others.

This naturally constitutes a form of editorializing, but that is unavoidable. "All the news that's fit to print" is a worthy objective for all the press—an objective that should be sought without apology for the selections inherent in the pursuit of that noble goal.

2. A sharp distinction must be maintained between facts that can be documented and the opinions that emerge from a given perspective of the facts. The responsibility for this distinction rests with the writer, never the reader. It is grossly unfair, even unethical, for any journalist to shape the thinking of an innocent and unsuspecting reader by pretending to report the facts objectively while actually subtly spending an opinion.

3. A gifted writer who articulates clearly may be an effective communicator but in the final analysis, the key to understanding the media rests with the discernment of the reader. Unfortunately, some readers see the characters that form words and even hear the sounds of sentences but never comprehend what is being said. They may never grasp the total event because they insist on reading everything through their own perspective, often prejudiced, unwittingly, pro or con.

4. Because there is a negative mood abroad in the land, it is logical that the mass media should be so oriented. To expect otherwise is to demand of some what is not true of most.

Yet, if the mass media, particularly the press, wishes to be an instrument of progress, it must be positive in its approach to an interpretation of the facts.

Responsible action, positive and progressive, is long overdue. We have analyzed, studied and evaluated. The mass media can, and should create a climate that will inspire proper motivation for the action we so desperately need.

One of the oldest clichés in Baptist journalism is, "When Baptists know, Baptists will do." I'm not so sure!

I have known some Baptists who knew and did not do! I have also known some who did and did not know.

It is grossly unfair but a common practice for those who disagree with the facts, or the circumstances of an issue, to damn the source through which they learn the truth. The philosophy seems clear—if you don't like the message, kill the messenger!

There is a crying need for informed men everywhere to be properly motivated to serve, to be committed, to be willing to pay the price to effect a change in the hearts of men. The mass media can supply, or help, that motivation.

The most precious publication our world has ever owned consists of an announcement, the report of an event—God's great act in the redemption of men through the birth, life, and death of Jesus, the Christ. It also contains an evaluation, and an application of the meaning of that great happening.

"Ye shall know the truth and the truth shall make you free."

The secular press has a responsibility to present truth—with a small "t." It is the unique role of the religious press to present the truth with both a small and a capital "T."

T. S. Eliot wrote about the "hollow man." The Apostle Paul wrote about the "inner man." It was Jesus Christ who addressed himself to the total man.

If men are to be free, free at last, the mass media must do the same in this changing age.



Give!

As God has prospered



BASEBALL star honored: Ex-New York Yankee second-baseman Bobby Richardson (center) receives the 1968 "Churchman of the Year" award from Duke K. McCall (right), president of Southern Baptist Theological Seminary, Louisville, and from Francis Galloway, Tennessee businessman and chairman of the seminary's board of trustees. (BP Photo)

The cover



Cabot dedication

First Church, Cabot, Harold O'Bryan, pastor, held dedication services last Sunday afternoon for its new building. Including furnishings, the new building represents an investment of \$250,000.

Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, was the guest speaker for the occasion.

The auditorium has a seating capacity of 500. Besides the auditorium, there are eight new Sunday School departments and a new suite of offices.

Norris Sparks, Little Rock, was architect, and R. L. Moore Construction Company, North Little Rock, was contractor.

The building committee was composed of Charles Templeton, chairman; Mrs. Jake P. Lowman, Earl Lenderman, Otha Jones, and Mrs. Howell Thompson.

Howell Thompson headed the Building Finance committee, which included Mr. Templeton and Jack Lowman.

Baptist beliefs

An unanswered question

BY HERSCHEL H. HOBBS

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

"Tell us, by what authority doest thou these things? or who is he that gave thee this authority?"—Luke 20:2

It was Tuesday of Passion Week. Jesus was teaching in the temple. Luke 19:28-48 records three specific events: Jesus' Royal Entry, the cleansing of the temple, and His teaching in the temple. Verses 47-48 generalize about Jesus' teachings and His enemies' evil designs. Chapter 20 gives specifics of these.

The chief priests, scribes, and elders comprised an official group sent to challenge Jesus' authority (v. 1). The three above-mentioned things involved authority. The Royal Entry related to Jesus' Messiahship. The cleansing of the temple suggested authority over it. According to the Jews only a prophet, the Messiah, or God Himself could have such authority. And Jesus' teaching implied accreditation as a teacher in Israel. The Sanhedrin did not recognize Jesus as the Messiah, a prophet, or God. Neither by their standards was He an accredited teacher.

So they demanded to know both the *kind* and *source* of His authority. They held that an accredited teacher must be appointed by them, by a group of rabbis, or by some individual rabbi. They knew that they had not appointed Jesus. So they asked who had done so.

Jesus countered with another question. "The baptism of John, was it from heaven, or of men" (v. 4)? While Jesus did not receive His authority from John the Baptist, he was the only possible human source of such since he had baptized Jesus. So on this basis He posed this question. This put the deputation in a dilemma. If they replied, "From heaven," Jesus would ask why they had rejected him. If they said, "From men," they would lose face with the people who held that John was a prophet (vv. 5-6). So after much reasoning among themselves, they took refuge in agnosticism. They had no firm opinion about him. Yet they proposed to sit in judgment upon Jesus!

So Jesus silenced them by saying, "Neither tell I you by what authority I do these things" (v. 8). Jesus did not deny His divine authority. He merely refused to quibble with men who were by their own admission incapable of understanding such things.

Jesus reveals Himself to faith and love. But agnosticism of *know-nothingism* is blinded by its own hardheartedness.

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**MAILING DAYS
'TIL CHRISTMAS**

Utah-Idaho reports pioneer area growth

SALT LAKE CITY, Utah—Increases in nearly every area of work were reported to the annual Utah-Idaho Southern Baptist Convention here.

Southern Baptist churches in the two-state area baptized 531, gained 990 new members, and ended the year with a total membership of 8,490, said Charles Ashcraft, executive secretary of the convention.

In major actions, the convention adopted unanimously the "Statement of

the Crisis in the Nation" approved last June by the Southern Baptist Convention in Houston, and urged churches in the two-state area to implement the statement.

A budget of \$49,032 was approved, including a state Cooperative Program goal of \$57,572. Southern Baptist world mission causes would get 20 percent of the goal. The budget is an increase of about \$7,000 over the 1967 figure.

Elected president of the convention was Lavid Robertson, pastor of First Southern Baptist Church, Twin Falls, Idaho. (BP)

"If a larger percentage of the total gifts can leave the churches and flow into the Cooperative Program, and if a larger percentage of the funds can flow from the states into the Southern Baptist Convention, it will be possible for larger reinforcement to come to the work of foreign missions as we face the future."—Baker J. Cauthen

THE BEAM

Publication of Southern Baptists' Radio-Television Commission

FORGET THE ALPHABET

The alphabet for failure is learned at an early age.

From our earliest days it is drilled and hammered in. It is stamped and stained into every day, engraved, inlaid and enameled every hour:

It's never been done before-- it won't work--it costs too much--this is not the time.

If a man's life is thus circumscribed, if he never finds the door of service to others, he will live and die behind those four prison bars.

To the man of faith, a great and effectual door opens which releases life from such inane restrictions and sets his feet on the rising slopes of fulfillment.

So if you have learned that asinine alphabet, forget it. Don't give any of it a second, thought. For behind it you will find a huge assortment of faded failures who actually never even tried.

-P.M.S.

DESPERATE "Please send me your book, 'Reaching Up.' I am desperate and almost ready to give up"... "I received your book, 'The Answer.' I was seeking desperately any kind of consolation and comfort"... "I got my booklet, 'Reaching Up.' I've prayed for my lost husband so hard I've almost given up."

Thousands of people like these, desperate in the face of life's problems, send in each year for the Commission's faith-building inspirational materials after hearing one of our programs. Most of them are hidden away from the normal outreach of the local church. If you would like a brochure describing our ministry through the mails, write the Commission at 6350 West Freeway, Fort Worth, Texas, 76116.

CUBAN WITNESS "I am a listener of 'La Hora Bautista.' Your messages are so interesting that I listen every week. Each message seems to give me a feeling of restfulness. I have accepted Christ as my personal Saviour."

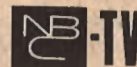
This letter is representative of thousands that come each year from the Radio-TV Commission's Spanish audience.

Spanish language broadcasts began 10 years ago with one program on only two stations. Now the Language Department produces five Spanish programs heard on over 300 stations in the United States and 40 other countries including Cuba.

In addition, the Commission provides Bibles, sermon excerpts, correspondence courses and personal spiritual counseling for thousands of Spanish speaking people who see or hear its programs.



Film team at British Museum



The most extensive television photography mission ever staged in the massive British Museum in London was completed recently by a film team from NBC-TV and the Radio-TV Commission. More than 21,000 feet of film were shot and woven into an hour-long color documentary, "Ecce Homo", to be presented on NBC-TV, January 5.

Using the Museum as the basic source of reference, the history of man, his hands, his head, his heart, is re-lived in the artifacts cast up on the banks of the river of time.

Q What is public service time? I have heard the Commission uses such time for its programs. Is it free?

A Time devoted to such things as news, weather, documentaries and religious programs is called "public service time." Many stations make this time available free. Stations and networks give more than \$3 million worth of free time each year for Commission programs.

FREE RECORD

Write for a free record sampler of the music heard weekly on The Baptist Hour.



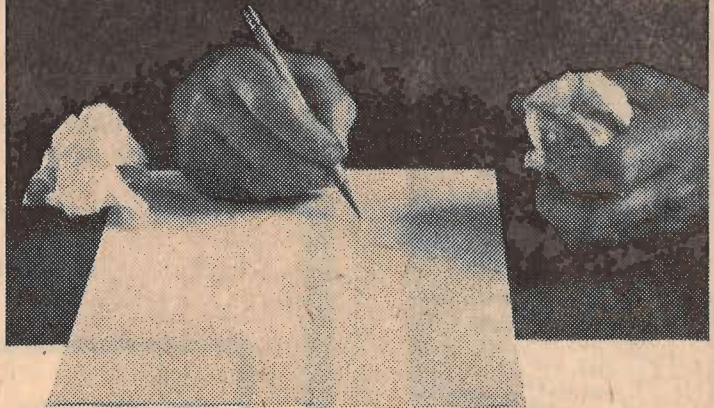
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6350 West Freeway, Fort Worth, Texas 76116

Paul M. Stevens, Director
C. Edward Shipman, Editor

Why, in spite of everything, do the rich get richer and the poor, poorer? "This disparity in income and opportunity in this country is shameful. We rank 18th among nations in infant mortality. The gap between income of blacks and whites here is rising, not falling. Sixty nations have family allowances—we don't. In proportion to our incredible Gross National Product we are undertaxed...Internal Revenue Service ("Statistics of Income, 1966") reported 367 Americans with incomes over \$100,000 in 1965 who paid no income taxes at all. Sen. Proxmire points out that the major oil companies used the depletion allowance loophole to pay only 8.8 percent of net income on taxes in 1967. (A poor man with taxable income of only \$500 pays at the 14 percent rate.)" (THE NEW REPUBLIC, October 19, 1968)

So far as can be detected the church played no part in results reported in the following story: "A significant drop in cigaret smoking in June will turn consumption figures in the U. S. down—only the second time this has happened in the tobacco industry's long existence—the WALL STREET JOURNAL reported yesterday. . .The JOURNAL credited crusaders against cigaret smoking—especially such groups as the American Cancer Society, the American Heart Association, and the U. S. Public Health Service—as contributing to the decrease it predicted for the year as a whole. . .Total consumption of 572.625 billion during fiscal 1967 makes it apparent that lower total consumption this year would have to show a figure of less than 49.428 billion for June. By comparison last year, American tobacco manufacturers sold 53.385 billion cigarets during that month." (THE NASHVILLE TENNESSEAN, August 19, 1968)

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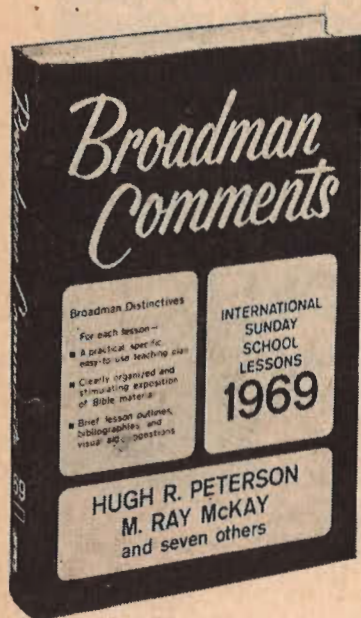
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THE GUM GIVER

There came to us in olden times
A man who made peculiar
rhymes—

Very strange—he roamed around
The outskirts of our humble town.

A heavy bag, as all could see,
So that he leaned upon his knee
As here and there he limping
went

From morn till summer's day was
spent.

He passed by rows of shanties
low;
To children poor his rhymes would
go,
And from the sack his back
across,

Wads of chewing-gum he'd toss
To eager children waiting there
Who'd come to listen and to stare:
"Here's a chunk for you to chew,
A gift I give, from me to you!"

Very strange the old man went
As lengthy summer's day was
spent,
But on the road outside of town
I stopped him—or, I slowed him
down.

"Why" I asked, we walked along,
"Why the gift, and why the
song?"

He stopped me then and caught
my eye
As summer's night was drawing
nigh:

"I have a burden laden full,
This strap across my back I pull;
Full with gifts, then is it tight,
But when I give, then is it light."

—Bill Crumpler

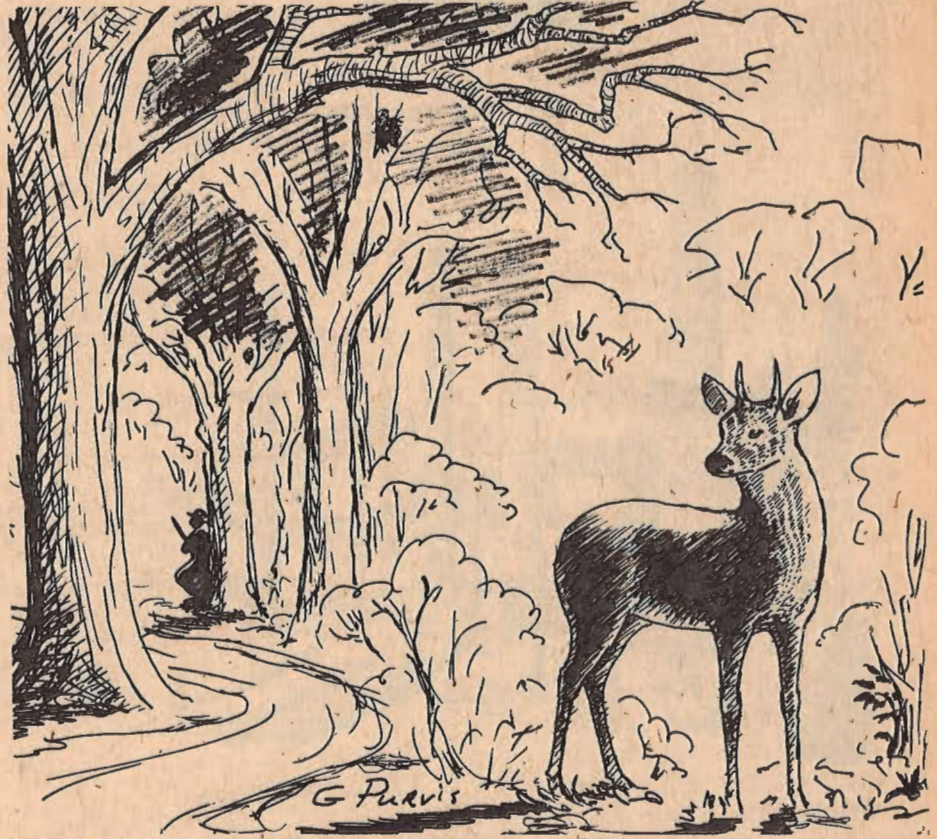
MY FRIEND

Jesus set a little goal
Came to earth to save my soul,
Cleansed my sin as white as snow
Now the path of light doth show
On to others I must go
Go—and tell them what I know.
What will you do with him now
He's your shepherd, Lord and pal.
Will you let him in to stay
Like the children out at play;
Read your Bible every day
Then at night be sure to pray,
Now accept Him as your Lord,
He's your Shepherd, and your
Lord.

—Kim Greenway,
Paragould, Ark.



Faulty logic



THIS buck is just barely legal. Antlers must be four inches or longer, or forked.

Had your lesson in logic today?

Aristotle developed a type of logic hoping to demonstrate positive proof. It was called syllogism and consists of a major premise, a minor premise, and the conclusion. This type of logic is sometimes useful but is often the cause of erroneous conclusions.

Here are some syllogisms that are apparently used by many Arkansas hunters.

Good hunters know about wildlife.

I am a good hunter.

Therefore: I know about wildlife.

—Or how about this one?

Does produce fawns.

If does are shot the herd goes down.

Therefore: Does should never be shot.

This sounds good and logical, but it is not entirely true. When the doe-to-buck ratio is very lopsided, and it is in some parts of Arkansas, there are many does that do not produce fawns. It has been amply demonstrated in Arkansas and in other white-tail deer states that by controlled doe shooting it is possible to up-grade the quality and quantity of a deer herd.

Faulty logic on the part of many hunters leads them to believe that the Game and Fish Commission is not their friend while the truth is the Game and Fish Commission is their best friend.

The talking poles

BY MABEL OTIS ROBINSON



If you have ever seen a totem pole made from a great cedar log, or even seen a picture of one, you may have wondered about the meaning of the strange figures carved upon it. Most of the totems were erected along the Pacific Coast of Canada and Alaska by the Indians who lived there. Often they were called storytelling monuments.

The Indians made different kinds of totems. One was the pole of heraldry. Ashes of the deceased often were placed in the grave totem. The historical totem recorded important happenings in the same way as our Bunker Hill Monument. The totem of valor had an emblem at the bottom and a memorial figure at the top.

Several clans used the thunderbird with red and green wings, slanting blue eyes, and huge claws. It suggested power and strength. Others used the eagle, which stood for determination, or the wolf for courage.

Members of the same clan used the same totem. Some totems read almost like the first chapter of Genesis in our Bible. The sun and raven pole described how light was brought into the world and also presented the story of the flood.

If you study the figures on a totem pole, you see strange, half-formed creatures in glaring colors. They are seated one above the other, all others supporting the one at the top.

These did not seem strange to the Indians. They could read a totem pole as we read a newspaper or a book. Each object on the pole meant something. If a traveler could read the pole in front of a home, he learned who lived there and who his ancestors were, as well as important things the owner had done. If the totem was very tall, he knew the owner was wealthy.

The men who carved the poles were

artists, highly paid in furs and blankets. Often they earned as much as two thousand dollars a pole.

The artist began by marking patterns on a great log after the bark had been peeled away. He did the actual carving with a sharp knife or a chisel. His brushes were usually made from pieces of fur or bunches of feathers stuck in a split stick. He made white paint from clamshells, red from sumac, various colors from shrubs, blue from copper oxide, and black from powdered minerals. He obtained oil for mixing the paints by chewing salmon eggs.

Some Indians even decorated the fronts of their houses with grotesque figures to go with the totem pole. The door of the house might be the mouth of a great creature with wide, staring eyes and a strange nose. Sometimes they put their crests on their canoes.

When fish canneries were established along the Pacific Coast, many Indians left their homes to work in the canneries. The poles were too big to move and had to be left standing there.

Today you may see miniature totems made from wood or slate, but these are only imitations of real totems, which were very tall. A large number of the big totems have been moved to Thunderbird Park in Victoria and to Stanley Park in Vancouver. Both cities are in British Columbia. Other totems are now located in Chicago and New York City.

To Canada, the totems are what the pyramids are to Egypt, monuments of the past.

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Puzzle Riddle

BY DOT WOMACK

I'm fuzzy and gray;
I grow in your yard;
My head goes away
When you blow it real hard.

Answer

Handbell

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The unhindered Gospel

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

Life and Work
December 15, 1968
Acts 28:16-31
Philemon

This concludes our study of the unit entitled, "The Power of The Gospel." No one could stop the flow of the gospel. The good news crossed racial and national barriers, overcame geographical and language difficulties and marched in triumph through the first century world. The gospel continues its march today. Persecution could not stem the tide of the gospel's powerful thrust. Could we not conclude that God willed that His kingdom would spread throughout the earth?

The title of today's lesson is intriguing. Its ability to arrest our attention is exceeded only by the impact of its truth. Dr. Frank Stagg effectively develops this idea in his book.¹ The gospel is on the offensive; yet some preaching would erroneously lead us to believe that Satan is the only one on the offensive. Like a mighty army moves the gospel of Jesus Christ.

I. Paul's Imprisonment. Acts 28:30, 31.

According to the book of Acts Paul was a prisoner at Philippi (16:23), Jerusalem (21:33f), Caesarea (23:25), and Rome (28:16). His most significant imprisonment was in Rome. Space will not permit a discussion of the critical problems encountered in Paul's imprisonment or imprisonments.² Most scholars would agree that four books were written during the two years mentioned in Acts 28:30. (Ephesians, Colossians, Philemon, and Philippians).

But the important reason these verses are included in the lesson is to underscore the fact that even in Roman

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

imprisonment, Paul continued to preach the gospel and be a good witness for Christ. A passage which should be read at this point is Philippians 1:12-14. Paul's imprisonment made for advancement of the gospel. News spread throughout the Roman empire that Paul was a prisoner in Rome—not because he had committed a crime, but for the sake of Christ and the gospel. Paul witnessed to the "whole praetorian guard" (Philippians 1:13). The gospel also was advanced because other believers in Rome were strengthened in the faith through Paul's testimony.

II. Paul's Plea For Onesimus. Philemon 8:19.

This small epistle, Philemon, is brief and of private character. Yet the appeal contained therein is tender and constraining. Philemon, along with his wife, Apphia, resided in Colosse. Probably he was a man of means, a devoted Christian, and very influential in the Colossian church. His house was one of the meeting places of the church there.

Onesimus was a slave of Philemon. He had apparently done some wrong to his master and had fled to Rome. In some unknown manner Onesimus had come in contact with Paul and became a Christian. A warm friendship resulted. The fugitive slave doubtless had helped Paul in many ways. Although Paul would have liked to have retained this useful Christian slave, Paul and Onesimus

felt that the right thing was for Onesimus to return to Philemon, his master. Paul commended the faithful slave to the entire church at Colosse (see Col. 4:9). This letter to Philemon is touching yet forceful on behalf of a penitent and returning slave. Here is a note for man's humanity to man made possible through Christ.

Paul asked Philemon to forgive Onesimus and receive him as a brother in the gospel. Love demanded this reception of a brother in Christ into bonds of Christian fellowship. "Blest be the tie that binds our hearts in Christian love." Although Paul's day was a day of slavery on large scale Paul wanted Philemon to reach for a higher sense of commitment and practice the Golden Rule. Paul instructed Philemon to receive the runaway slave not as a servant but as a "brother beloved" (v. 16).³ This was a revolutionary idea: in Christ there is neither bond nor free.

A lesson taught in this brief epistle is the spiritual equality of all men before God.

Thus neither imprisonment nor the institution of slavery hindered the outreach of the glorious gospel.

Next week the lesson deals with the birth of Jesus. Certainly this should provoke us to extra study.

¹Frank Stagg, *The Book of Acts* (Nashville: Broadman Press, 1955)
²I personally believe strongly in two Roman imprisonments.
³("a brother peculiarly dear") Weymouth.

Maryland Convention ignores snowstorm

BEL AIR, Md.—Outside a storm was raging, but inside the Oak Grove Church here, the Baptist Convention of Maryland had a calm session with no stormy controversy.

The storm dumped up to 14 inches of snow in parts of Maryland, cutting attendance at the convention slightly, but not dampening the spirit.

In major actions, the convention for the third consecutive year elected a layman as its president, and for the first time elected a woman as a top officer.

New president is Ralph Walls, an au-

tomotive executive from Bel Air, and the immediate past president of the convention's State Mission Board. He succeeds a layman, C. Marion Hale, a contractor from Kensington, Md., who served two terms as president.

First woman elected as an officer was Mrs. Samuel Jackson of First Church, Baltimore, immediate past president of the state Woman's Missionary Union. She was elected second vice president.

A record budget of \$1,054,000 for 1969 was adopted. The budget includes a state Cooperative Program goal of \$800,014, with 40 per cent going to Southern Baptist Convention world mission causes, and 60 per cent to the state convention.

The budget includes for the first time two preferred items. One will provide \$62,000 to settle accounts on the proposed sale of the property of the now defunct Maryland Baptist College which never got off the ground. Sale of the property was authorized by a special convention session in September.

The other preferred item provides \$27,000 in escrow for the formation of new Baptist state conventions in New York and in Pennsylvania whenever they are ready to organize. Southern Baptist churches in these areas are now affiliated with the Maryland convention.

The 1969 convention will meet in Annapolis, Md., Nov. 10-12. (BP)

Assurance for the faithful

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International
December 15, 1968
Revelation 4-5;7

Chapters four and five constitute an introductory vision which sets the stage for, and gives meaning to, subsequent visions through chapter eleven. The two chapters contain two scenes: God and his throne, and the Lamb and the sealed book.

Background passages

With the opening of chapter four, John began to fulfill the promise made in 1:1 to reveal things which were soon to come to pass. His purpose was to impress upon his readers the majesty, power, and serenity of God.

1. The throne of God (Chp. 4). John made no attempt to describe the appearance of God other than that he was like jasper and sardius stones. Arched over the throne was an emerald rainbow. In front of the throne was a sea of glass, like crystal. Thunder, lightning, and heavenly voices proceeded from the throne.

The throne of God stands unrivalled and serene. Other thrones are referred to in the book—especially the throne of Domitian in Rome—and other crowned heads are mentioned; but when one has completed reading the book, he finds that all other thrones are unoccupied and all other crowns lie in the dust.

The twenty-four elders representing redeemed humanity, and the four living creatures representing the created order, join together in praising God as Creator.

2. The Lamb and the Sealed Book (Ch. 5). The sealed book is intended to conceal and ultimately reveal the temporal judgments enacted against the earthly archenemy of God's people.

The Lamb which had been slain—representing Christ—took the book, prepared to reveal its contents, and execute its judgments. The scene closes with another outburst of singing, this time in praise of Christ as Redeemer.

3. The Sealed (7:1-8). Chapter seven is an interlude of assurance. The first scene (1-8) is located on earth. The winds of impending judgment are held at bay until the saints are sealed for security. The sealed servants seem to represent the "church militant," the redeemed of the earth, who are assured of divine protection through their ordeal of suffering which John said he was participating in (1:9).

The redeemed in glory (7:9-17)

This lesson concentrates on the sec-

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ond half of chapter seven—another scene located in heaven's throne room.

1. Activity (9-12). John saw an innumerable multitude from all nations, races, and tongues standing before the throne all robed in white. They were praising the Lord because he had wrought their salvation. All of heaven's personnel joined the saints in praising God—the angels, the four living beasts, and the twenty-four elders. Thus, all are joined in a hymn of praise unto God for his redemptive work—angels, glorified humanity, the created order, and revealed religion.

This scene is as though John has carried a microphone with him into heaven and sends back a descriptive broadcast of what he sees. If a Christian is inclined to be discouraged with the things that are on earth, he is privileged as often as he cares to look in and listen in on heaven's activities while he runs his race in this order.

2. Identification. One of the elders asked John to identify the white-robed multitude. When John declined, he was told that they were the believers who had come out of the great tribulation, having washed their robes in the blood of the Lamb. Apparently, the tribulation referred to was the time of trials through which John and his people were passing at the time of writing (1:9). As seen in the first half of the chapter, the saints had been sealed and made secure; and now they are exalted in glory along with other God-fearing peoples of the earth out of all the ages.

In speaking of the robes that have been washed and made white, he refers to the cleansing effect of redemption. In the experience of salvation, the believer is cleansed and renewed (Titus 3:5; John 3:5).

3. Promotion (v. 15). The redeemed are now exalted in glory. They are privileged in that (a) they now stand in heaven's throne room before the throne of God, (b) they serve God continuously in the temple, and (c) God dwells among them. Thus, they have fellowship with God as they serve him in heaven.

4. Without discomfort (v. 16). Heaven would be worth seeking with full zeal if it had nothing more to offer than

relief from all the aches of this order. In the heavenly order one will never again have arthritis, or headaches, or backaches, or heartaches. He will not hunger or thirst and will not suffer from summer's heat or winter's cold. Heaven is a place and a state of health and strength, of joy and gladness, where the vigor of youth is retained without the weakness of immaturity.

5. Pastoral care (v. 17). John says that the Lamb who sacrificed himself to redeem us has now become the shepherd to feed and lead us. In the heavenly vision he saw the Lamb leading his saints as a flock to living fountains of water.

As the curtain falls on this scene, John heard the elder's parting words stating that God would wipe away all tears—leave no trace of sorrow in that happy abode.

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A—Arkansas outdoors: Faulty logic p19; Allen, Roberta E: 'Tell the folks we are counting on the Lottie Moon Offering' p8; Arnold, Mike and Sherry, receive 5-year pins p13

B—Bledsoe, D. B. to Forrest Park p10; Bell, Bob, communications seminar speaker p11; Bisagno, John R. state evangelism conference speaker p12; Beacon lights of Baptist history: Stabilizing the ministry p13; Baptist beliefs: An unanswered question p15

C—'Christian college education' (L) p4; Calvary Church dedication p5; Church minutes really 'valuable' p9; Communications seminar for pastors and staff members p11; Cabot dedication—The cover p15; Clergymen sought by Reserve p5

F—Feminine intuition: War Eagle and Eureka revisited p11

H—Hinds, Major William L. receives Oak Leaf Cluster p6; Holcomb, Charles at Lavaca p10; Human sacrifices (E) p8; 'Hot Springs action' (L) p4

J—Jones, Walter F. Sr., Deaths p7

L—Logan, Max 'Hot Springs action' (L) p4; Lille, R. A. heads ABMCS trustees p6

M—Myers, Mrs. Sadie McBeth, Deaths p7

P—Pickles Gap, new church p6; Press, the—an instrument of education p14

R—Rock Springs has record attendance p13; Religious liberty (E) p3; Reprimanded churches still cooperate; will send messengers in 1969 p7

S—Skiles, Miss Ruth, retires p5; Shook, O. Damon, speaks to postal workers p12

T—This Christmas (PS) p2; Taylor, Carolyn Sue, Student appraisal (L) p4; Towson Avenue, 30th anniversary p11

W—Ward, Charles, licensed p11



KEEPING your eye on the ground makes it hard to get a vision of things on high.

—ARK-E-OLOGY by Gene Herrington

Thinker

A teacher, explaining an arithmetic problem on the blackboard, was pleased to see that her dullest pupil was watching intently. So when she finished, she said, "You were so interested, Silas, I wonder if you have any questions?"

"Yes'm," said Silas, "I got one —where do the numbers go when you rub them off the board?"

Modern miracle

"Well, Doc," asked the applicant for an insurance policy, "how do I stand?"

"I don't know," replied the Doc. "It's a miracle."

Gifts

Imagination was given to man to compensate him for what he is not, and a sense of humor to console him for what he is.

Unwanted advice

The young lady obviously needed help, else she would never be able to park her car between the other two.

"Turn the wheel hard to the left," advised a passing pedestrian. "Easy now. . .Straighten it out. . .That's it. Now you're parked!"

"Parked?" screamed the young lady. "I was trying to get the car out of here!"

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	46	32	
Alicia	87	68	
Berryville			
First	145	62	
Freeman Heights	120	29	
Camden			
Camden, First	402	99	
Cullendale, First	381	99	
Hillside	103	45	
Cherokee Village	68		
Crossett			
First	547	178	
Mt. Olive	256	140	
Dumas, First	235	55	5
El Dorado			
East Main	210	153	
Ebenezer	155	83	2
First	564	365	
Victory	67	44	1
Ft. Smith, First	1,102	424	2
Gentry, First	158	78	4
Greenwood, First	256	127	
Harrison, Eagle Heights	199	68	
Hicks, First, Ashdown	30	23	
Hope, First	424	178	3
Hot Springs			
Grand Avenue	197		
Piney	202	88	
Jacksonville			
Berea	101	40	
First	423	118	4
Marshall Road	290	120	2
Second	179	86	11
Jonesboro			
Central	368	155	
Nettleton	256	144	
Crystal Hill	167	96	
Lake Hamilton	84	48	
Little Rock			
Geyer Springs	480	215	
Rosedale	187	81	
Magnolia, Central	572	179	
Monticello, Second	210	104	
North Little Rock			
Baring Cross	580	201	
Southside	24	14	
Calvary	388	156	1
Forty Seventh Street	167	92	
Gravel Ridge, First	160	106	2
Levy	425	113	1
Park Hill	739	229	7
Sixteenth Street	43	30	
Sylvan Hills	256	102	
Paragould, East Side	272	168	2
Paris, First	286	78	
Pine Bluff			
Centennial	208	180	3
First	689	163	4
Green Meadows	77	33	
Second	190	80	
Watson Chapel	200	87	
Pleasant Plains	42	30	
Pocahontas, Shannon	96	54	
Rock Springs	72	48	
Russellville, First	296	248	
Springdale			
Berry Street	85	44	
Elmdale	320	95	
First	851	108	
Oak Grove	68	88	
Sherwood, First	189	84	
Vandervoort, First	61	40	
Walnut Ridge, First	205	118	
Warren			
First	435	160	1
Southside Mission	82	78	
Immanuel	248	78	
Westside	60	37	
West Memphis, Calvary	266	181	

Simple faith

Elderly Lady: "Isn't it wonderful how these service-station people know just where to set up their pumps to get gas?"

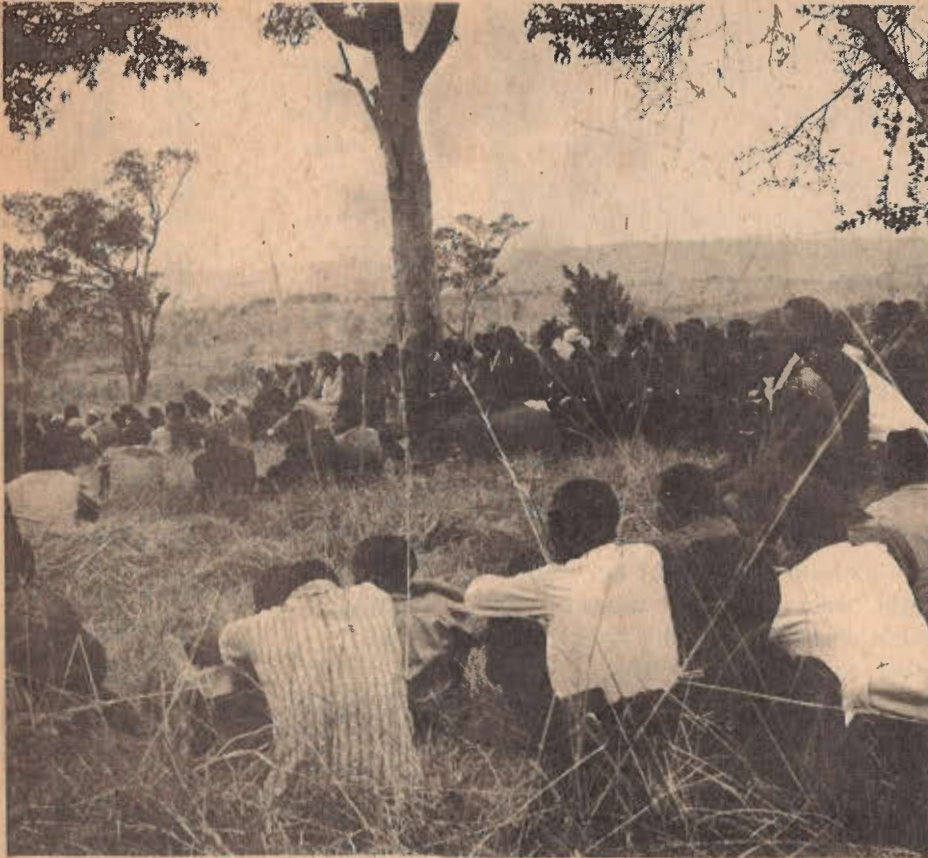
Perseverance

First hunter: "It's getting awfully late and we haven't hit a thing yet."

Second hunter: "Let's miss two more apiece and then go home."

SHOP EARLY
MAIL EARLY
**USE
ZIP
CODE**

In the world of religion



MORE than 300 persons attended this associational meeting of Baptist church members held at Maragua Ridge, Kenya. The meeting was held in connection with a series of stewardship conferences led by Baptists of East Africa. (Photo by Joseph B. Underwood)

Schools still ignoring court 'invitation' to teach religion

WASHINGTON, D. C.—Most American schools are ignoring the Supreme Court's invitation to teach objectively about religion.

This finding by United Press International recalls the decision that while government-sponsored acts of worship violate the constitutional guarantee of religious liberty, there is no legal barrier to "study the Bible or religion," if such a study is presented objectively as part of a secular program of education.

The invitation was extended five years ago in the same ruling that held it was unconstitutional to conduct de-

votional exercises in public school classrooms.

The ruling means that any public school is free to offer academic courses in which students get acquainted with the Bible as one of the world's greatest masterpieces of literature, or make a comparative study of the various religious traditions that have helped to shape American history.

The Supreme Court can actually be said to have encouraged the consideration by public schools of courses of religious viewpoints in social science, ethics, and philosophy. (EP)

Negro experiments with Jewish worship

ST. LOUIS—The Rev. Albert B. Cleage, Jr., nationally known black militant clergyman, announced here that his Detroit congregation would experiment with some forms of Jewish worship.

"Many Jewish holidays should also be

observed by black people," the United Church of Christ clergyman explained during a press conference. "For example, the Passover from out of bondage would be a meaningful observance."

Mr. Cleage's church is known as the "Shrine of the Black Madonna." The pastor was here for a meeting of the National Committee of Negro Churchmen, now known as the National Committee of Black Churchmen. (EP)

'No greater love'—film release

MONROVIA, Calif.—A new missionary motion picture, filmed entirely in Vietnam under combat newsreel conditions, has been released by World Vision under the title, "No Greater Love."

The film has been produced by Larry Ward and Ron Plant, according to World Vision executive vice president Ted W. Engstrom, to be made available by the missionary service agency for showings beginning January 1, 1969. (EP)

Coffee house ends at N. M. University

LAS CRUCES, N. M.—A coffee house ministry operated by an ecumenical group at New Mexico State University has been closed following a series of controversies.

"The Hut" was operated jointly—off campus—by the New Mexico Synod of the United Presbyterian Church and the Disciples of Christ as part of an ecumenical campus ministry.

The Rev. James Nielsen, who was in charge at The Hut, said the key reason for its closing was to allow the two denominations involved to work more closely with other groups in the campus ecumenical movement.

However, the closing came after a six-month study by the Synod's General Council, following numerous protests about "The Hut" from local church and school officials.

Las Cruces city and police officials said they welcomed the closing. (EP)

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