

11-2-1967

November 2, 1967

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_65-69

 Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#),
and the [Organizational Communication Commons](#)



Arkansas Baptist

newsmagazine

NOVEMBER 2, 1967

**Personally
speaking**



IN THIS ISSUE:

THE EDITOR focuses his attention upon the 114th annual meeting of the Arkansas Baptist State Convention—and does some reflecting on its aims—in “Convention time,” an editorial on page 3.

A BIBLE translation originally intended for overseas evangelical use has turned into a surprise best seller. Read about *Good News for Modern Man* and its creator, Southern Baptist Robert Bratcher, in our feature story on page 6.

The Israeli-Arab war as seen through a missionary's eyes, and in a different light, may be found in “War is hell—even in Holy City”—a thoughtful and somewhat disturbing letter to the editor on page 5.

The age of automation seems a far distant thing to some of our Arkansas arts-and-crafters. In “From Fort Worth to War Eagle,” Harriet Hall takes us back in time on a visit to the Ozark Arts and Crafts fair, which brings the past to the present. It's in *Feminine Intuition* on page 8.

THE story of a missionary's wife is often one of trial and challenge, and the early days made things especially so. See “Missionary wife,” the story of Sarah Paine Peck, in *Beacon lights of Baptist history*, page 21, for a look at the life of a missionary helpmate.

FIVE thousand messengers and visitors are expected for the Youth Night program to be held November 8 in Little Rock, as part of the State Convention. Our cover story is on page 10.

Arkansas holy ground

A PIOUS man in the long ago, gazing into the Milky Way, saw the hand of God:

*The heavens declare the glory of God;
and the firmament sheweth his handywork.*

Now that we are living in the Space Age, this quotation from Psalms 19 takes on new meaning. But even the Space Age cannot compete with the glorious fall plumage of our Arkansas hills and valleys.

It is thrilling to read about walks in outer space and the landing of instruments on the moon—and now on Venus. But, especially at this time of the year in Arkansas, give me old *terra firma* in the here and now. And if Moses was made to realize by one burning bush that he stood in the presence of God, how much more should we be conscious that we stand on holy ground, in the midst of millions of bushes aglow.

Goodness to Betsy

YOU may be able to use this one sometime—I picked it up first-hand from a mother in North Central Arkansas, on a recent preaching mission:

The lady's eight-year-old son had fallen “madly in love” with a 14-year-old damsel in the neighborhood. Late in November he expressed concern that the new “fall-and-winter” Sears, Roebuck catalog had not come.

“I have saved up \$3.50,” he confided, “and I must order Betsy's Christmas present.”

“But surely you are not going to spend *all* of your money on Betsy,” said his mother.

“You bet I am,” replied the young Galahad, with a tender glow in his eye—or was it a glow in his tender eye?—“Nothing's too good for Betsy!”

Lest we forget

THE approach of Thanksgiving reminds us that abundance is not measured so much in quantity as in appreciation. There is a lot of difference between being grateful for what you have, and mourning for what you don't have.

Maybe we should go back to a custom the Pilgrim fathers are reported to have had in connection with Thanksgiving. Before the customarily sumptuous Thanksgiving meal, they placed five kernels of corn in each otherwise empty plate—to remind that there had been a time when rations were so scarce that each person was allowed only five kernels of corn a day, as his total subsistence.

Erwin L. McDonald

Arkansas Baptist newsmagazine

Volume 66, Number 43
November 2, 1967

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance), \$1.75 per year. Subscriptions to foreign address, \$4.25 per year. Advertising rates on request.

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

Abbreviations used in 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.

Convention time

SOON after this issue of the *Arkansas Baptist News-magazine* hits the hinterland, fellow Baptists from all sections of the state will be heading for Little Rock as preachers and laypeople—messengers and visitors—to attend the 114th annual meeting of the Arkansas Baptist State Convention.

Beginning the night of Monday, Nov. 7, the sessions will continue morning, afternoon, and night through Tuesday and Wednesday. All sessions but Youth Night on Wednesday will be at Immanuel Church, Little Rock, the facilities of which are superbly suited to Convention session needs. (The great Youth Night program, climaxing the session, will be in Barton Coliseum.)

Pastor W. O. Vaught Jr., who has been with Immanuel now for half a lifetime, will, with the assistance of his large and well qualified staff make every one feel more than welcome.

The Program committee, headed by President Don Hook, who will be completing his second year in office, is to be commended for their choice of a most timely theme, "The Church Ministering."

That our prayers for the Convention sessions might be timely and purposeful, we should like to repeat here, for our meditation, as we have at times in the past, the purpose of the Arkansas Baptist State Convention, as set out in Article II of the Convention Constitution:

"The purpose of this Convention shall be to awaken and stimulate among the churches the greatest possible activity in evangelism, Christian education, and benevolent work throughout its bounds and to the ends of the earth; to cultivate closer cooperation among the churches and to promote concert of action in advancing all the interests of the Kingdom of God."

Whatever motions we make and actions we take should be measured by this great plumbline so wisely set by our spiritual forebears here in Arkansas.

Still in the world

A NEW man is emerging in America and Southern Baptist churches must find new ways of speaking to him.

This was the major emphasis of Dr. Albert L. McClellan, Program Planning Secretary of the Executive Committee of the Southern Baptist Convention, as he spoke recently at a Denominational Tribute Banquet at New Orleans Seminary.

Our old methodology and dead vocabulary are as foreign to this new man as Chaucer is in the 20th Century, Dr. McClellan declared.

"This new man has grown up in a time of wealth, education, atomic power and city psychology," said Dr. McClellan. "Through television he has vicariously traveled everywhere and experienced everything. He is ac-

tion oriented. He is displeased with conditions in the world."

One thing this new man does not have, however, is a satisfactory answer to his questions about life, and Southern Baptists have those answers, said Dr. McClellan.

At a time when the world situation is changing at supersonic speeds, it is good to have the leadership of men of Dr. McClellan's caliber to direct us in streamlining our communications to speak to the needs of the day. Somehow we must help the men and women of the new era to know that God is still in the world reconciling the world to himself through Christ.

'Why we are here'

STUDENTS at Southern Seminary, Louisville, were challenged the other day to give creative and responsible loyalty to the program and objectives of the Southern Baptist Convention. In a chapel talk at the seminary, Dr. Penrose St. Amant, dean of the seminary faculty, reminded the students:

"The people who make up the churches of the Convention make this seminary possible. Like you, I am sometimes frustrated by this sprawling, diverse and conglomerate Convention, and, like you, I am sometimes inspired by it."

Noting that Southern Seminary has broad ecumenical concerns and shares in a continuing dialogue with the Christian world, the dean emphasized that it is also the responsibility of the seminary faculty and students to respond to the needs of the Convention and to provide leadership for it.

"We must be critical, even daring," he added, "but let it be in the context of a positive appreciation of our heritage. Let's seek to make our heritage more meaningful and significant in our time. Let's not spend our lives in a kind of rebellion against it, as if there were some utopian alternative some place else."

Dr. St. Amant recalled that the contributions of former Seminary professors Boyce, Robertson, Sampey, Carver and others had led many into more productive lives of Christian service.

"We are here," he continued, "because of the homes and churches that nurtured us, the parents who prayed for us, the wives who stood by us, and the God who laid His hand upon us."

But the real crux of the dean's address was:

"We are here because we believe Jesus Christ is the most significant person and the events clustered about Him are the most significant events in the whole range of human history. We have been strangely gripped by Him. Let us pledge our allegiance to Him anew."

Clergy discounts, yes, no?

Some early American pastors never received a cash salary. Instead, faithful members gave them hams, eggs, potatoes and whiskey on the fifth Sunday. As the churches grew they started giving their ministers some cash and some goods. The day came when they gave him a cash salary and a discount on the goods he purchased.

The day of clergy discounts hasn't passed. Some ministers are still holding their hands out behind their backs. As the only minister on a local YMCA board, I was recently reminded of this questionable practice. The minister of a sect had asked for free membership in the "Y." The laymen felt that ministers should pay as any other citizen.

Why do a few ministers ask for discounts? It may be an essential tradition. The average pastor's salary is below the national average. Various figures are given by different surveys. One released by the National Council of Churches placed his annual income at \$6,358. The average family down the street was making over \$7,100.

Churches in the Southern Baptist Convention reported \$3,970 as the average salary for full-time pastors. Full-time churches frown on pastors accepting side jobs. In some instances the pastor's wife isn't permitted to supplement the family income.

This wide difference has put a squeeze on many of our pastors. Caught by inadequate salaries and inflation, clergy discounts are used to make up for the difference.

Rural or small town churches may consider the discount as part of the pastor's salary. His pants are pressed for half-price. He buys gas at a six percent discount. The local merchant gives him his suits at cost while the independent groceryman throws in a pound of bacon.

The members want to do this for their pastor. He hasn't asked for discounts. If members offer these discounts without any thought of trying to buy their minister's favor, it is their privilege.

A few among us have carried a discount philosophy to the city. With 80,000 miles on his Chevy, a discount hungry minister asks the salesman, "How much would it cost a preacher to buy that beauty?" He learns that he can buy it at cost, plus \$100.

The bold ones let it out that they are ministers. They expect the clergy discount. Most of us are embarrassed when someone says, "I'll give you five percent off because you're a minister."

Clergy discounts may cost. One feels obligated to buy from the man who has given him a discount. His tires, from an authorized dealer who gives a ten percent discount, may cost more than they would at a discount house.

A few airlines permit ministers to fly at half-price on a stand-by basis. This favor is also granted to students and military personnel. One questions the value of his discount when he is bumped in favor of the full-paying customers. It's hard to explain the missing appointment by saying you were delayed by a clergy pass.

What is the best position on clergy discounts? I have never asked for one. Nor have I turned one down though there are questions. There is a difference between outright gifts and discounts. Politeness demands that gifts be accepted. Dignity requests that the minister keep his hands forward.

Most pastors had rather be in a position to compete in the local market. I had rather bargain with the car salesman than ask for a discount. One consumer survey suggests that most dealers, if pressed, will sell to anyone for cost plus \$100. A minister feels like a man if he's brought the price down. If he has asked for a discount he feels cheap.

We want to pay for what we get. We do not want to feel that we are obligated to buy from anyone because we have been offered a discount. It is better for us to be in line for the end of the season sales than to sneak around whispering, "What's the ministerial discount?"

Give ministers the joy of working. Give us the joy of spending what we earn in a free market. We do not want to be robbed beggars.—James A. Walker Jr., Memorial Baptist Church, 9101 Airline Dr., Houston, Tex.

'Preaching teachers'

I would like to take this opportunity to say keep up the good work. Your paper is a fine paper. While I was in school for the first 5 or 6 months I didn't receive it. I surely did miss it. I usually read each article and enjoy each. I particularly enjoy "Personally Speaking" and this week's Lawson Hatfield article about "Preaching teachers." Keep up the good work.—Louise Thompson, 607 E. Twin Springs, Siloam Springs, Ark. 72761

To be a better Baptist, read the Arkansas Baptist Newsmagazine. To be a better church place it in the budget for every home.

Another open door

I do want to offer my sincere thanks for the ministry of the Marshall Road Baptist Church of Jacksonville and to you for the publicity concerning it. With all the bad news in print, it was quite refreshing to read the article in this morning's "Gazette" (Wednesday, Oct. 25, 1967) concerning this church's "open door" policy.

I would like to correct you at one point ". . . only two other Southern Baptist Churches in Arkansas had negro members—". We have had negroes in regular attendance at all services for about two years. Our deacons on October 6, 1965 instructed me to visit and invite any and all negroes in our town to worship with us, assuring them there was no barrier to full membership and fellowship in our church. I did so and soon two families began to attend regularly. One woman sings in the choir; all attend class parties, church suppers, etc., as well as the regular services. They are good members of our church and have been well received by all our people.

We do have "the same program of personal evangelism, home visitation, and enlistment for all people" on our field regardless of race, color, or creed. I concur wholeheartedly with Pastor Griffin, "If God's people cannot worship together and serve together, then there is no hope (little?) for the world situation."

I just thought you'd want to add our church to your list of churches whose doors are open to all people. There may be others.—O. Phillip May, Pastor, First Baptist Church, 511 Church Street, Pocahtontas, Arkansas

'Crowds bring crowds'

The tendency to conduct brief routine revivals is one reason Southern Baptists are not reaching and baptizing more people for Christ. So says Dr. C. E. Autrey, director of the Home Mission Board's Division of Evangelism.

The First Southern Baptist Church of Del City, Okla., knows nothing of "routine revivals." For the last two years, the church has had four full weeks of revival meetings. One of the revivals was a two-week stadium crusade in the summer. The three revivals averaged 100 additions to the church.

Pastor John R. Bisagno said recently, "I feel that the best preparation for revivals is creating excitement and a sense of expectancy. Crowds bring crowds. Get the people there. Let them know you are counting on them and give them something worth talking about."

Is it any wonder that this church baptized 324 last year and just closed this associational year with 401 baptisms?—Tal D. Bonham, Pastor, South Side Baptist Church, Pine Bluff, Arkansas

'Filling the pulpit'

I am writing in regard to your editorial entitled "Filling the Pulpit" in the October 12th Arkansas Baptist Magazine. At the bottom of the editorial you asked for suggestions and I can't help but reply my feelings about the matter.

I believe the Bible from beginning to end and I am convinced that the Holy Spirit directed the disciples from place to place. I believe we have the same Holy Spirit that these disciples had, but we do not permit the Spirit to work because of our own ideas about the Holy Spirit. The Spirit will guide God called ministers to their destination if they will let It. Of course, I can't speak for so called "professional preachers," they will have to answer in their own time.

Are we so far away from God and so involved in committees and "so called" problems that we can't see what God has planned from the beginning?

May our Heavenly Father forgive us as Baptists in the many mistakes we make when God has planned everything so carefully. May we humble ourselves and seek His guidance in everything we do including "filling the pulpit."—Mrs. Roy Patey, 2921 Dickson, West Memphis, Ark.

REPLY: But the Holy Spirit must move through human beings. There are still contacts to be made by pastors and churches.—ELM

Testimonial meeting

As the Newsmagazine annual report was given to the Mt. Zion Association by Pastor Johnnie Green of Philadelphia Church, Jonesboro, he departed from the normal procedure and asked for individual testimonies of Baptists concerning the worth of "our" magazine to them personally. Many testimonies were given expressing the value of the publication toward the advancement of our individual church, our state and associational causes, together with a wealth of information directed to the reader

Bro. Green did such a fine job of presenting the report, that I wonder if he doesn't have "a dab 'er two" of printer's ink in his blood.—Carl White, pastor, First Baptist Church, Cash, and Clerk, Mt. Zion Baptist Association

A kindly spirit

I am delighted that the Christian Century thinks well of you. I do. I think you are one of Southern Baptists' best editorialists, best thinkers, best writers, and I agree with most that you say. When I disagree I have the feeling that you are probably right and I am probably wrong. I would like to subscribe. Please bill me for a year's subscription.—C. Earl Cooper, Th. D., Pastor, Riverside Baptist Church, Corner Park and King Streets, Jacksonville, Florida 32204

REPLY: Thank you, Dr. Cooper.

War still hell— even in Holy City

Because I am sure that you intend to print only truth in the Arkansas Baptist, I feel that I must tell you that the press release headlined "Interview with the Conqueror of Jerusalem" in your August 17 issue gives a grossly false impression. Passing out milk and doing the conquered people small favors does not make the Jewish occupation of Arab soil a "humanitarian" deed. I am too close to the situation not to know that the Israeli army steals, razes, rapes and slaughters like every pagan army.

From bitter experiences in 1948 and 1956 the Arabs have learned to be docile before the Jews. When the people of one village are killed indiscriminately, the people of the next village either leave or co-operate. They know that the Israeli occupation is an iron fist in a velvet glove. How else can people be dominated?

Contrary to the impression of the article, Jordanian Jerusalem was taken only by a terrific loss of Arab lives. The sector called Old Jerusalem is only a small area of the city. Many of its streets and buildings have endured for centuries, and the Arabs have treasured its ancient character, refusing to permit its change. Furthermore, it is packed with humanity. There was no way to fight over it without destroying it and its inhabitants. For this reason the Arab army vacated it. The fact that Israel would have been willing to destroy it was immediately betrayed when they razed large areas around the wailing wall to make parking space. This operation left hundreds homeless on thirty minutes notice.

In other areas of the city, people

Something tells us we should quit while we are ahead. But heeding your kind request, we are putting you on the mailing list and squirming a little as we think of what effect a steady diet of our paper may have on your appraisal.—ELM

For cleaner TV

This may be a bit removed from Missions, but I must add my voice of concern about the obscenity and filth of programs and movies shown on TV recently. Unless a change is made quickly I hardly see how a decent, much less Christian, family can afford to have such a contaminating influence within reach. At least one parent must act as full-time censor for the family.

May I plead with every Christian family to voice a protest to local stations and to the program directors of TV networks. Sponsors of programs should also be written.—J. T. Elliff, Secretary, Missions Department Arkansas Baptist State Convention, Little Rock, Arkansas

farea even worse. Residents of the Mt. of Olives were driven out by perpetual bombing and finally by threats. The keeper of the Garden Tomb was shot dead, because he opened the gate when the soldiers knocked. The Jerusalem Baptists on the other side of the Jordan Arabs were under orders to stay in their homes or be shot. A young doctor's private hospital was seized. Some Christians in the city were rescued from hunger by relief funds received from Baptists on the othe side of the Jordan River.

I could go on and on, but these incidents and the Israeli colonel's statements miss the basic truth. There can be no such thing as a humanitarian Israeli occupation of an Arab country, because to invade another people's land is in itself a violation of human rights. To take it by war is a sin which cannot be committed without inflicting immeasurable grief and suffering upon others. As the American general so bluntly, but so truly said, "War is hell."

Let those whose theology says that something glorious is happening in the Middle East consider the fact that to be bombed, burned, robbed, grieved and shot are still highly inglorious when the offender happens to be Israel and to do these things is still heinously immoral even if one is a Jew.

Christians ought to be careful what they accuse God of planning and supporting.

In Christian love,
Frances Fuller, Southern Baptist missionary, Box 5017, Amman, Jordan

'Christian witness'

Though I am not a Baptist and do not have the list of the subscription rate on your magazine, I would like very much to subscribe to it. I am enclosing \$2. Please send it to me for whatever period of time that will cover, then I can get on schedule. Please send it to my home address.

Copies of the paper go to my husband's business office (the Baxter Bylletin) but since I teach school, I seldom get into that office in time to see it. (It is quite well-liked by the force there, and usually one or the other has taken it by the time I get there.)

I agree with my husband that it is well-written, courageous and gives a real, Christian witness to the readers.—Mrs. Pete Shiras, 118 North College Street, Mountain Home, Arkansas

REPLY: Since this tribute comes from a family we rank as one of the real greats in Arkansas journalism, it is especially appreciated.—ELM



New Testament translation 'surprise' best seller

ALANTA—Southern Baptist Robert Bratcher, translator of the best-selling Good News for Modern Man translation of the New Testament, revealed here that the translation "was accomplished originally to be used as an evangelistic tool overseas where English is spoken as a second language.

"We never expected it to go over as it has in this country," Bratcher said.

Good News for Modern Man, or the Today's English Version of the New Testament as it is sometimes known, has sold more than 5 million copies in the first year of its existence. Most of the 5 million copies were in paper-back form selling now for 35 cents each from the American Bible Society.

Bratcher spoke during a press conference prior to the Oct. 15 official kickoff of an intensive Bible saturation campaign. It originally was scheduled for the metropolitan Atlanta area, but it has grown to include all of Georgia.

A 10-year veteran in the translation department of the American Bible Society in New York, Dr. Bratcher explained that the Old Testament already is being translated by a committee, in-



DR. BRATCHER

cluding himself. "The Old Testament is just too much for one man to tackle," he said.

"This New Testament contains a 3,000-word, common-language vocabulary, words that are that part of the total language which is spoken by nearly

everyone who uses that language."

Bratcher listed as an asset the book's paragraphs or "chunks" of material, headed with bold face captions, such as "True Happiness." One of these "chunks" can be read comprehensively in a minute's time.

The translator also accounted 50 percent of the translation's success to the "eyecatching and revealing" line drawings of Annie Valotton.

He listed a need for three kinds of translations of the Bible: the traditional (such as the Revised Standard Version) for faithful readers of the Bible; the expanded scientific translation for pastors and students; and the common language translation.

"The first duty of a translator is to be faithful to the original even though no translation can carry through in the same manner as the original." Bratcher referred to one popular translation as a work he feels "departs far too much from the original."

The intensive Bible saturation campaign in Georgia is a \$10,000 pilot project of the American Bible Society which made initial contacts to the Atlanta Christian Council. (BP)

Clear Creek notes

Cushman named moderator

By PAUL WILHELM

The 95th annual session of Clear Creek Association met Oct. 11 with First Church, Alma, J. Ronald Condren, host pastor. Bringing messages during the morning, afternoon and night sessions were: Bob Shoemake, pastor of Oak Grove Church; C. H. Seaton, associate Brotherhood secretary, Arkansas Baptist State Convention; and Gerald Jackson, pastor, First Church, Ozark. Presiding were: George W. Domerese, moderator, pastor of the Concord Church, Van Buren; and Garland Brackett, vice moderator, pastor of Webb City Church, Ozark.

Total baptisms of 412 and total receipts of \$389,764 set new records for the association.

The following officers were elected: Bruce Cushman, pastor, First Church, Van Buren, moderator; Gerald Jackson, pastor, First Church, Ozark, vice moderator; Mrs. Faber L. Tyler, First Church, Ozark, treasurer; Paul E. Wilhelm, Ozark, clerk; Richard O. Estes, Oak Grove Church, Van Buren, Brotherhood director; Mrs. Tyler, WMU president; Billy Ray Usery, pastor, First Church, Clarksville, Training Union director; Harold Biggs, music and educational director, First Church, Van Buren, Sunday School superintendent; Wayne Johnson, Lamar Church, music director; Bob Shoemake, pastor, Oak Grove Church, Van Buren, chairman of evangelism; Garland Brackett, pastor, the Webb City Church, Ozark, chairman of Missions committee; Charles. Hol-

comb, pastor, First Church, Mulberry, chairman of Stewardship; Frank Lamb, First Church, Van Buren, chairman of Baptist Vista Assembly Board; John W. Curtis, pastor, Kibler Church, Alma, chairman and director of Seminary Extension; Bruce Cushman, pastor, First Church, Van Buren, chairman of BSU committee; Charles Starbird, First Church, Alma, historian; Mrs. Leona Kimble, First Church, Ozark, Baptist Vista historian; H. J. Morris, Kibler Church, Alma, annuity chairman.

The next annual session will be held at Webb City Church, Ozark, next Oct. 15. The doctrinal sermon will be by John W. Curtis, pastor, Kibler Church, Alma, with Vance Wiley, pastor, Cedarville Church, as alternate. The annual sermon is to be preached by George W. Domerese, pastor, Concord Church, Van Buren, with Bruce Cushman, pastor, First Church, Van Buren, as alternate.

The Ozone Church, northeast of Clarksville, ordained Arnil O. Curran as deacon, Oct. 8. Those taking part included: Eugene Walker and Virgil Melson, deacons of the Ozone Church; George Williams, pastor, and Bud Morris, deacon, First Church, Hartman; R. L. Whitten, pastor, and Jack Hanson, deacon, First Church, Coal Hill; Archie Wheeler, Woodlawn Church; Elmer Linton, pastor, Altus Central and Spadra Churches; and Paul E. Wilhelm, Missionary.

Southern alumni

Arkansas alumni of Southern Seminary will meet for their annual state meeting Nov. 7 at 12:30 noon at Golden Host Cafeteria, Park Plaza Shopping Center, in Little Rock.

Representing the seminary will be Grady Nutt, assistant to the president, who will give a status report for the seminary. Included in the report will be latest information on the \$500,000 endowment campaign for the Billy Graham Chair of Evangelism, already underway in fourteen states, and Southern Seminary's expanding enrollment.

In previewing his report, Nutt observed that enrollment was up for the sixth consecutive year at the seminary, making Southern the only SBC-related seminary to experience such a growth pattern in the past decade.

Plans for the meeting are being made by Hugh Cantrell, of the staff of Ouachita University, president of the state alumni group.

South African crusade
Attracts thousands

More than 3,000 public decisions for Christ were recorded during the recent Republic of South Africa Crusade for Christ. Of these, 1,200 were professions of faith in Christ.

Reports from the South African Baptist Union indicate a great appreciation for the Southern Baptist men who helped in the crusade, and for the churches who sent them. Over \$60,000 was spent by the churches who sent their pastors on the mission.

Rev. Allen G. Pearce, crusade organizer, writes:

"What has impressed me in all the reports that I have read has been the fervent expression of gratitude to God accompanied by facts and figures confirming the manifestation of the work of God's spirit."

Dr. J. D. Odendall, president of the Baptist Union of South Africa, writes: "It seems to be the consensus of opinion that the coming of the American team can result only in what is good for those churches which participated and for the denomination as a whole. I believe that this is only the beginning of still greater things to come."

To the Colorado and Arkansas pastors the crusade was a reminder to prepare for the 1968 Denver Crusade. "Surely the Lord who blessed the preaching of the gospel in South Africa is going to bless it in Denver," remarked Abernathy.—Reporter



TWO participants in the Republic of South Africa Crusade for Christ are photographed at Calvary, in Jerusalem, as they returned home from the crusade: Jerry Don Abernathy, left, pastor of First Church, Crosssett, and Bob McPherson, pastor of Riverside Church, Denver, Col.



Feminine intuition

by Harriet Hall

Fort Worth to War Eagle

Recently my husband and I attended the Radio and Television Commission meeting at a ranch not far from Fort Worth. It was a beautiful setting as the full moon gave light to our chuck wagon barbecue supper on a cliff overlooking a peaceful river below. The autumn air was just cool enough to draw us to the bonfire. As we gathered around the fire Joe Ann Shelton led us in "Shine On, Harvest Moon" and other old-time favorites. Later we were privileged to see some wonderful films concerning missionary activities in a number of countries. It was a rich experience.

A few days after our return from Fort Worth my mother came for a visit. I learned that she had never been to War Eagle. If she hadn't been to the Ozark Arts and Crafts Fair (which is an annual event in late October) we had to remedy the situation. As we drove over to sight-see, the woods were ablaze with orange, and red, and gold. There were nearly two hundred exhibitors—painters of water colors and oils, woodcarvers, potters, weavers, and many others. Many of these craftsmen have learned these skills from their parents or grandparents and have made many beautiful as well as useful things from native materials. There was a grandmother who was exhibiting her "paintings" of wildflower seeds; here was a lady who did lovely etchings; there were some unusual quilts, and my mother particularly enjoyed seeing the beautiful hand-quilted bedspreads. It was most enjoyable to view the old bridge across War Eagle River, then return to enjoy more autumn scenery atop Mt. Sequoyah.

Although ours has been called the "Age of Automation," it is refreshing to see some of the quality workmanship of these artists and craftsmen. Thank God for talents and skills that are shared with others.

Deaths

MRS. EFFIE CONNER BENTON, 87, of Fordyce, widow of Hugh B. Benton and a substantial financial supporter of Ouachita Baptist University at Arkadelphia, Oct. 22, in Fordyce.

Mrs. Benton, a native of Toledo (Cleveland County), attended Ouachita Baptist University. She was a member of First Church, Fordyce, and past president of the Baptist Women's Missionary Union.

Survivors include four daughters, a brother, 10 grandchildren and seven great-grandchildren.

MRS. IDA ZIMMERMAN RILEY, 91, El Dorado. She was a member of First Church, El Dorado, and had served as superintendent of schools and postal clerk for that city.

A former dean of women at Central College, Conway, Mrs. Riley was a graduate of Peabody Normal College and was a member of the El Dorado Business and Professional Women's Club.

Survivors include a son, Dr. Warren S. Riley, El Dorado, and two daughters, both wives of former Arkansas pastors,

Mrs. J. Guy Cothran, Greenville, S. C., and Mrs. Blake Smith, Austin, Tex.

C. G. ECHOLS, 85, of Norphlet, Oct. 3, in a Ruston, La. hospital. Mr. Echols was a deacon of First Church, Norphlet. He is survived by his wife, Mrs. Adelle Daw Echols; two sons, Dr. Don B. Echols of El Dorado, and Glenn Echols of Ruston; one daughter, Mrs. N. P. Hudson of El Dorado; three sisters, two brothers; and seven grandchildren.

RILEY ALLEN BRICKEY, 55, associate pastor of First Church, Springdale, Oct. 24.

A retired Air Force lieutenant colonel, he helped to found the Springdale Kiwanis Club. Colonel Brickey was an Air Force chaplain before his retirement. He also served as Baptist student director at the University of Arkansas.

Survivors include his wife, Mrs. Wilma Flower Brickey; two sons, Ralph Brickey of Virginia and Charles Brickey of Springdale; a daughter, Mrs. Jo Blackburn of Fayetteville; a sister, Mrs. Rosa Lee Lunsford of Fayetteville, and four grandchildren.

Named assistant pastor

Jerry Taylor has accepted the call of the First Church, De Queen, as assistant pastor in charge of music, education and youth. Mr. Taylor, 28, is a graduate of Gillham High School and attended Ouachita University. He has pastored churches in the Ouachita and Calvary Associations and has served as music and educational director of the College Park Church, in Las Vegas, Nev.



MR. TAYLOR

Mrs. Taylor is the former Bonnie Tarpley of Gillham.—Joe C. Denton, Pastor

On Golden Gate staff

Jim C. Dillard, first-year master of divinity student at Golden Gate Seminary, Mill Valley, Calif., has joined the Public Relations staff of the seminary as publicity assistant and newswriter.

Dillard, a native of Whitton community in South Mississippi County, received the B. S. E. degree from Arkansas State University in 1964, served as English teacher in the Casa Grande (Ariz.) high school, and recently completed a two-year term of service as missionary journeyman with the Foreign Mission Board, in Igede-Ekiti, Nigeria, where he taught English and worked with nationals in village projects.—Reporter

Lively to Little Rock

Bill C. Lively has begun serving Second Church, Little Rock, as director of children's work, becoming one of the few men in this field in the nation.

A native of Dallas, Tex., Lively graduated from Howard Payne College and attended Southwestern Seminary in Ft. Worth and the University of Arizona, where he is working on a degree in elementary administration.

He is married to Jessie Hallmark of Killen, Tex., and the couple has three children.

The preacher poet

God reigns

The flowers breathe the breath of God,
The birds sing forth His melodies,
The giant oak points up to Him,
While stars portray His mighty power.
We've put aside our thinking caps
Or sold our power to reason.
A few, however, know the truth
That God reigns on forever.

—W. B. O'Neal

Deacons ordained

Rayborn Finley, Earl Woods and Don Tomlinson were ordained deacons of Zion Hill Church, Rocky Bayou Association, Oct. 22. Rev. David L. Coleman, pastor, acted as moderator and Rev. Hugh Cooper, Associational Missionary, delivered the ordination sermon.

Rev. John Grimes presented the candidates and Rev. Show Griffen did the questioning. Rev. Hal Gallop, pastor of Sage Church, gave the ordination prayer.—Reporter.

Henley to Clarksville

Rev. James Henley of Camden, has accepted a call to be pastor of Second Church, Clarksville. He is a graduate of Southern College, Walnut Ridge, and is a student at the College of the Ozarks, Clarksville. Rev. Henley was ordained Oct. 15 by First Church, Camden.—Reporter

Plan to build

A new educational building is being planned for First Church, Star City. Groundbreaking services were held Oct. 22, following morning worship services. The work will begin the next day, after three years of planning by the church. C. Dan Cooper is pastor. (CB)

Revivals

Webb City, Ozark, Sept. 22-24; Bruce Bond, Jim Lochart, Troy Gray and Ted Keen, Arkansas A&M College students; 1 for baptism, 1 for special service and 11 dedications. Garland Brackett, pastor.

Earle Church, Sept. 24-Oct. 1; Rev. Wade L. Carver, evangelist, Richard L. Johnson, El Dorado, singer; 8 professions of faith; 15 rededications; Wade L. Carver, pastor.

Ratcliff Church, Oct. 9-15; Rev. E. B. Landaster, evangelist, Wesley Hogue, director of music, Barbara Kizziar, pianist; 5 for baptism, 10 rededications; Wesley Hogue, pastor.

State Line Church, Texarkana, Oct. 13-15; Erwin Tucker, Central Church, Jonesboro, evangelist; Larry Dane, Central, Jonesboro, song director; Judy Gunter, OBU, pianist; State Skipper and Gary Clarke, Arkansas State University, youth team workers; 7 rededications; John Gnade, pastor.

First Church, Harrisburg, Ill., Oct. 16-22; Rev. William L. Kreis, Calvary Church, North Little Rock, evangelist; Marvin Parks, song leader; Dr. Myron D. Dillion, pastor.

Marshall Rd. Church, North Little Rock, Nov. 5-12; Rev. William L. Kreis, Calvary Church, evangelist, Dennis Baw, song leader; Ronald Griffin, pastor.

Walker is called

Paul Walker has been called as pastor's associate and church visitor for Grand Ave. Church, Ft. Smith, and is at work on the field. Among his duties will be directing the visitation program and preaching at Moffett Mission. Clifford Palmer is pastor of the church. (CB)

'Outstanding Leader'

Mrs. Sally Jayroe, Ward, has been named by the board of advisory editors of "Outstanding Civic Leaders of America"



for inclusion in the 1967 edition of the national publication. "These people have distinguished themselves in civic work to the point of being outstanding," said Doug Blankenship, past U. S. Jaycee president and chairman of the board. Mrs. Jayroe has served in many capacities in First Church, Ward. She is currently serving as director of Girl's Auxiliary, church clerk, teacher of the Junior girls in Sunday School, and on the Music committee for the church.—Mrs. Orville Castleberry

Henderson TU director

Jack Henderson has accepted the position of training union director for First Church, Conway. He will replace Bob Fawcett who is moving to Fordyce. Mr. Henderson serves as an active deacon and has been superintendent of the Adult I Department of the church. William T. Flynt is pastor. (CB)

Deacons ordained

Michael Broadway and Bill Smith were ordained as deacons in a service held at First Church, Stuttgart, Oct. 15.

Rev. D. B. Bledsoe acted as moderator; Doug Lefler was clerk; the questioning was led by Leland Stratton, and Ralph Broadway delivered the ordination prayer.

To build new church

Calvary Church of East Camden recently voted to build a new \$50,000 sanctuary.

The block-and-brick structure will have a seating capacity of 350 and will replace the present frame building constructed in 1952.

Wayne Carpenter, pastor, says construction is slated to begin within the next few weeks.

The church has also purchased additional property adjacent to its present facilities for future expansion needs.



DR. GUY

Youth night speaker

Dr. Cal Guy, professor of Missions, Southwestern Seminary since 1946, will be the principal speaker at the closing session of the Arkansas Baptist State Convention at Barton Coliseum, Little Rock, Wednesday night, Nov. 8.

A 500-voice choir, led by Hoyt A. Mulkey, will provide special music for the special Youth Night service, along with several Baptist folk-singing groups.

Student testimonies will also be included in the program. Five thousand youth and adults are expected for the meeting, beginning at 7:00 p.m. and closing at 8:45 p.m. promptly.

Letter of appreciation

Tommy Robertson, pastor of Beech St. Church, Gurdon, has announced the resignation of S. C. Byrd as director of the Associational Training Union, following several years of service in that capacity.

Byrd was sent a letter of appreciation for his work following the annual meeting of the Red River Association. He is moving from the area.

DePriest accepts call

Wilbur DePriest, former pastor of Whiteville Church, has accepted a call to pastor the East Oakland Church, Mountain Home. (Reporter)

ZIP CODE HELPS KEEP
POSTAL COSTS D

O
W
N
BUT ONLY IF YOU USE IT.

Speaking of Africa

How much do you know about Africa, the people, and Baptist mission work?

This year's foreign mission study, Dec. 3-10, in Southern Baptist churches throughout the United States is designed to bring you up-to-date on the powerful forces swirling around Africa and through its millions of citizens. By completing this study, many Southern Baptists through prayer and giving are expected to increase their Christian commitment and express concern for the opportunities Africa offers in expanding Christianity.

Brotherhood units can play a key role in this effort. Mission study leaders in Baptist Men's units, working through their committee, will decide the best way to sponsor the study. Mission action leaders will follow up the study by providing ways for increased concern to be expressed.

The foreign mission study may occur through week-day class periods, a retreat, family study led by men, or through individual study of the appropriate book.

A good plan for either the week-day study or retreat is to line up the pastor to lead in the study. In either plan, time should be allowed for either five or three sessions of study.

Many Baptist Men's units will use the retreat and start on Friday night and end Saturday afternoon. This will allow time for fellowship periods and recreation. The book for men and young men is *Africa, Arrows to Atoms*.

Royal Ambassadors may desire to conduct the study of their book on a camp-out Friday night and Saturday, or they may like to hike to a special place early Saturday morning and have their study and a recreation period.

Crusaders will study the book *Out of Shango's Shadow*.

Pioneers will study *Black Eagle*, and the Ambassador book is *So Sure of Tomorrow*.

Following the study, men may desire to have a special prayer breakfast with emphasis on prayer for missions, not fellowship, to express their concern, or they may conduct special prayer services at the mid-week services.

Royal Ambassadors will give special emphasis to foreign missions during their prayer periods at each meeting in December.

Of course, Baptist Men and Royal Ambassadors will desire to make a special offering for missions to the Lottie Moon Christmas Offering. The goal this year is \$15 million.—C. H. Seaton

Pastor's retreat to continue

Recently we had a Pastor's Personal Witnessing Retreat at Camp Paron. One pastor from each association was invited to attend. The purpose of the retreat was to help the pastors get their members involved in personal witnessing. We wanted men who were not afraid of new ideas and would promote them in their own church and association.

Rev. John Bisagno, pastor, First Southern Church, Del City, Okla., was our guest speaker. Last year his church led the Southern Baptist Convention in baptisms.

Bro. Bisagno talked to our group about eight areas of their church life. All of them were involving his people in personal witnessing.

The men present at the retreat expressed a desire to attend the retreat next year, which will begin at noon,

Thursday, Sept. 5, and close at noon, Friday, Sept. 6.

Dr. Homer G. Lindsey Jr., pastor, Northwest Church, Miami, Fla., will be our guest speaker for the retreat. Rev. Herbert Hodges, pastor, South Highland Church, Little Rock, will be our Bible teacher. The entire program will be built around personal witnessing.

Next September, 43 other men will be invited to attend the retreat as guests of the Evangelism department. There will be room for 150 additional men, and the first 150 to send in their \$5 registration fee will be accepted.

In my opinion this is one of the most needed areas in Arkansas Baptist life.

Dr. Lindsey will tell us how his church is reaching people for Christ—Jesse S. Reed, Director of Evangelism

The Cover



Humbard, Baw, Daugherty

Youth night Nov. 8

Bob Humbard, recent graduate of Little Rock University and youth director of First Church, North Little Rock, calls committee members for Youth Night at the Arkansas Baptist State Convention.

Dennis Baw, student at State College of Arkansas, Conway, and youth director at Calvary Church, North Little Rock, assists while Hall High Student Kathy Daugherty works on a poster for her church, Immanuel, Little Rock.

All three young people serve as chairman for the Youth Night committee.

Five thousand messengers and visitors are expected for the Youth Night at 7 p.m. in Barton Coliseum, Nov. 8. Dr. Cal Guy, professor of missions at Southwestern Seminary, Ft. Worth, Tex., is the principal speaker.

Church music in '68

This is a good time to make some resolutions, just like Jan. 1.

First: I pray that you will resolve to come to church every Sunday and that you will be a "singer" either in a choir or in the congregation.

Second: I pray that you will bring, send, take, or carry your children to the choir for their age.

Third: I pray that adults and young people with the "talent to sing" will use that talent in their choir.

Fourth: I pray that you won't let one part of your church life overshadow another. Sunday School, Training Union, Worship Services, Prayer Meeting, Woman's Missionary Union, and the Music Ministry are all a part of every Christian's church life. To miss any of them is to leave a void in your life that nothing else can fill.

Fifth: I pray that you will resolve to sing in all of the activities of the church. You may be one who says, "Oh, these new songs! How can we sing them? Why learn them? What is the reason?"

Of course, they really aren't new and you would be surprised how fast you can learn them or anything else you set your heart and mind to.

We learn different songs that we might find new and better ways to praise God in song and word. The mathematician would be poorly trained if he only knew addition and subtraction. We would be just as hindered in the art of worship if we knew only enough songs to sing for one service and then repeat them for each service thereafter.

Be we resolved to be a singing church!

(Adapted from *The Reminder*, Grand Avenue Baptist Church, Ft. Smith, Richard Maple, Minister of Music.)

Baptist beliefs

The Christian's shoes

(SEVENTH IN SERIES ON CHRISTIAN WARFARE)

BY HERSCHEL H. HOBBS

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

"And your feet shod with the preparation of the gospel of peace"—Ephesians 6:15.

A Roman soldier wore hobnailed sandals. They protected his feet as he walked over rough places. Also they gave him a sure footing as he fought in slippery places. So with his feet properly shod he was a sure-footed, more effective soldier.

Already Paul had exhorted Christian soldiers "to stand against" the enemy. In face-to-face, hand-to-hand combat the soldier's footing was of primary importance. If he slipped and fell he was at the mercy of his foe. So the apostle emphasized the necessity for sure-footedness for the Christian soldier.

He called the Christian's sandals "the preparation of the gospel of peace." The word "preparation" may better be translated as "readiness." And, strange to say, speaking of the feet he probably had in mind a readiness of mind. It was a readiness of mind whose source was "the gospel" which is characterized by "peace." Knowing the purpose for which he fights, to bring peace through the gospel, he is ready to give his all. The whole idea is that of *spiritual morale*. A soldier's morale is based upon several things: a sense of purpose, an ample supply of food and ammunition, and the conviction that he can fight to win. All of those God supplies for His troops.

But note again the fact that while God supplies, each soldier must appropriate unto himself. This is seen in the middle (reflexive) form of the verb. "Shod" means "bound under." Literally, "having bound under" or "shod your feet." The commander supplies the shoes, but the soldier must put them on. So God gives the sense of readiness, the sources of spiritual morale. But each Christian must apply them to himself.

And having done so he can stand without slipping or falling as he slugs it out with Satan in face-to-face, hand-to-hand combat. Thus he is assured of victory through Him who is able to keep his feet from falling.

General officers retreat



DR. BOATWRIGHT

Pastors
Sunday School Superintendents
General Officers
Staff members
Building Fund Finance Committee Chairman
Building Survey Committee Chairmen
Building Committee Chairmen

These church leaders will have opportunity to engage in a study and conference fellowship, Dec. 1-2, at Paron Baptist Camp Ground.

Of prime interest will be discussions on current Sunday School work, church buildings, and building funds.

One conference leader will be Dr. Roy Boatwright, Sunday School secretary for Kentucky.

Need more space?

Want ideas on how to raise more building money faster?

Need a short course on leading the Sunday School organization to be more useful?

The first meeting will be supper, Friday, Dec. 1, at 6 p.m., followed by a conference and campfire. Saturday after breakfast there will be a variety of discussion groups. The meeting will close at noon with lunch Saturday.

Three meals and overnight will cost \$4.65 per person, including 24-hour insurance.

Paron Baptist Camp is 42 miles west of Little Rock, located on Highway 9.

Facilities are in comfortable, all-weather buildings. Excellent meals are served. Informal clothing should be worn. The camp atmosphere is most invigorating.

You will enjoy this overnight conference with your general officers.

Some churches supplement or cover their workers' costs.

Use the blank or write note indicating your plans to attend the retreat.—Lawson Hatfield, State Sunday School Secretary

New subscribers

New subscribers to Arkansas Baptist:

Church Pastor Association

One month free trial received:

Caraway pastorless Mount Zion

New Budget:

Boswell Shaw Griffin Rocky Bayou

Mail to S. S. Dept.
401 West Capitol
Little Rock, Ark.

Name

Office

Church

Address

Send me more information on the
General Officers Retreat

NABTS meets Nov. 7

The N. A. B. T. S. alumni will hold a luncheon meeting Tuesday, Nov. 7, at noon at the Markham Street Church, 9701 W. Markham, Little Rock.

Dr. J. Kelve Moore will be the guest speaker. James A. Griffin is president of the group.

COOPERATIVE PROGRAM

MEANS HOMES
FOR
CHILDREN





This Christmas Give a Gift That Can Be Opened All Year Long. Select a Fine Book of Any Publisher for Distinctive Christmas Giving at the

BAPTIST BOOK STORE
Service with a Christian Distinction.
 Coast to Coast

408 Spring St. Little Rock, Ark. 72201

ALABAMA Birmingham Mobile	GEORGIA Atlanta Savannah	MARYLAND Lutherville	OHIO Columbus	TEXAS Arlington Dallas *Fort Worth *Local sales only Houston Lubbock San Antonio
ARIZONA Phoenix	ILLINOIS Carbondale	MISSISSIPPI Jackson	OKLAHOMA Oklahoma City Tulsa	VIRGINIA Richmond Roanoke
ARKANSAS Little Rock	INDIANA Indianapolis	MISSOURI Kansas City St. Louis	SOUTH CAROLINA Columbia Greenville	WASHINGTON Vancouver
CALIFORNIA Fresno	KENTUCKY Louisville Owensboro	NEW MEXICO Albuquerque	TENNESSEE Chattanooga Knoxville Memphis Nashville	SUMMER STORES: Ridgcrest, N.C. Glorieta, N.M.
COLORADO Denver	LOUISIANA Alexandria New Orleans Shreveport	NORTH CAROLINA Charlotte Raleigh		
FLORIDA Jacksonville Miami Tampa				

- The Living New Testament, Taylor (not shown) (22t) Cloth, \$5.95; Leather, \$12.95
- The Serviceman's New Testament 202SPX (Revised Standard Version) (19h) \$ 3.50
- Meditations for Servicemen, Parsons (1a) \$ 2.50
- Prayers for Servicemen, Sandlin (not shown) (6r) Paper, \$ 1.00
- Ring of Truth, Phillips (9m) \$ 2.95
- To Understand Each Other, Tournier (5k) \$ 2.00
- Halley's Bible Handbook, Halley (1z) \$ 3.95
- The Indomitable Baptists, Armstrongs (11d) \$ 5.95
- How the Littlest Cherub Was Late for Christmas, Johnston (1a) \$ 2.95
- Pablo and the Magi, Dye (26b) \$ 1.95
- Christ and the Carols, Reynolds (26b) \$ 1.50
- Take Joy: The Tasha Tudor Christmas Book, Tudor (33w) \$ 4.95
- Wings of Silver, Petty (5g) \$ 2.95
- The Crosses at Zarin, Mosley (26b) \$ 4.50
- Broadman Comments, 1968, McDowell (26b) \$ 3.25
- Special Combination Offer—The Crosses at Zarin and Broadman Comments, 1968 (26b) \$ 6.95
- Points for Emphasis, 1968, Allen (26b) \$.95

BAPTIST BOOK STORE

Please send:

- Bible 77X Black Red Blue (76c) Each \$11.95
 - Bible 77XRL Black Red Blue (76c) Each \$12.50
 - Bible 269DP Black Red Blue White (not shown) (33w) Each \$ 4.95
 - The New Testament from 26 Translations (1r) \$ 9.95
 - Good News for Modern Man—The New Testament—Today's English Version (Special Soul-Winner's Edition) (26b) \$.75
- After December 31, 1967, \$12.50

Enclosed is \$ _____ Please charge

Name _____

Address _____

City _____ State _____ ZIP Code _____

On all cash orders please add 25¢ for delivery. If additional delivery charges are required a bill will be enclosed in your package. State sales tax, if any, extra.

American Heritage Publishing Co., Inc., producers of two distinguished hardcover magazines, *Horizon* and *American History*, and numerous illustrated books on historical and cultural subjects, have just come out with two new, large, and attractively illustrated volumes: *The American Heritage History of the Thirteen Colonies*, Michael Blow, editor in charge; and *The American Heritage History of Colonial Antiques*, Marshall B. Davidson, author and editor-in-charge. The price of each will be \$16.50, but the special pre-Christmas 1967 price of each is \$13.95. The book trade distribution is, being handled by Simon and Schuster, Inc.

The Thirteen Colonies begins with the great 15th-century voyages of discovery and ends on the threshold of the American Revolution. It tells how England's incredible success in colonizing the New World against the competing claims of the other great European powers led to an even more extraordinary phenomenon—the way in which a few rag-tag settlements on the edge of an awesome,

virtually unexplored continent grew into the thirteen colonies with a population of more than two million people, most of whom, while still subject to the English crown, already felt themselves to be "Americans."

This book contains 255 paintings, woodcuts, engravings, drawings, and maps, 95 of them in color. Many of the pictures sources are Spanish and French and illustrate those countries' considerable stakes in the New World; others come from Dutch, Portuguese, German, Swiss, and Swedish archives. Some of them have never been published anywhere before.

Colonial Antiques is the most comprehensive, authoritative, and generously illustrated volume yet published on the emergence of the decorative styles called "early American"—showing how they evolved from the day-to-day realities of colonial life and why they persist over the centuries as an ideal of charm and aesthetic integrity.

Here is the widest-ranging guide to 17th and 18th century American antiques ever assembled in one place. The more than 800 objects shown here include, in addition to furniture, a great variety of silver, glass, china, pottery, pewter, brass, wrought iron, tinware—even flintlocks and weathercocks. An 18-page glossary defines and illustrates the names, the terms, and the look of the principal forms and styles of the period.

The leading colonial craftsmen, from John Hull to Paul Revere, are introduced and their techniques and creations described and illustrated.

Social Origins of Dictatorship and Democracy, by Barrington Moore Jr., \$2.95.

The author endeavors to explain the varied political roles played by the landed upper classes and the peasantry in the transformation from agrarian societies to modern industrial ones.



Your stake in our wildlife

Who owns Arkansas wildlife? This is a question that many debate. But it is really not debatable. There is only one answer. There was a time when the landowner owned everything on his land, including the wildlife. But when a constitutional form of government was adopted, the wildlife became the joint property of the people of the state. It is easy to see why this must be so. Wildlife does not respect property lines. In almost every instance it is free to come and go as it pleases and may in the course of its life be on the property of many. In Arkansas, none can claim it as his own unless it has been legally taken under the rules and regulations set out by the Game and Fish Commission, which is the governing body selected and voted on by the citizens of the state to perform this function. There are some people who consider the wildlife as the property of the state Game and Fish Commission. Some of them seem to delight in vio-



lating Game and Fish regulations.

The Game and Fish Commission is not the owner—merely the custodian who protects and manages the fish and wildlife for the use and enjoyment of all. Violators or poachers (despicable characters) do not steal from the Game and Fish Commission. They steal from their fellow citizens.

The state's wildlife belongs to you. It is a precious heritage.

NOW AVAILABLE!



The most significant religious book of the year

The New Testament from 26 Translations gives you instant access to the complete King James Version plus the most significant alternate renderings from 25 other translations. A monumental work by General Editor, Curtis Vaughan, Th.D., and a panel of eminent scholars of the Bible, this magnificent book presents a new dimension in Bible study ideally suited for every home, every church.

SAVE \$2.55

For a limited time* *The New Testament from 26 Translations* is being offered at the introductory price of only \$9.95, a full \$2.55 less than the regular price of \$12.50.

*Offer ends December 31, 1967

"One of the most thrilling things that I have seen. It will save precious time now spent in searching through other translations." — Dr. Herschel H. Hobbs, First Baptist Church, Oklahoma City, Oklahoma.

at
your
Baptist
Book Store

Up to \$5200 paid direct to you (not to hospital)

NEW PLAN FOR WHOLE FAMILY PAYS YOU \$100 A WEEK

for up to 52 weeks of Hospitalization



Specially developed to cover what Medicare leaves out

WE INVITE YOU TO COMPARE RATES

We pass savings on to you. The new Buckingham Family Hospitalization Plan saves you money in lower rates 2 ways: (1) Salesmen's charges and physical examinations are omitted. (2) Costly one, two and three day claims are omitted. Your benefits start with the fourth day of hospitalization in case of sickness. NOTE, however, that benefits begin the first day in case of injury.

COMPARE BENEFITS— ESPECIALLY WITH MEDICARE

1. Our Plan covers everyone in family, old and young. This is a Plan that helps free you from worry about your entire family. We send \$100 TAX-FREE CASH direct to you every week—up to 52 weeks (\$5200)—of hospitalization for each covered member of your family over 18 paying full rates. Half rates and half benefits apply to family members under 18.

So our Plan fills the big gap in Medicare which provides only for the elderly.

2. We cover both sickness and injury. Our Plan covers hospitalization for every conceivable kind of accident and sickness except: pregnancy, childbirth or complications of either; pre-existing conditions; intoxication (of a covered person); unauthorized use of narcotic drugs; mental conditions; injury or sickness due to war or any act incident to war. Hernia is considered a sickness, not an injury. Confinement in a government hospital is not covered, nor is any person covered while in armed services of any country (but in such cases, a pro-rata refund of the premium would be made).

3. We pay \$5000 auto accident death benefit. If you die within 60 days as the result of an accident to any automobile, in which you are riding or driving, we pay \$5000 to your beneficiary.

DO THIS TODAY!

(Don't delay. 50,000 people enter hospitals daily.)

Start your protection immediately. Fill out application below. (Make close comparison of these amazingly low rates.) Then mail application right away. Upon approval, your policy will be promptly mailed. Coverage begins at noon on effective date of your policy. No salesman will call. No physical examination needed for this plan, you will be paid \$14.28 a day.

IF YOU PAY PREMIUMS IN ADVANCE FOR 11 MONTHS, YOU GET THE 12th FREE!

	PAY MONTHLY	PAY YEARLY
Each Adult 18 to 65	\$2.40	\$26.40
Each Adult 65 to 75	4.15	45.65
Each Child 17 and under	1.15	12.65

HERE ARE TYPICAL FAMILY COMBINATIONS:

Man and Wife 18 to 65	4.80	52.80
Man and Wife 65 to 75	8.30	91.30
Man and Wife 18 to 65 and 1 Child	5.95	65.45
Man and Wife 18 to 65 and 2 Children	7.10	78.10
Either Parent 18 to 65 and 1 Child	3.55	39.05

NOTE: For children under 18, you pay half rates—and get half benefits. When they reach 18, simply write us to change to full rates and full benefits that apply for conditions contracted after that time.

**25¢ is all you send
with application below
for first 30 days coverage**

MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your lawyer, doctor or hospital administrator to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not satisfied, just mail your policy back to us within 10 days and we will immediately refund your entire premium. No questions asked. You can gain up to \$5200—you risk nothing.

Selling direct by mail... Every premium dollar buys protection!



Buckingham

Life Insurance Company

Executive Offices: Libertyville, Illinois

TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE

138

APPLICATION FOR HOSPITAL INCOME

for family or individual—covering hospitalization from sickness or injury with \$5000 auto accident death benefit
BUCKINGHAM LIFE INSURANCE COMPANY, Executive Offices: Libertyville, Illinois

30 DAYS COVERAGE ONLY 25¢

I'm enclosing 25¢ in coin. Please send me your Hospital Income Policy in force for 30 days—just as soon as my application is approved

Please Print
Name of Applicant: _____
First Name Middle Initial Last Name

Address: _____
City State Zip Code

Date of Birth: _____
Month Day Year Age

Occupation: _____

Height: _____ Weight: _____ Sex: _____
Feet Inches Pounds

Beneficiary: _____
First Name Middle Initial Last Name

Relationship of Beneficiary to Applicant: _____

LIST NAME AND ALL REQUESTED INFORMATION FOR OTHER PERSONS TO BE INSURED

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

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

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

Arthritis, hernia, venereal disease, apoplexy? YES NO
 Epilepsy, mental disorder, cancer, diabetes? YES NO
 Tuberculosis, paralysis, prostate trouble? YES NO

Mail this application with 25¢ right away to:

Heart trouble, eye cataract, disease of female organs, sciatica? If "yes" explain fully. YES NO

Have you or any other Family Member listed above had medical or surgical care or advice during the past two years? If "yes" explain fully. YES NO

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

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

B-1-A

BUCKINGHAM LIFE INSURANCE COMPANY, 1008 No. Milwaukee Ave., Libertyville, Illinois



The whirlybird

By MAXINE ALLEN

Nature's helicopter is a real bird called a "hummer" or hummingbird.

The hummingbird is a miniature helicopter, performing all kinds of aerial acrobatics. He can fly sideways, backward, or straight up and down. Or he can hover in the same place. Watch one the next time you get a chance. You will be surprised to see how long his wing feathers are and how streamlined and smooth they are. You will also notice his little breast muscles operating like a high-powered motor. Be sure to keep out of his way, because he can power-dive at a tremendous speed.

How often do hummingbirds have to refuel? Well, if we ate as many meals a day as they do, we would be overweight soon. To keep his engine going, he has to slurp in food every fifteen minutes. That means he consumes approximately fifty meals a day. If we ate this way, we would gulp down around three hundred pounds of food a day.

Flowers are the chief "drive-in" for eating. The hummingbird stands still in midair in front of a colorful blossom. He turns on the suction gadget in his hollow, threadlike tongue and draws in the sweet liquid nectar from inside the flower. Occasionally he traps small insects as he dives through the air.

Like the fragile Chinese ladies of past history, his feet are too small to be of any use to him. He can't walk. The only thing his feet can do is to cling to a twig for a few seconds so he can rest.

How would you like to live in a family where there are over four hundred different subfamilies, one group more brilliant in color than another? Every color of the rainbow is represented. Roughly speaking, half of the families

live in hummingbird country, an area close to the equator in South America. Yet, there are some that prefer sixteen-thousand-foot altitudes and even those that prefer desert heat. As a rule, most of the groups prefer to stay in the same location the year around. The noted exception is the ruby-throat that migrates two thousand miles a year, from Central America to North America and back.

And clean! No matter how chilly the weather, hummingbirds take a dip each day. Some birds, like the two-inch "bee-hummer," are so small that they bathe in the dew collected on the leaves. As they maneuver for their bath, they sometimes make eighty strokes per second with their wings.

Now look at a half-dollar. Not very large is it? Some whirlybirds build nests that small. The larger, three-inch ruby-throat, makes a nest about the size of a walnut shell. Still not too large! They form the inside of the nest of wool and fine hair and use a process called felting. Why is this necessary? After the two tiny, white eggs hatch, the young birds remain in the nest until they are nearly grown. The felting lets the nest stretch to accommodate the growth of the birds.

It takes almost a year before their bright feathers become permanent. Due to God's gift to the little "hummers," their glittering metallic feathers remain bright all their lives.

The favorite color of the whirlybirds is red. Why not hang a honey-water feeder, tinted with red coloring in the garden? Then watch these flying rainbow jewels power-dive in to slurp.

(Sunday School Board Syndicate, all rights reserved)

Keep your dolly dry

By MARY MCCORMICK

Nancy was proud of her new rag doll. She took it to the pond to see her friend, Freddie the frog.

"Hello, Freddie," called Nancy.

"Hello, Nancy," croaked Freddie.

"See my new dolly, Raggedy Ann," said Nancy.

"How do you do," answered Freddie politely.

Freddie dived into the water.

"Where are you Freddie?" called Nancy.

"Here, here, don't be sad, Here I am, on a lily pad," sang Freddie the frog.

"Raggedy Ann will sit by you," said Nancy.

She put her dolly on the lily pad.

Freddie did not want the dolly on the lily pad.

He dived into the water.

Raggedy Ann fell into the water.

Nancy pulled her out of the water.

She was all wet.

Freddie sat down on the lily pad again, and sang,

"Raggedy Ann looks very sad, She fell off of the lily pad.

Nancy, Nancy, don't forget,

Never get your dolly wet."

Nancy cried, "Shame on you, Freddie. It is your fault Raggedy Ann got wet."

"No, it is your fault," croaked Freddie.

"You put her on the lily pad." "Yes, but you made her fall when you jumped," Nancy pouted.

Freddie began to sing:

"It is your fault, and this is why You are supposed to keep her dry; You put your doll on the lily pad, I only dived, and I am glad."

"I think you're mean," poor Nancy cried As Raggedy Ann in the sunshine dried; But Freddie only swam away And found a quiet place to play.

Raggedy Ann was getting dry in the sunshine.

Nancy was thinking, "Freddie is a frog. He can dive and swim.

Raggedy Ann cannot dive and swim.

Freddie the frog was right. It was my fault Raggedy Ann got wet."

"Where are you, Freddie?" she called.

"Here, here," answered Freddie.

He was sitting on the lily pad.

"I am not angry anymore," apologized Nancy. "It was all my fault." "Will you keep Raggedy Ann away from the water now?" asked Freddie the frog. "I will never let her near it again," cried Nancy. "Good," said Freddie the frog, "let us be friends again."

So they were friends.

And Nancy never put Raggedy Ann on the lily pad again.

Worshippers must be honest

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

It was Abraham Lincoln who said: "You can fool some of the people all of the time, and all of the people some of the time, but you cannot fool all of the people all of the time."

The Bible says you can never fool God for "the Lord looketh from heaven; he beholdeth all the sons of men" (Psalm 33:13).

A man took his son to the train which was to take him off to college. He stood there, wanting to say so many things but only saying one thing: "Bill," he said, "never forget who you are."

That is what Moses told the Israelites going into Canaan. Many times before, their fathers and mothers forgot who they were and sinned terribly. They complained, they made a golden calf, they rebelled, they did everything they could to stop God's plan. And they died in the wilderness.

God was concerned that the new generation would be like the old. They might live in a new house and have new neighbors but would they be any different? Would they still cheat and lie and covet and deceive one another?

Parents really have a difficult time of it. They can cover up so many faults themselves but in spite of all they do their character comes out in their children. Moses knew this long before the psychologists wrote it down. God has made it plain that honesty is the only policy for his followers. Recognizing it is something else again.

Honest is...

Correcting the mistake in addition the waitress makes on your meal ticket.

Admitting you dropped an appliance when returning it for warranty repair.

Telling the buyer of your car about the cracked engine block.

Writing your own theme paper in school.

Adding that "extra income" to your tax report.

Giving the title of your gross income.

Punching your own time card when you actually quit working.

Reading all of a study course book before you ask for credit.

Doing a lot of little things right which

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.

develop a pattern for one's life. The real honest person is moving in only one direction for Christianity is always a one-way street. People can sense if you are honest through and through or if you are just a shell that resembles the real thing.

Jesus, our example

From the first day of his public ministry, Jesus never wavered. He came to redeem by dying on a cross and he never let anyone turn him aside from that purpose. His disciples pled with him to spare his life; the devil dared him to save himself; the people tried to force

(Continued on page 23)

Beacon lights of Baptist history

Missionary wife

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

John Mason Peck, "father of home missions" for Baptists in the United States, met his wife, Sarah, for the first time at church services. They were attending a revival meeting at the Congregational church, Litchfield, Ct., in 1807. This meeting marked a high point in the life of Peck. For the next 50 years Sarah walked beside her man, his strong right arm.

Sally Paine (she took the legitimate name Sarah on entering womanhood) was born in Greene county, N. Y., Jan. 31, 1789. When she was 12 years old her mother died. Sally kept house for her father and three younger children for two years. Her mother was an excellent housekeeper and Sally had learned well, extolled by her father for her extraordinary tidiness. With only a few weeks schooling she taught herself and her brothers with a maturity beyond her years. When her father married again she went to live with her mother's parents in Litchfield. Here she continued her education in the common school.

In her day a young woman had to prove herself before she was "fit to marry," as the young swains put it. Life was hard and provisions were largely a day-by-day affair. The dairy, poultry, garden and household duties fell upon women to a great extent. The young men had ways of calling in homes and observing domestic habits and qualities of prospective brides.

According to young Peck, no girl reared on a farm was fit to be a bride who had not made her bedding, clothing, window curtains, towels, tablecloths and other domestic needs for housekeeping with her own hands. To put it in his own stern words, "No young man who had enterprise, industry, and forethought, would marry a peevish, whimsical, sentimental, lazy slattern." Sarah passed his test with flying colors. She and John were married May 8, 1809.

About a month after their wedding they went to live with his parents. Farming was his love but John had impressions the Lord wanted him to do other things. When their son, Eli, was born it was Sarah who hesitated about having him baptized into the Congregational church. Two years later they moved to Greene county, N. Y., and a short time after this joined a Baptist church. When John surrendered to the ministry he had the full support of Sarah. In the long years of pioneer missionary work in Missouri, Illinois, and Indiana, she ran the household in his absence, nursed him through long illnesses induced by physical exhaustion, and encouraged him in moments of despair.

Peck said he never thought it proper or expedient to write of his wife while she lived. But after her death he wrote a friend and spoke of Sarah's worth as a missionary's helpmate. In warm words of praise he described her as a "wise, prudent, self-denying head and government" of his family. Without her help, he said, he never could have done half the services or made half the sacrifices his friends attributed to him.

God speaks through tragedy

BY VESTER E. WOLBER

DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

Setting

The first three chapters in this book set down a classic description of human heart-break in which the suffering love of Hosea speaks as no other Old Testament experience of the suffering love of God.

Chapter one, written in the third person, states that the Lord told Hosea to marry "a wife of whoredoms." He did; and she bore three children, one or more of them apparently not his.

Chapter two is an association of the sin of Gomer with the sin of Israel, who "went after her lovers, and forgot me, says the Lord" (2:13).

Chapter three, written in first person, states that the Lord told Hosea to go love an adulterous woman and that he bought her, disciplined her to be faithful to him, and promised to be faithful to her.

Patterns of interpretation

There are four distinct patterns of interpretation:

1. The whole story is an allegory and as such conveys a hidden meaning. God is the husband to whom Israel has been unfaithful in turning to Baal worship. The adultery is altogether spiritual.

2. Hosea married a woman who at the time was a spiritual adulteress—practiced Baal worship—and after marriage, she became more deeply involved in her degraded religion, finally becoming a literal religious prostitute, from which prostitution Hosea redeemed her with silver and barley.

3. At the time of marriage Gomer was only a potential prostitute and subsequently went into her life of sin. This view differs from the one above in that Hosea redeemed her from enslaved prostitution rather than from cult prostitution.

4. Gomer was a fallen woman prior to her marriage, and Hosea knew it. After marriage, she went into professional whoredom and ultimately into slavery, from which servitude Hosea redeemed her.

Detailed interpretation

Whatever may be the solution to these problems, it is certain that God meant for Hosea to get his prophetic message

from his tragic experience. It is also certain that the sin of Israel which he condemned was spiritual—religious unfaithfulness in reverting to the worship of Baal.

In the first verse Hosea announced that what he was about to write was the word of the Lord which came to him, and he dated it. In the second verse he stated that God (1) told him to marry a wife of harlotry and (2) explained the reason for such a command—the land was committing great harlotry in forsaking the Lord.

The same word "harlotry"—or "whoredom" in the King James Version—is used to indicate both the sin of the woman and the sin of the nation. More than any other man in the Biblical record, it would seem that Hosea played the role of God; and the drama was not a stage production, but a drama of life.

The names given to Gomer's children are prophetic. The first child was named Jezreel, meaning "God sows," or, better, "God scatters." God explained that (1) he would punish the house of Jehu for his bloody slaughter in the village of Jezreel; (2) the punishment was to be so severe as to destroy the whole house of Israel; and (3) the final slaughter was to take place in the Valley of Jezreel, near the village.

The second child was a daughter whom the Lord led them to name Loruhamah—"not pitied"—the reason being that God would no longer have mercy on the Israelites but would take them away. In the course of her history Israel had sinned repeatedly and had enjoyed the mercy of God; but this time it was to have a different ending because of the spiritual nature and the excessive depth of her sin.

God is ever patient, and it must not be assumed that his judgment on Israel was an expression of impatience. Amos said it was because God chose Israel that he punished her; Hosea argued that it was because God loved Israel that he punished her. Judgment is an expression of love.

Gomer's third child was a son named Loammi—"not my people." In Hosea's private tragedy the name probably implies that Hosea recognized that the child was not his, and in Israel's national tragedy it indicates that Israel has broken off her covenant ties with God.

International

November 5

Hosea 1:1-9; 3:1-3

*The text of the International Bible Lessons for Christian Teaching Uniform Series, is copyrighted by the International Council of Religious Education. Used by permission.

The sad experience of Hosea's one-way love for Gomer is a tragedy-drama of God's one-way love for Israel who would not love back.

Redeeming love (Hosea 3:1-3)

Hosea's gracious act in redeeming and restoring to favor his fallen wife was not carried out because he was playing the role of a merciful lover and not because he was obedient to God, but because his love for her was so out-going that he had never given her up. His heart had probably been telling him to go buy her back before he realized that God was leading him to do so.

The theology of Hosea is not that suffering redeems one's life and makes it wholesome, but that love redeems one's suffering and makes it wholesome.

Having recorded his work in redeeming and disciplining Gomer, Hosea made two predictions regarding Israel's future: (1) the children of Israel were to experience many days without national government, and without religious institutions; and (2) afterwards Israel was to come back and seek the Lord. These two predictions paralleled the estrangement and redemption of Gomer, and were subsequently paralleled by the experiences of Israel in captivity and restoration.

BIBLE LANDS AND EUROPE

\$1095

3 WEEKS

Departs April 4, 1968. Easter in the Holy Land. First Class Hotels, Most Meals, Transportation Via Lufthansa, Personally Conducted by:

DR. JOHN A. ABERNATHY

1928 Hobson Ave.,

Hot Springs, Ark. 71901

Write for Free Tour Folder

him into their mold of a messiah, but he refused to give in because he had committed himself to the Father's will. And "as the time drew near for His return to heaven, He moved steadily towards Jerusalem with an iron will." (Luke 9:51, Living Letters).

The apostle Paul picked up this same determination from those flaming Christians after Pentecost. Their dedication (honest to God living) surpassed his, and in a showdown near Damascus, God updated Paul's religious experience. His conversion and later witness was a breath of fresh air in a stinking world. Like the old country preacher who rode into town saying "I smell hell!" he went about deodorizing sin with the preaching of Jesus Christ. The devil's cohorts came out of their cloaks of respectability and tried to extinguish the sweet aroma of his love for God and people but they never succeeded. Even his death brought glory to God's Son, who still pours his fragrant love into committed men.

We now understand why Paul was so rough on his Christian brothers and sisters. They were hesitating too much about going all out for their Lord and they were getting nowhere. They were lying to one another, cheating each other, and were beginning to lose their distinctive flavor. He called on them to tell the truth.

It is never easy to tell the truth, but it is right. And it need not be told unpleasantly. Jesus saturated the truth with kindness and love. He only condemned when it was too late for the person to repent.

Honesty begets praise

Tedd Smith tells a story about Elton Menno Roth, for many years a distinguished singer, composer, and conductor. One hot summer during an evangelistic meeting in Texas he took a little walk to the cotton mill outside of town. "On my way back," he quotes Elton as saying, "I became weary of the oppressive heat, and paused at a church on the corner.

"The door being open, I went in. There were no people in the pews, no minister in the pulpit. Everything was quiet, with a lingering sacred presence. I walked up and down the aisle and began singing, 'In my heart there rings a melody,' then hurried into the pastor's study to find some paper. I drew a staff and sketched the melody, remaining there for an hour or more to finish the song, both words and music."

Perhaps this is the real meaning of honesty. For no one can have this melody in his heart until God is permitted to straighten out the inner crookedness of his life.

Worshippers must be honest or there is no true worship.



"NOTHING embarrasses me more than somebody who keeps sticking his long nose in other people's business."

—ARK-e-ology—by Gene Harrington

Stan: "I've driven this car six years and never had a wreck."

Cliff: "You mean you've driven that wreck six years and never had a car."

The president of a baking company became annoyed with one of his phone operators when he discovered that she answers the calls at the plant with a cheery: "Good morning! Friendly Baking Company. Which crumb do you wish to speak to?"

INDEX

- A—Arkansas Baptist State Convention: Convention Time (E) p3; Youth night p10; Arkansas outdoors: Your stake in our wildlife p13; Another open door (L) p4
- B—Beacon lights: Missionary wife p21; Bookshelf, p12; Baptist beliefs: The Christian's shoes p11; Benton, Effie Conner dies p8; Brickey, Riley Allen dies p8
- C—Children's nook p20; Christian witness (L) p5; Clergy discounts, yes, no? (L) p4; Crowds bring crowds (L) p4
- D—DePriest, Wilbur, accepts call p9; Dillard, Jim, on Golden Gate staff p8
- E—East Camden church to build p9; Echols, C. G. dies p8
- F—Feminine intuition: From Ft. Worth to War Eagle p8; For cleaner TV (L) p5
- G—Guy, Dr. Cal, Convention speaker p9
- H—Henderson, Jack, TU director p9; Henley to Clarksville p9
- J—Jayroe, Sally, outstanding leader p9
- L—Lively, Bill to Little Rock p8
- P—Personally Speaking p2; Preaching teachers (L) p4
- R—Riley, Mrs. Ida Immerman dies p8; Real Americanism (E) p8
- S—Still in the world (E) p3
- T—Taylor, Jerry to DeQueen p8; Testimonial meeting (L) p5
- W—Why we are here (E) p3; Walker, Paul called to Ft. Smith p9; War is hell—even in Holy City (L) p5

OCTOBER 22, 1967

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	59	43	
Althelmer First	126	76	
Berryville Freeman Heights	150	48	
Blytheville New Liberty	115	42	
Camden			
Cullendale	449	145	2
First	456	128	6
Crossett			
First	564	184	13
Mt. Olive	277	133	
Diaz	202	104	1
Dumas First	324	78	
El Dorado			
Caledonia	48	37	
East Main	328	141	
Ebenezer	174	81	2
First	725	465	2
Victory	55	27	
Forrest City First	609	194	6
Gentry First	202	102	1
Greenwood First	317	154	1
Gurdon Beech Street	173	57	
Harrison Northvale	122	51	1
Hicks First Ashdown	34	38	
Hot Springs			
Lakeside	94	38	4
Piney	193	100	
Imboden	125	70	
Jacksonville			
First	525	142	4
Marshall Road	331	149	2
Jonesboro			
Central	515	231	1
Nettleton	265	133	2
Lavaca	241	129	1
Little Rock			
Gaines Street	478	224	5
Geyer Springs	496	166	4
Immanuel	1,185	417	13
Life Line	522	164	5
Rosedale	273	109	2
Magnolia			
Central	644	249	
Manila First	148	64	
Marked Tree Neiswander	113	79	
Monticello			
First	361	112	
Second	263	149	
North Little Rock			
Baring Cross	659	173	3
South Side Chapel	36	15	
Calvary	439	175	
Forty Seventh Street	232	93	4
Gravel Ridge First	200	105	
Runyan	71	61	
Harmony	66	49	
Indian Hills	140	56	4
Levy	525	159	4
Park Hill	548	210	1
Sixteenth	38	31	
Sylvan Hills	244	98	
Paragould			
East Side	228	117	
First	533	155	
Mt. Zion	112	73	
Pine Bluff			
First	846	224	5
Green Meadows	93	36	
Second	214	91	2
Southside	748	277	5
East Side Chapel	79	34	1
Tucker Chapel	32	21	
Watson Chapel	230	103	
Rogers First	449	157	
Springdale			
Berry Street	121	66	
Elmdale	232	96	1
First	435	97	
Oak Grove	36	42	
Texarkana Beech Street	535	125	9
Van Buren First	477	228	1
Vandervoort First	44	39	
Walnut Ridge First	328	133	21
Warren			
First	467	148	
Southside Mission	91	34	
Immanuel	253	83	1
Westside	76	51	2
West Memphis			
Calvary	371	175	5
Ingram Boulevard	286	144	

forests mean money



HELP PREVENT FOREST FIRES IN THE SOUTH

Only 33 years to go!

WASHINGTON, D. C.—John Goodman of London is organizing a world association to celebrate the advent of the second millennium of the Christian era, in the year 2000.

"It's only 33 years away," he said in an AP press dispatch, "and no one seems to be giving it a thought. I think this is a shame."

Goodman can relax a bit, however, because chronology and simple arithmetic puts the date at January 1, 2001. Authority for this is the U.S. Naval Observatory, which keeps tab on time in all its subdivisions, from milli-seconds to millenia. A memo from the experts states: "The 20th Century began Jan. 1, 1901 and will end Dec. 31, 2000. The 21st Century will begin Jan. 1, 2001." (EP)

Hippie 'priest' jailed

LOS ANGELES—Self-styled hippie "High Priest" was sent to jail here because he could give Superior Judge Mark Brandler no assurance that he would discontinue his habit of smoking marijuana.

Bearded Gridley Wright failed to "light up" a marijuana cigaret in the court room, as he had promised to do, but was contemptuous to the end of laws against smoking "pot"—laws which he termed paranoid and insane. (EP)

'Hell' attracts tourists

HELL, Mich.—It's about the time of year when this city's main booster starts looking to warmer weather in Florida.

Mel Reinhard, justice of the peace, proprietor of "The Den of Antiquity" and president of the Chamber of Commerce of Hell, Mich., says couples wishing to be married in Hell, and customers at his store, begin thinning out when the cold freeze begins.

About half the unincorporated villages' population of 45 also seek warmer climate in the winter.

So far this year, the Associated Press reports, 102 couples "have gone to Hell and got married." (EP)

Luther's excommunication

SPEYER, Germany—Dr. Theodor Schaller, president (bishop) of the Evangelical Church of the Palatinate in West Germany, has asked the Roman Catholic Church to lift the decree of excommunication imposed on Martin Luther by a papal bull in 1520.

Such a gesture, particularly in the year which marks the 450th anniversary of the Reformation, would give tremendous impetus to ecumenical dialogue, he said. (EP)

'Listening in' comforts troubled hearts

PITTSBURG, Pa.—Seven Lutheran pastors here have installed an open line by telephone to the troubled.

Called "The Listening Ear," each minister serves his turn on the line, talking to and counseling people in need of help.

"The telephone is becoming as much a confessional booth as the church confessional," said the Rev. Elmer Klein, one of the founders.

The telephone service was started nine months ago following a conference of the seven Pittsburgh ministers. They were searching for some way to help people "in the immediate time of crisis."

As a rule, they say, when people talk on the telephone they become more brave, more ready to get at the root of their trouble because they are anonymous.

The ministers expected to get two, maybe three, calls each week. The first week they averaged 25 calls per day.

A "good many calls" are from women who become involved with other men romantically and are too ashamed and burdened with guilt to face their husband or children.

Calls come in all night long and from as far away as Ohio and West Virginia. The ministers have dubbed themselves "seven against the world."

Oh, yes: The number is 881-3372. The area code is 412. (EP)

Probe unity issue

ST. LOUIS—Work has been started by a 216-member committee of the Christian Churches (Disciples of Christ) here to draft a proposal that would unify the 95 self-governing agencies and other church bodies now under the control of the assembly.

The assembly delegates, nearly 10,000 ministers and lay persons meeting here, will be asked to recommend adoption at a later assembly, possibly next year in Kansas City. During the intervening year approval of two thirds of church agencies would be sought. (EP)

Work pants in the pew

NEW LATHROP, Mich.—The pastor of the New Lathrop Methodist Church recently got what he considered a good idea for a sermon title, then he asked his congregation to help put it across effectively.

The minister asked his people to dress for work instead of wearing their "Sunday-go-to-meeting" clothes on the Sunday preceding Labor Day.

The sermon topic: "Labor." (EP)

Church-school aid

WASHINGTON, D. C.—Can ordinary taxpayers sue to block federal aid to church-related schools?

The Supreme Court has agreed to look into the stormy issue raised by seven New York civic and educational figures. Thus far they have been blocked by a 44-year-old high court requirement that a challenger must show direct injury from a program in order to bring suit against it.

If the citizens are successful, the case could open legal gates to not only challenges of federal aid to church schools but also to attacks on government health and poverty programs that channel funds to religious institutions—church-run hospitals for example.

The citizens cited above believe that federal funds for buying text-books and financing instruction in church-affiliated schools broaches the wall between church and state erected by the First Amendment to the Constitution (EP)

57,000 hear Leighton

ST. CATHARINES, Ont.—Leighton Ford, an associate evangelist of Billy Graham, preached to 57,500 during a two-week crusade here.

The closing service of the Niagara Peninsula Crusade drew more than 6,000 persons, filling the Garden City Arena and the nearby St. Paul Street United Church, where the service was carried by closed circuit TV.

In addition to nightly Crusade services, the Leighton Ford team addressed a dozen high school assemblies and several other groups throughout the peninsula. (EP)

Are You Moving?

Please give us your new address before you move!

Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

Arkansas Baptist News Magazine
401 West Capitol Ave.
Little Rock, Ark. 72201