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November 9, 1967

Arkansas Baptist State Convention

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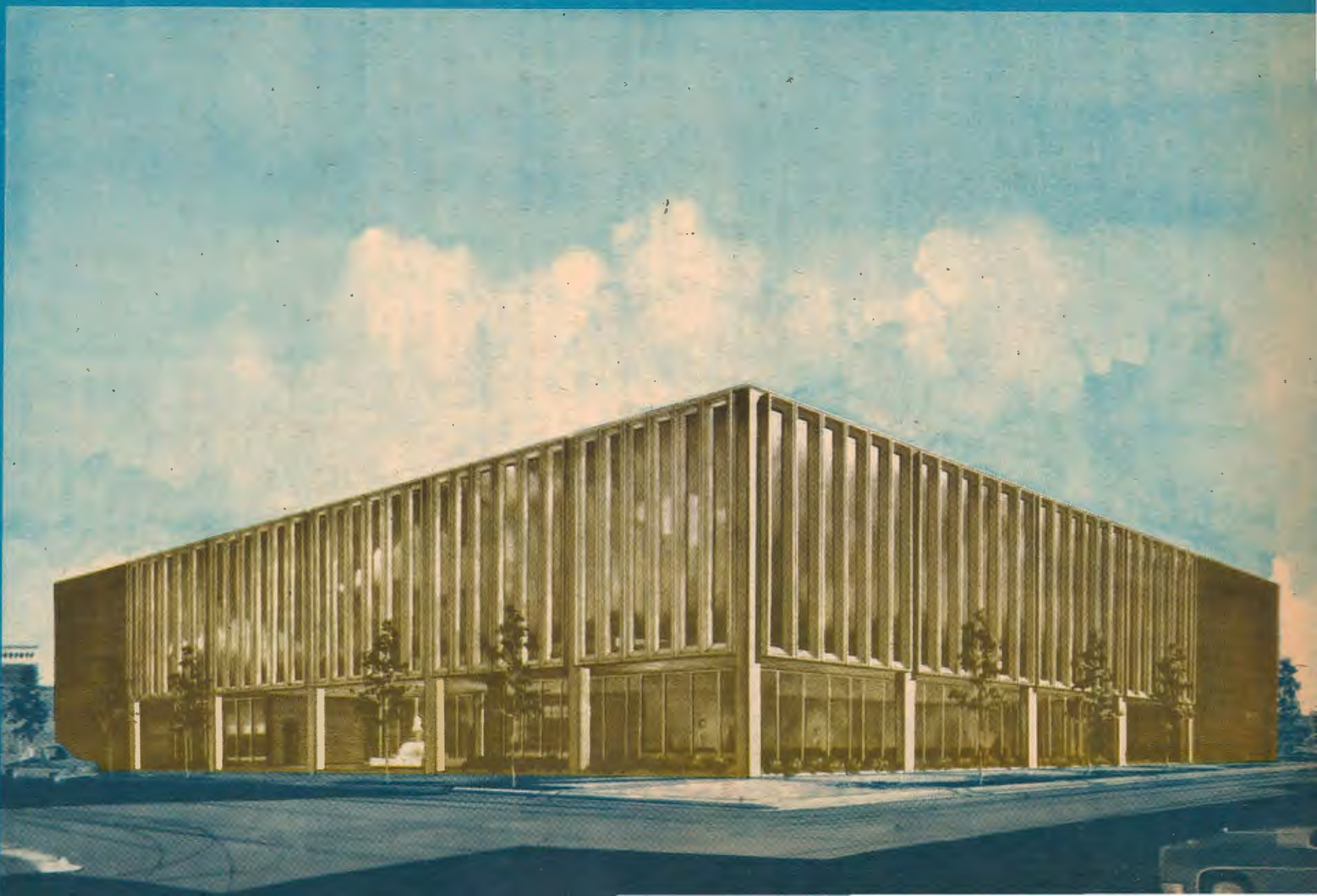
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# Arkansas Baptist

*newsmagazine*

NOVEMBER 9, 1967





## Personally speaking

### Now that I'm 60

NOW that I'm 60, I'm proud of it. (Yeah, I know, I might as well be!)

One reason I am happy to be 60 is that a lot of the water that has "passed over the dam" can never get back up into the dam. Just for one example, second childhood should be a lark compared with adolescence!



ELM

It is quite an achievement in the world we are living in to live three score years. And those of us who have been spared 60 years have a lot for which to be thankful. For one thing, we have lived through the most remarkable days in the earth's history, from horse-and-buggy days to the Space Age! And we are not through living yet!

Statisticians tell us that today one-fourth of all the people who have ever lived are still living. And those of us who have been around since 1907 or earlier now become a part of an ever increasing minority—those aged 60 and above.

Incidentally, I discovered America at London (Pope County, Arkansas) on Hallowe'en, 1907, and I want to make one thing crystal clear—I was not brought by the goblins.

I tell fellows like Hugh Cantrell, who came in the spring of 1907, that I am a late 1907 model, having come along after all the "bugs" were out of that model.

Why is it some people will move heaven and earth to keep their ages secret, but will break their necks to get on Social Security? The way I see it, the old saying, "Better to keep quiet and have people think you are a fool than to speak and remove all doubt," does not apply on the matter of letting your age be known. I say it is better to let folks know how old you are than to have them thinking you are five or ten years older than you really are!

Recently my doctor checked me over and told me that I could do anything I wanted to. Of course, at 60 there are a lot of things you don't want to do. One of these, I have found, is mowing the lawn. But sometimes your wife puts you on the spot there. Especially if you live in a neighborhood where you have a lot of eager-beaver neighbors who keep their premises spic and span.

I have reminded my wife that a lot of oldsters drop dead while working in the yard. But she quotes statistics to prove that lying up in bed is a lot more dangerous than working in the yard! These women!

The real bright spot for the Christian as the shadow of life lengthens is that he is approaching the end of life "for which the first was made." How tragic it would be to come to the end of the way without Christ as Lord and Savior.

*Erwin L. McDonald*

### IN THIS ISSUE:

**HIGHLIGHTS** of this year's annual sermon, delivered by Rev. Thomas Hinson to the 114th annual Arkansas Baptist State Convention, may be found on pages 13-15.

**THE EDITOR** does some reflecting on the aging process and comes up with the conclusion that it could be worse, in "Now that I'm 60," in "Personally Speaking" on page 3.

**THE State Convention's special Study Committee** has finished a two-year study and presented it to the annual Convention meeting. A discussion of the report and what it contains, may be found in "10-year peek," an editorial on page 4.

**RELAXATION or frustration**—an outdoorsman may find either, depending upon his attitude. Read "Outdoorsmen and outlooks," the "Arkansas Outdoors" feature, page 12.

**A NEW Baptist Building** has been designed and will be under construction fairly soon. It's in our cover story on page 5.

**THE road of experience** is a road everyone must travel—and with luck, we learn something along the way. Harriet Hall points out some signs of maturity in "Feminine Intuition," on page 5.

## Arkansas Baptist

*newsmagazine*

Volume 66 No. 44

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



## 10-year peek

NINE years from now the annual Cooperative Program gifts of Arkansas churches for State Convention causes should approximate \$4,069,000, or nearly two and a half times what they are now, but operating and capital needs of State Convention agencies will be greater than this by nearly \$95,000.

This is the prediction of the State Convention's special Study Committee, which culminated a two-year study recently and made its report to this week's annual meeting of the Convention in Little Rock.

Other highlights of the report, which fills five pages in the Book of Reports of the State Convention for 1967, include:

By 1977, anticipated Cooperative Program support to Ouachita University of \$535,000 and \$134,000 to Southern College.

It is anticipated that the programs of the Executive Board of the State Convention, including *Arkansas Baptist Newsmagazine*, Baptist Student Union, Baptist Brotherhood, Church Music, Baptist Foundation, Missions-Evangelism, Race Relations, Stewardship-Promotion, Sunday School, Training Union, Woman's Missionary Union, and Executive Board Administration, will need to add a total of 35 additional workers by 1976. Executive Board programs, not including gifts to Southern Baptist Convention causes, are expected to require \$1,419,318 by 1976, as compared with \$661,149 in 1967. In addition, annual capital needs for state causes will increase from \$128,751 to \$199,733 during the same period.

In the light of projections resulting from the survey, the committee made four recommendations:

"1. That the Executive Board study carefully all requests for allocations to the Convention's Boards, Agencies, and Institutions.

"2. That each Board, Agency, and Institution comply with Article VIII of the Constitution, which deals with Operation of Agencies, and reads:

'Section 1. Each board, agency, and institution of this Convention shall submit to the Executive Board at its annual budget planning meeting, which is to be held prior to the annual meeting of the Convention, a detailed statement of its sources of income, and a budget of proposed expenditures for the ensuing year. When received and adopted by the Convention, these budgets shall become the basis for the operation for the ensuing year.'

"3. That agencies of the Executive Board move with caution in the securing of new personnel and that each department shall provide the Operating Committee of the Executive Board with a statement of justification for the need of added personnel, along with a complete and detailed job description before such person is employed.

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"4. Believing that the financial needs of our Agencies, Boards, and Institutions could best be met through a better appeal to the churches as based upon more clearly defined purposes and philosophies of each Agency, Board and Institution, your committee recommends that such a study be made."

So, one study ends with a call for another study. But the call would seem to be appropriate, for keeping their cases before the churches in clear and well-defined "purposes and philosophies" is the perennial task of the Convention's agencies, boards and institutions.

## Convention upheld

THE Arkansas State Supreme Court by unanimous decision has upheld the action of the Arkansas Baptist State Convention of a year ago releasing the Arkansas Baptist Medical Center as an institution of the Convention. The ruling, reported elsewhere in this issue, leaves the Medical Center free to continue uninterrupted its plans for the erection of a new \$13,000,000, 500-bed medical center at University Avenue and Evergreen Road, in western Little Rock.

We sincerely hope it will be a long time before Baptists unhappy with church or Convention actions again appeal to outside sources for decisions. As we have said before, this is a real breach of our historic "separation of church and state" principle. A religious body, such as a church, an association, or a convention, is far from being independent and self-governing if it must submit to decisions of the courts.

With each Baptist body autonomous, there is no higher authority to which members of the body can turn, either in the church or the state, without surrendering rights which Baptists have regarded as sacred across the centuries.

### BULLETIN

The Executive Board of the Arkansas Baptist State Convention Monday voted unanimously to award the contract for construction of the new Baptist Building to the Baldwin Company, Little Rock, on their bid of \$668,428. This will make the total cost of the new office building, to be located at 525 West Capitol Ave., \$1,254,428, including the Coca-Cola Bottling Company Building, which will be the framework of the structure, and the four-lot parking area just across Arch street from the building to the west. Construction is to get underway within 30 days and is expected to be completed in 1 1/2 months.

In other action the Executive Board approved a proposal from its Program Committee to set up a board of trustees for the Baptist Student Union department and to change the department to a division of the State Convention. This will be before the Convention for final action a year from now.

Thomas A. Hinson, pastor of First Church, West Memphis, was re-elected president of the Executive Board.



### 'Filling the pulpit'

Your Editorial, "Filling The Pulpit," reminded me of an experiment in this area of responsibility some years ago. A group of interested ministers and laymen formed a Baptist Referral Center in Saint Louis.

You might wish to contact them to see the result of their work in this area. The last address I have is: Baptist Information and Service Center, Mr. James A. Thompson, 4011 Green Meadows Drive, St. Louis, Missouri, 63123.

The idea of the voluntary exchange of information between pastorless churches and churchless pastors seems encouraging. Our young ministers coming out of seminary are easily discouraged at this point. I know several fine young men trained in our Baptist colleges and seminaries who cast their lot with the Methodist Church simply because the Methodist Church helps young men get started.

Here in South Carolina we join that illustrious group The Christian Century in enjoying the Arkansas Baptist. However, we enjoy it every week.—W. Lee Prince, Pastor, Trinity Baptist Church Seneca, S. C.

### The Denver crusade

I read with interest and profit "Personally Speaking" and your editorials.

On behalf of our Convention, I express gratitude for your coverage of the 1968 Denver Crusade and the part that Arkansas will have in making it a success.—Glen E. Braswell, Executive Secretary-Treasurer, Colorado Baptist General Convention, P. O. Box 22005, Denver, Colorado 80222

### Svetlana to return home?

MAINZ, Germany—Josef, the son of Svetlana Alliluyeva, who defected to the West from Russia, appealed to his mother on West German TV to come home to the Soviet Union.

"You need fear no reprisals," said Josef.

Another man on the German telecast claimed to be an ex-husband of Mrs. Alliluyeva but gave no particulars. He said the official Soviet reaction to the flight to the United States of Josef Stalin's daughter was that she was an "immoral" parasite who was attracted by the promise of wealth in America. (EP)



## Breakthrough for Baptists\*

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

The first real breakthrough for Baptist recognition as a religious body in America came in Virginia in 1775. Up to this time the Episcopal church had special privileges, aided and abetted by the state.

But that year the convention in Richmond granted each denomination of dissenters the privilege of conducting religious services for its adherents in the army. From that time on Baptists petitioned the Virginia authorities to abolish the church establishment.

In 1776 the Virginia Convention placed in the first State Constitution the philosophy of religious liberty. It was the first legislature to declare against all laws punishing men for religious opinions and exempted dissenters from paying taxes for the support of the established church. Presbyterians and Lutherans united with Baptists in these petitions. Such political stalwarts as Thomas Jefferson, James Madison, Patrick Henry and George Mason supported them in this effort.

By 1774 Madison was so disgusted with the business of freedom of worship for the few that he wrote a friend venting his sentiment. He spoke of such persecution as a "diabolical, hell-conceived principle." And he said the clergy furnished its quota of the imps for such business. He had talked, scolded, squabbled, ridiculed, and abused so long about it that he had lost patience. To him it was ridiculous that men would be jailed for publishing their religious sentiments.

On June 18, 1779, Jefferson's bill for the establishment of religious freedom was presented to the General Assembly of Virginia. For six years it was discussed and debated. Substitute motions were made. The one which almost succeeded in defeating the Jefferson bill provided that persons giving in taxes would declare the denomination to which they wished their assessment to go. If no declaration was made the money would go to encourage seminaries in their respective counties. The Episcopalians welcomed this measure. The Presbyterians wavered. George Washington thought it wise. The Baptists stood firm, continuing their demand for separation of church and state. The sentiment for the assessment measure was so strong that it only lost by three votes.

Finally, on Dec. 17, 1785, Jefferson's bill passed. On Jan. 19, 1786, it received the signature of the Speaker of the House and became law.

\* William Warren Sweet, *Religion on the American Frontier*, The Baptists, (New York, Henry Holt and Company, 1931), pp. 14-17.

### Japanese respond to Graham crusade

TOKYO—Evangelist Billy Graham drew overflow crowds for his Crusade International in the opening sessions, despite being previously "virtually unknown" in Japan.

During the first five days of the crusade, more than 9,000 Japanese responded to the Baptist evangelist's invitation "to decide for Jesus Christ as your only God, denying all other gods."

Graham drew 92,750 persons to the Budokan sports arena built for the 1964 Tokyo Olympics.

A top Baptist leader in Japan had high praise for Graham's evangelistic campaign.

"I believe there will be a new enthusiasm for evangelism in Japan and our Christian churches will never be the same again," observed Shuichi Matsumura, Japanese crusade leader and vice president of the Baptist World Alliance.

It is Graham's first crusade in Japan, although he had hoped to participate in the 1961 Japan Baptist New Life Movement which Texas Baptists helped to co-sponsor. Posters used to promote the 1961 meeting in Tokyo used Graham's photograph, but he was forced to cancel after they were printed and used.

Attendance and response during the first five days of the Graham crusade ended speculation that Graham, because he was "virtually unknown" in Japan, might not draw the masses to the crusade.



# New Baptist building

Architect's drawing envisions the new Arkansas Baptist Building, to be located at 525 West Capitol Ave., in the next block west of the present Baptist Building and on the same side of the street.

Framework of the building will be the vacated quarters of the Coca-Cola Bottling Company of Arkansas, secured last July 1 by the Arkansas Baptist State Convention.

Architecture of the new headquarters will be of contemporary styling, in keeping with current trends and harmonizing with Little Rock's "new look" in its downtown area.

The design is simple and representative of office structures, avoiding extraneous detail and ornamentation and carrying no religious symbolism.

Basic materials feature precast concrete panels with inserts of bronze-tinted glass which is heat absorbing and glaze reducing, and producing an aesthetic quality.

The lower floor, adjacent to both avenues (Capitol and Arch), features floor-to-ceiling glass recessed into the building, providing for a pleasing fusion of the indoors with the outdoors.

The remainder of the exterior material will be brick and concrete, retaining as much as possible of the old exterior walls for reasons of economy and using the old walls as back-up material for the new wall facing.

The entire interior will be composed of metal-studded partitions laid out in fashion to support the regular program of the offices, sheathed with gypsum board or wood paneling. In a few cases, the covering will be of sheetrock and fabric.

The main entry areas and lobby, and the main corridors on both floors will be paved with ceramic glaze brick pavers, making for economy of maintenance. The balance of the floor covering will be either vinyl or carpeting.

All ceilings will be suspended and acoustical, with the lighting recessed and indirect.

Plans call for an elevator and dumb-waiter system. And the building is designed for the adding of a third floor if the need for such should develop in the future.

The building will be equipped with music and sound system for the entire area.

Multi-zone heat and air conditioning will make it possible for heat and air conditioning to be used simultaneously,

heating certain areas while other areas are being cooled.

Interior glass partitions will allow for greater space concept.

The total floor area of the two-floor building will be 45,000 square feet, or about twice the space in the present, three-story Baptist Building.

Architect for the building is Scott Farrell, a native of Pennsylvania who has lived in Arkansas most of the time since World War II. He has the bachelor-of-architecture degree from the University of Arkansas and has had his own architectural firm since 1958. His offices are located in the Penthouse in University Tower, a building for which he drew the plans.



Mr. Farrell is a deacon and Sunday School teacher in the Pulaski Heights Church, Little Rock.

Besides University Tower, other Little Rock buildings for which he drew the plans include West River Apartments, the Little Rock School Administration Building, and the education buildings of Calvary and Pulaski Heights churches.



## Feminine intuition

by Harriet Hall

## Maturity is . . .

The other morning our telephone rang very early. It was a death message. In quick succession there were two more calls, telling of two additional deaths. Since my husband was fulfilling a speaking engagement in another city, I took all three calls, knowing he would soon be called home to conduct three funerals.

I walked to the window and watched a squirrel playfully sweep its bushy tail 'round the hickory-nut tree. I listened to the autumn wind coming out of the valley as it surged through the mighty oaks on the mountain. I watched the rising sun and reflected that life is like the sun—full of beauty in the morning, radiantly bright at the noon-day, and aglow with tranquillity in the evening. Then I began to think about those bereaved loved ones. As I remembered them in my prayers I knew they were traveling a road we all must travel. But we learn a great deal as we travel the road of experience. Hopefully, we mature in the process. We hear a great deal these days about "Happiness is. . ." and "Misery is. . ." so I decided to jot down a few thoughts on maturity. Maturity is. . .

- Helping mend a broken heart;
- Finding wisdom in times of trouble;
- Learning from our own mistakes;
- Listening to those who are older;
- Learning the satisfaction of doing a job well;
- Giving gratitude to God for daily bread and a roof over one's head;
- Finding personal peace of mind, heart, and soul, despite times of war and confusion in the world;
- Making lasting friendships;
- Learning to forgive and forget;
- Learning the difference between what a person *has* and what a person *is*;
- Knowing the difference between loneliness and solitude;
- Learning the meaning of such words as *courage* and *determination*;
- Finding pleasure in such simple things as reading a good book or having a good talk with a friend beside a glowing fire;
- Growing in appreciation of God in nature;
- Deepening of one's faith as windows open to world awareness;
- Growing in wisdom, in stature, and in favor with God and man.





NORTH Side Church, Ft. Smith, at new location.

## Fort Smith church dedicated

North Side Church, Ft. Smith, held dedication services recently for a new sanctuary.

Rev. Jack Hull, missionary to Kenya, East Africa, spoke to all from junior age through adult, in the Sunday School hour.

The morning message was delivered by Rev. J. T. Elliff, secretary, Missions department, Arkansas Baptist State Convention.

Following lunch at the church, the corner stone was set in place by the pastor, Rev. Orville Haley, and the dedicatory sermon was by Rev. Herman Sanford, professor of English, Ouachita University. Mr. Hull and Mr. Sanford are former pastors of the church.

With the closing of Ft. Chaffee, the

changing neighborhood, the moving out of many of the church members, it became necessary for the church to relocate, Pastor Haley said. In February, 1963, the church moved to a dwelling on Mussett Road while an educational unit was under construction. (New address is 5023 Mussett Road.)

It was soon evident that this unit was too small and plans were made to construct a sanctuary, Mr. Haley said.

The new sanctuary is of modern architecture with exposed, laminated beams. It has a high-pitched roof which overhangs the windows. Behind the pulpit, choir, and baptistry there is a tall narrow window of darkened glass which gives accent to floating clouds.

The structure is of red heritage brick and has a seating capacity of 300.

## Named music director

Charles ("Chuck") Thompson Jr., Pine Bluff, has been called as music and youth director of Greenleaf Church, Harmony Association.

Mr. Thompson is an employee of Moore Business Forms, Inc., and was formerly a member of Southside Church. He has attended Ouachita University and has served as music director for several churches in the state.

## Dardanelle-Russellville

### Association officers

The 36th annual meeting of the Dardanelle-Russellville Association was held recently, with Rev. Carl Pearson, Dardanelle, elected moderator. Other officers elected were Rev. Don Hankins, Dover, vice moderator; Rev. Ben Bledsoe, Atkins, clerk; and Tom Brown, treasurer. Rev. Thomas E. Lindley is the associational missionary. (DP)

## Full-time evangelist

Bennie Franklin, formerly pastor of East Side Church, Trumann, announces that he is entering evangelism on a full-time basis. He is a member of First Church, Trumann and lives at 508 Wayne Street, in Trumann. His telephone is 483-7268. Mr. Franklin came to Arkansas from Illinois, where he served for several years as a pastor in North Chicago and Belvidere. He announces that he is available for pulpit supply and for revival meetings.



MR. FRANKLIN

## Revivals

Greenleaf Church, Pine Bluff, Oct. 15-22; Rev. Bill Holcomb, evangelist; Charles A. Thompson Jr., song leader; 7 professions of faith, 6 by letter; Darel Black, pastor.

Archview Church, Little Rock, Oct. 22-29; Rev. William West, pastor; Second Church, Conway, evangelist, Tom Love, educational director, Second Church, Conway, song director; 8 for baptism, 4 by letter, several rededications; Allen McCurry, pastor.

Holly Springs Church, Little Rock, Oct. 23-29; Ed Walker, evangelist, Louis Jeffers, Bayou Meto, singer; 7 for baptism, 80 rededications; Bill Elliott, pastor.

Crystal Hill Church, Little Rock, Nov. 5-12; Jim Blankenship, evangelist, Kenneth Davis, song leader.

Berea Church, No. Little Rock, Nov. 15-22; Jack Hazelwood, evangelist; Bob Adams, song director; one service each evening at 7:30; James Beatty, pastor.

Grace Church, North Little Rock, Oct. 23-29; Rev. Kenneth M. Hull, pastor, First Church, Piedmont, Mo., evangelist, Rev. R. E. Fowler, pastor, Grace Church, song director; 8 professions of faith; 5 for baptism; 7 rededications R. E. Fowler, pastor.

## Runyan ordained deacon in Fayetteville

Roy Runyan, a student, at the University of Arkansas, recently was ordained as a deacon by the Bethel Heights Church, Fayetteville. Runyan was BSU president at the university in 1965.—Reporter.



## Arkansas court upholds Medical Center transfer

The Arkansas Supreme Court ruled here Oct. 30 that the Arkansas Baptist Medical Center could operate independently of the Arkansas Baptist State Convention.

Without dissent the Supreme Court upheld the decision of Pulaski County Chancellor Kay L. Mathews, who ruled last Feb. 20 that a resolution of the state convention transferring control of the Medical Center to a non-profit organization was valid.

The decision means that the Medical Center can continue uninterrupted with its plans for a 500-bed new unit and a professional medical building to be located at University Avenue and Evergreen Road, in western Little Rock.

The hospital facility alone would cost an estimated \$13 million and it is the hope of the Medical Center that several million dollars of this can be secured from the federal government in grants.

The lawsuit contesting the separation of the Medical Center from the Arkansas Baptist State Convention was filed by three Baptist ministers who sought to block the transfer on charges that the convention last fall had violated its constitution in taking the action.

Filing the suit were J. T. Summers, former pastor of Denison Street Church, Little Rock; Ralph Caldwell, pastor of Cole Ridge Church, Blytheville; and R. F. Weeks, pastor of Pleasant Grove Church, Conway.

They contended that the resolution was void because it was adopted by only a simple majority. The action, they said, violated an article of the state convention's constitution and that it could only become effective by amending the constitution. They said the resolution was in effect a constitutional amendment but that it did not get the two-thirds vote needed for amending the constitution.

Associate Justice J. Fred Jones, who expressed the Supreme Court opinion, agreed with the attorneys for the proponents of the transfer.

"As we see it, the validity of the vote by which the resolution was adopted turns on the question of whether or not the Arkansas Baptist Medical Center was the convention's hospital or an institution possessed by the convention," he said.

The attorneys had contended that the section of the constitution referred to by the three ministers applied only to institutions in and "owned" by the convention. They said the Medical Center was no longer owned by the body and that the transfer last year required only a simple majority as would any other business transaction.

## Progress in Mt. Zion association

The 115th session of Mt. Zion Association met with Nettleton Church, Jonesboro. The annual sermon was preached by Ernest Tosh, pastor, New Hope Church, Black Oak.

University Church, Jonesboro, Joe Hester, pastor, was received into the association by petitionary letter.

Reports from the 36 churches showed increases in practically all areas of work except Sunday School enrollment, which had a decrease of 131.

There were 434 baptisms, which was 116 more than the previous year and 24 above the past ten-year average.

Total membership reported was 12,056 with 7,963 resident members. Total receipts were \$730,694, with \$128,820 given to missions.

Officers elected to serve for the following year were: Harold Ray, pastor Nettleton Church, Jonesboro, moderator; Don Moore, pastor Walnut Street Church, Jonesboro, vice moderator; Carl White, pastor, Cash Church, clerk; L. D. Walker, Jonesboro, treasurer.

Next annual session is to meet Oct. 21-22, 1968, with Walnut Street Church, Jonesboro. Jimmy Davis, pastor Brookland Church, was selected to preach the annual sermon.



MT. ZION Association officers, shown here, left to right: Rev. Harold Roy, moderator; Rev. Don Moore, vice moderator; Rev. Carl White, clerk; L. D. Walker, treasurer; Rev. Carl Bunch, missionary.

## New association formed in Clinton

Van Buren County Association, an organization of Baptist churches in that county, was formed at a meeting of representatives of the churches at Friendship Church, Clinton, Oct. 16.

Officers elected for the first year include: Moderator, Jim Hayes; vice moderator, Thomas Simmons; secretary-treasurer, Danny Brown; pianist, Billy Coursey; and song leader, Glen Williams.

The Southern Baptist Churches of the county have previously belonged to a tri-county association made up of Stone, Searcy and Van Buren Counties.

Attendance at the meeting was reported as good with representatives present from the churches of Scotland, Rupert, Friendship, Pee Dee, Pleasant Valley, Plant, Botkinburg, Shirley, Lexington, Bee Branch, Shady Grove, and Corinth. (DP)

## Deacons ordained

Charles Clem Sr., Bonner Weir, and Garland Burton were ordained deacons of First Church, Charleston, Sept. 17.

Rev. Harold White, pastor, First Church, Paris, gave the charge to the candidates and Rev. Doyle Lumpkin, pastor, First Church, Lavaca, gave the charge to the church. Pastor Douglas Cheatham led the questioning. At the end of the service, a Bible was presented to retired pastor Alonzo Yancy, 89, commemorating his 60 years of service in the ministry. Mr. Yancy teaches the Men's Bible Class. Mr. Clem is his grandson.

*Please*

Our ZIP CODE  
Number is 72201  
What's Yours?



# First, Trumann, dedication



TOP: Architect's drawing of the new \$275,000 plant of First Church, Trumann, which was dedicated Oct. 29.

BOTTOM: Program participants: Front row, left to right: Rev. Emil Williams, pastor of First Church, Jonesboro, who preached the dedication sermon; Roy Cooper, Jonesboro, of Cooper Construction Company; Richard Shelton, chairman of the building committee; Back row: Rev. J. P. Pollard, pastor; Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine, who represented the Arkansas Baptist State Convention; Jim Adams, architect, of Adams and Albin, Memphis, Tenn.; and Rev. Jimmy Garner, Lepanto, superintendent of missions for Trinity Association.



## About people

**EARNEST E. MOSLEY**, pastor of University Avenue Church, Honolulu, Hawaii, will join the Sunday School Board of the Southern Baptist Convention Dec. 4 as a church administration consultant. He will specialize in work with the pastoral ministries.

Pastor of the Honolulu church since 1963, Mosley is a native of Texarkana, Ark. He holds the bachelor-of-arts degree from Ouachita University and received a bachelor of divinity degree from Southwestern Seminary, Ft. Worth, Tex. His service as pastor, assistant pastor and educational director of churches has taken him to Texarkana, Tex.; Shreveport, La.; and Kaneohe and Honolulu, Hawaii.

Mrs. Moseley is the former Vivian Marie Bachman of Malvern. The Mosleys have three children.

**JOHN E. ROBERTS**, editor of The Baptist Courier, Greenville, S. C. has been named to the board of development at New Orleans Seminary. Roberts joins a group of seventy lay men and women from 11 states who have pledged themselves to undergirding and supplementing the work of Christian education at the seminary in New Orleans.

—NOBTS news release

**MRS. OPAL DIXON**, religion editor of the Lubbock Avalanche Journal, has been named recipient of the 1967 Texas Baptist Public Relations Award. A Methodist, Mrs. Dixon was to receive the award during the 82nd annual meeting of the Baptist General Convention of Texas in Lubbock. (BP)

**JAMES K PACE**, Memphis, has been named chairman of the executive committee of the Brotherhood Commission of the Southern Baptist Convention.

Mr. Pace is a credited life underwriter and general agent of the Lincoln National Life Insurance Co.

## Soul-quest award

**PHOENIX, Ariz.**—The estate of the miner who awarded it to "research for scientific proof of a soul of the human body which leaves at death" has gone to the Neurological Sciences Foundation.

Judge Robert L. Myers selected the Foundation as the one best qualified of 138 claimants to fulfill the last request of James Kidd and awarded the estate of \$230,000 to NSF.

Myers said his most difficult decision was whether the will's intent is a theological or scientific question. He said he reached his decision after "seeking divine guidance."

The Neurological Sciences Foundation is a subsidiary of Barrow Neurological Institute, which has headquarters in St. Joseph's Hospital here. (EP)



## McGuire to Blytheville

Alvis B. Carpenter, pastor of First Church, Blytheville, has announced that Rev. Orville McGuire, a native of Alabama, has been called as minister of education.

McGuire is a graduate of Ouachita University and Southern Seminary, Louisville, Ky. He previously served as pastor of the New Liberty Church, near Blytheville, and the First Churches of Hornersville and St. James, Mo.

A reception welcoming Mr. and Mrs. McGuire was held following the evening worship service of the church on Oct. 1.—Reporter.



MR. MCGUIRE



MR. ALDRIDGE

## Aldridge to Manila

Rev. Lester Aldridge is the new pastor at Westside Church, Manila. Mr. Aldridge previously pastored churches in Mississippi and Illinois and for the past seven years was pastor of Maranatha Church, Rock Falls, Ill. He is married to the former Janet Lindsley. They have four children, Shirley Rose, Lester Daniel, Ted, and Janet Christine who is married to John McCombs.

## Deaths

**REV. ANDREW J. PURVIS**, 72, Nov. 2, in Little Rock. Mr. Purvis was a missionary for the State Association of Missionary Baptist Churches of Arkansas.

Survivors include his wife, Mrs. Lottie Purvis; three sons, Andrew J. Jr., Rodeo, Cal.; Charles Linton, Bloomington, Cal.; and Robert Lee, Forrest City; two daughters, Mrs. George Strickler, Arkadelphia and Mrs. William Bauer, Little Rock, secretary to Ralph Douglas, Associate Executive Secretary of the Arkansas Baptist State Convention; his stepmother, Mrs. Ruth Purvis, Jackson, Miss., seven brothers, two sisters, 15 grandchildren and one great-grandchild.

**REV. SAMUEL D. DAVIS**, Oct. 26, in Hot Springs. Born in DeKalb, Miss., Rev. Davis had resided in Hot Springs for the past seven years. He was a Baptist pastor for 30 years, and had held pastorates in Russellville, Hot Springs and Benton. He also served as missionary to the Harmony Association. He retired from the ministry two years ago. He is survived by his wife, Mrs. Annabelle Lee Davis of Hot Springs; two daughters, Mrs. A. E. Russell, Pueblo Colo., and Mrs. Glen Eichelberger, Valparaiso Ind.; his step-mother, Mrs. O. D. Davis, Meridian, Miss.; two brothers, Fred and Arnold Davis, Meridian; two sisters, Mrs. James Key of DeKalb and Mrs. James Garrard of Meridian; and four half-sisters.

**FRED F. RUSSELL**, Sept. 12 in Ouachita Hospital, Camden. Mr. Russell was treasurer of Elliott Church, Liberty Association, for 15 years. He also served as superintendent of the Intermediate Sunday School Department and secretary of the Training Union. He is survived by his wife, four daughters and three sons.



NEWPORT'S First Church celebrated its 75th year Oct. 15. Shown above are three of its pastors—Leslie M. Riherd, current pastor; L. D. Eppinette and Ed F. McDonald. Below are pictured a group of women, each of whom has been a member for more than 50 years. They are, left to right: Mrs. W. C. McAuley, Mrs. R. E. Hayden, Mrs. Leland Bunch, Mrs. O. I. Hubert and Mrs. W. A. Mink. Since its organization the church has reached almost 1,000 in membership.



**EDWIN ORR GEURIN**, a native of Hot Springs, Oct. 21. Mr. Geurin was religious education director at College Park, Orlando, Fla., and taught in the high school there. He is survived by his wife, Becky, and son, Eddie, in the Air Force in Turkey.

## To present organ recital

Rev. Dale Cowling, pastor of Second Church, Little Rock, has announced that Clyde Holloway, a native of Arkansas, will present an organ recital at the church on Nov. 12.

Holloway received part of his education at Oklahoma University and has served in many Baptist churches, including the Park Cities Church, Dallas, Tex. (CB)

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# Your state convention at work

## Better late than never

If a training and planning meeting for the leaders of Brotherhood units in your church has not been held there is still time to plan one. The Brotherhood director, working with the pastor, should make arrangements for a training session for officers of the Baptist Men's organization and the Royal Ambassador leaders and counselors. The success of all units of Brotherhood work depends on trained leadership and proper planning for all meeting and activities. The Brotherhood director is the key man and must be trained in the new concept and task of Brotherhood. He must understand that organizing the necessary Brotherhood units to provide missionary education and involvement in mission action of the men and boys in the church is his responsibility. This he may do through a Baptist Men's organization and full Royal Ambassador program.

It is also the director's responsibility to provide opportunities for training for leaders in all units. The president of Baptist Men and the Royal Ambassador leader share in this responsibility.

The officers and leaders of the associational Brotherhood organization are available to assist in the training of church Brotherhood workers. The Brotherhood Department will be happy to assist in training sessions for local and associational groups as time will permit. Training and planning is the key to a successful program of Brotherhood work in missionary education for Baptist men and boys.

If we may be of assistance to you call on us.—C. H. Seaton, Associate, Brotherhood Department

## A call to prayer ... for FOREIGN MISSIONS!

Dec. 3-10 has been set aside as a time for Southern Baptists to pray faithfully for foreign missions: for missionaries, for national Christians, for those still without a knowledge of Christ as Saviour.

This time has dual significance! Spiritual growth and concern that comes only through prayer may and will find expression through giving for foreign missions through the Lottie Moon Christmas Offering. The total goal is \$15 million. What is your church goal?

The following supplementary materials are available for church-wide



## Work with Chinese

In several high schools along the Mississippi, one of the young persons likely to receive scholastic honors will have a Chinese name. His father will be a modest, retiring merchant in the community, usually in the food business. Most of his relatives have been in the United States for a number of years; therefore most of them speak English.

In many instances, the young high school graduate will enter the field of medicine.

Pictured above are some Delta Baptist people who have had their interest in their Chinese neighbors revitalized. With State Mission Department help they have met with experienced Chinese workers from Greenville, Miss., to learn how they can best minister to these people. A new awareness of the need for mission action is at the root of this meeting.

The State Missions Department and the Home Mission Board will provide counsel to the Eudora and Lake Village churches until a satisfactory ministry can be set up.

First Church, Greenville, has had a Chinese ministry for over 70 years.

With Lake Village and Eudora leaders above are Rev. J. D. Lundy, associational missionary, and Rev. Jimmy McGee, Chinese pastor of First Church, Greenville. Mr. Lundy has organized a successful Chinese work recently at Hollandale, Miss.

Is your church aware of all the needs of people in the community? Use your Mission Action Survey Guide to make these discoveries and learn how to establish a loving relationship with people whose secondary needs may offer an avenue for you to give them Jesus. Let us know if we can help.—J. T. Elliff, Secretary, State Missions Department

emphasis:

- Posters
- Prayer folders for family use
- Offering envelopes

Order above in whatever quantity needed, from State WMU Office, 310 Baptist Bldg., Little Rock, 72201.

## Training in retrospect

The Sunday School Department publishes a monthly report on study course awards earned by churches in Arkansas. In this report churches are categorized according to size, therefore a church with 100 members does not compete with a church with 500 members.

The top 100 churches are categorized into five divisions, and a certain number of churches in each division are recognized on a percentage basis:

Division	Membership	Top
1	100 or less	40
2	101-200	30
3	201-500	20
4	501-900	5
5	901-up	5

The report for the year ending September, 1967, revealed that the Diaz Church (Black River Association) led the state with 301 category 17 awards. The Diaz church was number one in the 285 churches in Division 3. Our hats go off to this church for this fine achievement.

Ashley County Association led the associations, with 55 percent of its churches receiving 277 awards in category 17.

Churches leading in other divisions are as follows: Calvary Church (Ashley County) led the 317 churches in Division 1 with six awards; South McGehee Church (Delta) led the 352 churches in Division 2 with 46 awards; West Helena Church (Arkansas Valley) led the 95 churches in Division 4 with 71 awards; and First Church, Crossett (Ashley County) led the 73 churches in Division 5 with 201 awards.

We hope that the churches will increase their training efforts during 1967-68 in order to prepare their people to "go into all the world and teach the gospel."

The Sunday School Department is promoting a program that will give churches an added challenge to lead their people in studying and witnessing. Information on the "Great Commission Citation" can be obtained through the Sunday School Department.—Pat Ratton, Consultant, Youth Work, Sunday School Department

## Eight music directors available for work

Eight ministers of music in Arkansas are available to assist Arkansas Baptist churches in the various areas of the state. These men are assigned by districts and help specific associations and churches within their districts. They



also are responsible for helping to plan the various state music activities, teaching music courses and clinics, coordinating associational festivals and being available for consultation of any nature related to music.

**John Gardner**, minister of music at First Church, Siloam Springs, is the Northwest District director. Associations in his district are Benton County, Boone-Newton, Carroll County, and Washington-Madison.

**Charles Hughes**, minister of music and Youth at First Church, Searcy, is the North Central District director. Associations in his district are Big Creek, Independence, Little Red River, Rocky Bayou, Stone-Van Buren-Searcy, and White River.

**Charles Butler**, minister of music and youth at Walnut Street Church, Jonesboro, is the Northeast District director. Associations in his district are Black River, Current River, Gainesville, Greene County, Mississippi County, Mount Zion, and Trinity.

**Don Edmondson**, minister of music at First Church, Fayetteville, is the West Central District director. Associations in his district are Buckner, Clear Creek, Concord, Dardanelle-Russellville, and Ouachita.

**Farland Bottoms**, minister of music and youth at Geyer Springs First Church, Little Rock, is the Central District director. Associations in his district are Buckville, Central, Conway-Perry, Faulkner County, North Pulaski, and Pulaski County.

**R. D. Roberts**, minister of music at First Church, West Memphis, is the East Central District director. Associations in his district are Arkansas Valley, Calvary, Caroline, Centennial, and Tri-County.

**Morris Ratley**, minister of music at Central Church, Magnolia, is the Southwest District director. Associations in his district are Caddo River, Hope, Little River, and Red River.

**Carbon Sims**, minister of music and education at Immanuel Church, Pine Bluff, is the Southeast District director. Associations in his district are Ashley, Bartholomew, Carey, Delta, and Harmony.

We encourage you to call on these men for music assistance by contacting them directly or contacting our office. Financial assistance for these to help you in music leadership training is available through the state music department's budget.

These have been introduced to you; now, each church and associational music leader will want to introduce himself to the appropriate district music director.—Eleanor A. Harwell, Associate Music Secretary.

## Workshop a success

Over 300 Training Union leaders of Arkansas attended the State Training Union Workshop which was held at Park Hill Church, North Little Rock, Oct. 27. Conferences were led by experienced workers from the Sunday School Board, Oklahoma City, and Arkansas. Every conference was well attended. Attendance by conferences was as follows: General Officers, 67; Special Conference, 38; Adult, 48;

Young People, 16;  
Intermediate leaders, 23;  
Junior leaders, 26;  
Primary leaders, 30;  
Beginner leaders, 22;  
Nursery leaders, 44; total, 314.—  
Ralph W. Davis, Secretary, Training Union Department

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## In continental meet

Women from fourteen Baptist conventions on the North American continent will gather in Washington, D. C., Nov. 16-18, for the fourth General Assembly of the North American Baptist Women's Union which meets every five years. Miss Alma Hunt, executive secretary of WMU, SBC, is action president.

"Encounter . . . Response" is the theme and Miss Hunt says, "The program is designed to help Baptist women encounter the people, the problems, the opportunities and the hopes of today's world."

Among those from Arkansas who will attend are Mrs. Roy E. Snider, Camden; Mrs. Thelma Gragg, Mountain Home; Mrs. R. E. Hagood, Mrs. J. R. Riley and Miss Nancy Cooper, all of Little Rock.—Nancy Cooper, Executive Secretary-Treasurer, Woman's Missionary Union



. . . Do we have to make a choice between two evils? Food and Drug Administration Commissioner Dr. James Goddard says he would not object to his daughter smoking marijuana any more than if she drank a cocktail. The long-term effects of marijuana may be more serious than those of liquor, Goddard said, "but I don't think it is any more dangerous than alcohol." Goddard's remarks were addressed to students and faculty members at the University of Minnesota recently.

Goddard said he believed that the present penalty for personal possession of Marijuana was too severe. "Marijuana is not as dangerous as LSD, yet a person cannot be convicted of a felony for possession of LSD the FDA chief asserted. (The Nashville Tennessean, Oct. 19, 1967)

. . . In the United States the average cost in institutions for the retarded is less than \$5 for each patient. Six states spend less than \$2.50. Only seven spend more than \$5.50. The Federal prison system spends \$7.67 daily to maintain each inmate. Our better zoos average \$7 for their care and feeding of some of their larger animals. (Dr. Blatt in Look, Oct. 31)



## Outdoorsmen and outlooks

A day spent in the woods, by a hunter, can be relaxing and restful or it can be a source of frustration. It all depends on his attitude. If a hunter goes out to enjoy the beauties of the woods the pleasant sights, sounds, and smells—



Drawing by George Purvis

and puts little emphasis on the amount of game bagged, then every hunting trip can be a big success. If, on the other hand, a hunter is obsessed with "limiting out" on his chosen type of game (unless he is an exceptional hunter) most trips will be failures. Most people hunt because this is a challenging form of recreation, not for the food involved (even though most game is eaten). The challenge comes in pitting human skills against the wariness of alert game. Some non-hunters consider a man-with-a-gun a human predator that has a great advantage over his quarry. Generally this is not true. Most of the time, unless a man has developed his senses and reflexes to a high degree, wildlife has the advantage over the man-with-a-gun. Most wildlife is more than a match for the average hunter. This is the reason many hunters are unsuccessful.

Some outdoorsmen through years of experience have learned a great deal about wildlife, its habits and its habitat. They have learned how to use this knowledge and have developed the hunting skills necessary to be successful. They are the ones who harvest most of the game.

Yes, a day spent in the woods can be rewarding or frustrating. Success or failure depends on where the individual places the emphasis.

## Deplores persecution

BERLIN—The Council of the Evangelical Church in Germany (EKID) approved a statement here deploring the continued persecution of Christians and churches in various parts of the world. It specifically pointed to Nigeria, Communist China, North Korea and the Sudan.

Concerning Nigeria, the Council said "within the last few months tens of thousands of Christians were murdered without the world having taken notice."

The Council said it would compile contemporary history of religious persecutions "for use in the appropriate manner," and stressed that the Christian community cannot ignore such attacks against churches if it wishes to remain true to itself and the world. (EP)

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# Preach the Word

[Digest of sermon preached by Mr. Hinson on Tuesday morning, Nov. 7, before Arkansas Baptist State Convention, in Little Rock.]

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: *preach the word*: be instant in season, out of season: reprove, rebuke, exhort with all long suffering and doctrine"—II Timothy 4:1-5

I am keenly conscious that preaching is held nowadays to be of slight importance. My heart aches that so widespread decay has set in at this vital point of Gospel communication, because "it pleased God," you will remember, "By the foolishness of preaching to save them that believe."

The manual for your preaching is His Word. Not your own ideas, not the topical clippings of current events from the newspapers, not ill-digested scraps of intellectualism—a little of which is a very dangerous thing. None of these! The Word of God is to become your subject-matter. Be a thorough-going Bible man, perform a thorough-going Bible ministry. Keep the best of Books in your hand.

One of our problems is that we have made the church a spiritual country club with too many members not wanting or caring whether outsiders come in. Almost any church in Arkansas could increase its membership by 10 or 20 percent in 90 days. Some could increase 100 percent in a year, if they really wanted to do so. The tragedy of Arkansas Baptists is not close communion—it is close membership! Unless our people get back to sharing the good news from the best of all the Books again we do not deserve to survive.

Seeing then that the preacher's manual is the "best of Books" let us now consider the use of it. In the first place, let every pulpit-dweller:

## I. PREACH THE WORD, PREACH IT WITH CONVICTION

### 1. Because it is Holy Spirit inspired

How did this incomparable, immortal volume come to us? Listen to the reiterated testimony of the Bible itself, and you are not long in doubt; for over and over again, in unmistakable terms, the Bible informs us that behind its varied human contributors, there was the all-controlling, supernaturally inspiring, Holy Spirit of God.

To refer to just one verse, as a classic representative of the many, we look to that word in Simon Peter's second Epistle, Chapter 1, verse 20:

"For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

That's categorical enough, isn't it? The verb in the Greek is just as vigorous as it can be.

It appears also in Acts 27, where we have the account of Paul's tempestuous voyage to Rome. Luke, the historian, tells us that the luckless vessel got caught in the deep of a monster maritime tempest, which the ancient mariners called "euroclydon." It was no use struggling against the frantic fury of that kind of a tempest. And we read that "the ship was driven by the tempest."

Will you believe it, that is precisely the same verb upon which Simon Peter alights when he says, "Holy men of old spake as they were moved. . ." gripped, held, constrained, borne-along!

I may be old-fashioned, and I may have a peculiar sense of mentality, I don't know. But I am not about to apologize for it. For when I find a verse like that it savors strongly to me of that much-castigated theory known as verbal inspiration of the Bible. Perhaps I had better just say it, so all will know: I believe in the verbal inspiration of the scripture documents as they were originally communicated by the Holy Spirit through those consecrated men!

The Bible is the only Book in all the World that you can read and always have the Author with you. If you don't know what it means, just ask Him.

Jesus said of the Holy Spirit: "He shall glorify Me."



THOMAS A. HINSON

All that originates in the Holy Spirit has its goal and its crown, its culmination and coronation, in our blessed Lord and Saviour Jesus Christ. Have you noticed in the latter chapters of John, how Jesus is telling us about the coming of the blessed Paraclete? Three of these statements stand out:

"He shall bring to your remembrance all things whatsoever I have said to you."

"He shall guide you into all truth."

"He shall show you things to come. Thus, our Lord has unmistakably anticipated the three blessed territories of the New Testament: the gospels, the Epistles, the Revelation.

### 2. Because it is Jesus saturated!

Just because the Bible originated in the supernatural breathings of the Holy Spirit, you can be sure that the dominating, unifying, all-transcending subject of the Bible from beginning to end is the Lord Jesus Christ.

Do I need to remind you, for instance, how on one occasion our Lord turned to those religious aristocrats of old time Jewry, the Pharisees, and said to them, "Moses wrote of me?" Think of it, Moses in whom they were boasting but by whose law they were condemned, oddly enough; Moses, the most venerable figure in Israel's history; Moses, who had lived and died 1500 years before Jesus was born in Bethlehem—he, said Jesus, "wrote of me." Are you surprised that they were stunned! They never heard anybody else talk like this.

On another occasion, somewhat similar, Jesus turned to those religious exegetes, those doctors of the law, and to their bewilderment, He said: "Ye search the Scriptures, and ye do well, for in them ye think you have eternal life." These (Moses to Malachi, if you please, all of them) are they that testify of men. You remember, of course, that for 200 to 300 years now the entire Old Testament cannon of Hebrew Scriptures had been complete. Now with one great sweep of His omniscient mind, our blessed Lord says, "these"—the Law, the Prophets and the Writings—"are they that testify of men."

### 3. The Word was the subject matter of Jesus' ministry

Luke helps us again here. Chapter four records his first visit as the proclaimed Messiah back to his home-town of Nazareth. We pick up the story in the Nazareth synagogue:

"And there was delivered unto Him the Book of the prophet Isaiah. And when He had opened the Book, He found the place where it was written. The Spirit of the Lord is upon me, because He has anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the Book and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him."

Jesus was familiar with the Old Testament Scriptures. He read the Bible to others, and often used it in his own



life and ministry. When in the wilderness Jesus faced Satan in personal confrontation and temptation for 40 days and nights, He answered each temptation with a direct quotation from the Hebrew Scriptures by saying, "It is written. . ."

How much more effective our witness would be if we depended more on the Holy Scriptures for answers and advice to frustrated and disturbed men and women!

### 3. The Word feeds the souls of men

In the sixth chapter of John we have the account of the feeding of the five thousand. Then in rapid succession these things happened. They wanted to make Him king. They began to murmur against Him. They strove among themselves.

Then Jesus said, "As The Living Father hath sent me, and I live by the Father, so he that eateth me shall live by me."

This, as you know, has nothing to do with communion or the Lord's Supper. Verse 63 makes clear that Jesus served God by feeding on Him. He literally saturated himself in the will of God in those early morning prayer hours, and thus sustained His spiritual perfection.

As food nourishes and builds the body, so the Word gives fiber and muscle to our spiritual being. We become like the food we feed upon.

What you feed your mind on gets to your hands, to your feet, to your head, to your heart. And Jesus Christ is saying that He is the life and all who do not feed on him have no life. He is saying, "Feed on me, as I have fed on my Father, and can send you, as my Father hath sent me!" What a thought!

Some men feed on cheap movies, sex magazines, and novels. What you eat makes you what you are. Feed on these and you are certain to become like them.

Some so-called Christians say, "I just don't seem able to do anything for the Lord." I should say not! You won't find these dear folk in prayer meeting, Training Union, or at visitation. They are glued to a television program. You won't find them doing extra Bible study, they are at the club. You won't see them faithfully doing daily Bible readings and leading family worship, they are involved in checking recent Razorback first downs! They have become like what they feed their minds on.

### 4. The Word is powerful to change men for good

"For the Word of God is quick, and powerful, and sharper than a two-edged sword. . . and is a discerner of the thoughts and intents of the heart."

The Word of God is an *expulsive power* to turn out the tyranny of sin, as in the life of the demoniac of Gadara. It is an enlightening power to open men's eyes as with blind Bartimaeus. It is an *enobling power* to elevate the minds, as in the case of Saul of Tarsus. It is an *eradicating power* to cleanse the heart, as in the case of Mary Magdalene out of whom Jesus cast seven devils. It is an *endowing power* to enrich the being, as in the life of the spiritually-poor-stricken women at Jacob's well. It is an *effective power* to bless in every way to the glory of God, as Dr. Luke, John the beloved, and Matthew the Publican demonstrate.

## II. PREACH THE WORD, PREACH IT WITH CONFIDENCE

### 1. Because it is the one thing you are qualified to discuss

Preach the bad news—about sin in sinners. Preach the good news—about Salvation in a Saviour. Preach the front-page news using every legitimate means to blaze it forth. As Paul said, "This thing was not done in a corner. . ." We must get it out of the back pages and in the main headlines.

The first and foremost duty of the preacher is to "be instant in season, out of season. . ." The Amplified New Testament says here: "Keep your sense of urgency, stand by, be at hand and ready, whether the opportunity seems to be favorable or unfavorable, whether it is convenient or inconvenient, whether it is welcome or unwelcome, you as a Preacher of the Word are to show them in what ways their lives are wrong."

### 2. Because of its record elsewhere

In 1835 there was not a known Christian in the 80 in-

habited islands of Fiji. Just fifty years later, in 1885, there was not a known and avowed heathen there. Thirteen hundred twenty-two churches has been established, and 104,585 persons attended church on an average Sunday out of a population of 110,000 people. How? The Word of God was planted there, and it grew mightily in the fertile soil of repentant hearts!

### 3. Because it is eternity's roadmap

I heard C. Penrose St. Amant say in Nashville earlier this year something that has lived in my heart. He said: "We have given so much emphasis to the left and the right that we have forgotten that there is an above and below!" Conservatives are busy correcting the liberals; liberals are busy shaming the ignorance of the conservatives, while the masses are going right on the hell! Of course the Bible is concerned with whether they go to heaven or hell! Are we?

The Bible opens in a Garden and closes in a City, and in between there is the record of the loving actions of an Eternal God seeking to prepare men to become the inhabitants of that celestial city.

### 4. Because our generation is gospel-ignorant

Very little Bible is taught in the average home, and almost none in the average school room. There are so many who attend no Sunday School and there are many Sunday School teachers who take their task all too carelessly. I heard Dr. Jack Nicholas bring a very scholarly address to the alumni luncheon at Southern Baptist College last spring in which he listed the findings of a survey on quality education. The survey showed that the poorest teaching in America is done in Sunday Schools.

The Associated Press carries an article on tests offered high school and college students on Bible knowledge. Several pupils thought Sodom and Gomorrah were lovers; that the four Gospels were written by Matthew, Mark, Luther, and John; that Eve was created from an apple; that Jesus was baptized by Moses; that Jezebel was Ahab's donkey; and that the stories which Jesus told were called parodies.

You can talk a long time in the average pulpit on subject matter you fear to be old and be surprised to learn that your listeners are fascinated by the newness, the freshness, the blessing of the spoken Word!

### 5. Because of its value

What estimated value do you suppose might be placed on the original copy of the Philippian Letter, of the Ephesian Letter, or the first copy of the Sermon on the Mount, on the original stones on which the Ten Commandments were written, or the manuscript on which Luke first wrote the incomparable story of the prodigal son?

But remember, the value of the Word depends not upon how old your copy may be, or how ancient your manuscript, but upon your willingness to submit to its demands upon your life, and share its timeless message with others.

### 6. Because it grows when properly planted in good soil

We are told that one grain of wheat, placed in the fertile soils of Egypt, and all of its harvest re-invested as seed the next season, could produce almost twice the present world demand for wheat in its eighth year. This is producing just 100-fold annually as Jesus indicated fertile soil could do.

Oh, that Christians would plant the Word of God like this; feeding on it, preaching it, living it, and commending it to all others. In eight years all of the known population of the world could be evangelized to Jesus Christ.

## III. PREACH THE WORD, PREACH IT WITH COURAGE

### 1. Because dark days lie ahead

"For the time will come when they will not endure sound doctrine. . . and shall be turned to fables." That day has arrived!

Jesus compared those who heard his sermon to two men building a house, one on the sand and the other on a rock. He urged that men build on the rock for they have a storm to face. The inevitability of the storm is obvious. The instability of the sand can be seen by the most simple. The immovability of the rock is our only hope. Jesus



said that His words would constitute that "rock" for us, and we could build thereon. Not every man will chose to do so.

### 2. Because social actions are too little and too late

The soul of improvement is the improvement of the soul. Sanitation is not regeneration. Clean houses are fine, but clean hearts are much better. White-wash may be essential to health, but being washed white in the blood of the Lamb is essential to salvation.

By all means abolish unsanitary dwellings, stamp out houses of ill fame, enact good laws, educate the young, require adequate wages for all services rendered, close up the liquor stores; but please realize that this is not all!

They deal with earth, not heaven; with time, not eternity; with the exterior, not the interior; with the body, not the soul.

Put God's first, "Seek ye first the kingdom of God, and all these things will be added unto you." Most men who are wrong with other men are in that condition because they are not right with God. You waste your time trying to make it right from this end only!

We try to close up the liquor stores at the ballot boxes instead of at the altars. We try to make it illegal for an unregenerate man to sell it, when we should be seeking spiritual restrictions within a saved man's heart which would prevent his buying it. I have never failed to vote against the sale of alcohol in any form and unless I lose my sanity, I never will fail to oppose it. Besides this, I will influence everyone I can to vote with me; but all the while, I know it to be a very poor substitute for the Master's way—improvement of the soul!

No believer in Christ has a right to any name or office unless he is faithful to fulfill it. When Jesus said, "I am the vine, ye are the branches. . ." it almost constitutes this question, Where is the fruit?

### 3. Because the Bible is still up-to-date!

Some tend to regard the Book as belonging to another and totally different age. They seem unable to comprehend how Jewish peasants, fishermen, and shepherds of bygone ages could possible communicate with this enlightened age! How could Dr. Luke possibly say anything to this age of modern medical science, or how could Paul speak of present-day theories of psychology and philosophy? What they have forgotten is, that except for a few superficial differences of our sped-up atomic age, we are essentially no different from those who preceded us by two or five thousand years.

Modern man has invented and discovered many new things, but no new sins which were not dealt with in the ancient Ten Commandments and no new virtues not commended by Jesus in the spiritual manifesto the Sermon on the Mount.

## IV. PREACH THE WORD, PREACH IT WITH CONSECRATION

### 1. Because God must have clean vessels

It doesn't take much of a man to serve God, it just takes all there is of him. When God gets you He will cleanse you, and when He cleanses you, He will fill you, and when He fills you, He will use you! There are some men whom God can not employ in higher service—poor character, humdrum quality preclude a better engagement.

What was the secret of Moses' magnificent life? It is found in I Samuel 12:5 (margin): "The Lord...made Moses." First He made him safe; then He made him humble, next He made him willing; and finally He made him successful. Jesus said, "Follow me, and I will make you..." Are you a consecrated, God-made man?

### 2. Because your own ministry is at stake

I run the race then with determination. I am no shadow-boxer; I really fight! I am my body's sternest master, for fear that when I have preached to others I should myself be disqualified.

Familiarity is said to breed contempt. Sometimes I wonder if in all our dealings with the Word of God we have become somewhat like the bootlegger who is reported to have said, "This stuff is made to sell, not to drink." Be certain that you have applied the truth to your own heart before you try to

apply it to other hearts.

The great Apostle said to timid Timothy, "Study to show thyself approved...unto God a workman that needeth not to be ashamed, rightly dividing the Word of truth." This is one of the most delightful and dutiful summaries of your life and mine as preachers of the Gospel.

We must carefully handle the blessed Word of God, and be properly affected by it. The careless reader of the Book will never make a closer walker with God, nor an efficient worker for Him.

### 3. Because our skill with the Sword is important

Remember this Book is the "Sword of the Spirit." It is not your arm that counts. It is His skill incarnate in your surrendered life and talents. That's why I still like the term "surrender to the Gospel ministry."

### 4. Because our love for Him is our strongest attracting influence

Stronger than the most gifted eloquence, stronger than all the approval of the academic community, and stronger than personality polish is our love for Christ. Nothing draws men to Christ like your own personal consecration to the message you preach. If you really believe it is wrong to sell beer, don't eat in places that sell it unless it is necessary. Be consistent. But above all be loving.

## V. PREACH THE WORD, PREACH IT WITH COMPASSION

### 1. Because the Master-Preacher was compassionate

"He was moved with compassion when he saw the multitudes..."

I remember hearing how Helen Keller's mother stood over the baby bed of the little 18 month old, knowing that her little girl's eyes could not see, that her little ears could not hear, and that her little lips could not speak. She wept and said, "Oh, if I could only get you to understand that I really care."

That is precisely where we stand. Looking into the faces of men whose eyes have been blinded by sin, whose ears have been deafened by Satan's defilement, and whose lips have been muted by evil's curse, we must be able to cry over such a world as Helen Keller's mother did over her child, "Oh, if I could only get you to understand that I really care."

But do we? If we don't, for goodness sake let's forsake the holy calling that demands this quality for something else less exacting.

### 2. Because men respond to genuine compassion

A television program of a few years ago illustrated this truth. It was a story in which a couple and their infant son went to the pioneer West. Indians invaded their quarters and kidnapped their son. They spent years going from tribe to tribe seeking their son. Finally they found him, well and strong, and now almost grown. The mother began to tell the boy that he was her son, but he refused to believe her. Finally, she started singing the songs with which she had rocked him to sleep, and the tears of compassion rolled down her cheeks as she sang. After a bit he flew into the outstretched embrace of his mother. He didn't know who he was. Her love and compassion commanded personal recognition. The Bible seeks to tell us all this truth.

### 3. Because true-hearted preachers are broken-hearted preachers

Look at Jesus and Jeremiah. We have been so cold in most of our churches it is tragic. Emotion is a poor thing to build religious experience upon, I know; but where there is no emotion it is safe to assume that there isn't much being experienced in the heart.

Have you heard the cries of Dives lately, calling for father Abraham to send Lazareth, that poor, sore-ridden beggar who laid at his door, to preach to his five brothers? Those brothers may live in your town. Do the cries from eternity break your heart and make you consistent in his work?

Jesus said, "If ye continue in my Word then are ye my disciples indeed; ye shall know the truth and the truth shall make you free." Preach the Word, preach it with constancy.

Preach as a dying man to dying men.

Preach the Word in the Spirit, for the Glory of God!



# Says change inevitable for Southern Baptists

The Southern Baptist Convention is going to move to a more dynamic view of the relationship of church and state, Kenneth Chafin, of the faculty of Southern Seminary, Louisville, has predicted. "Some of the most incisive statements on this issue in recent years have come from dedicated administrators of Southern Baptist hospitals and universities," said Chafin, in a Reformation Day address at Manhattan Baptist Church in New York City.

"Everyone knows that church and state never were and can never be completely separate," he continued. "For example, churches' properties are tax exempt, and military chaplains' salaries are paid by the government. There will always be some overlapping of the church and the state."

Chafin also forecast that Southern Baptists will move toward a greater understanding and cooperation with other Christians. "It is sin for Southern Baptists to feel that they are God's franchising agent," he said.

"Other Christians of all denominations are engaged in evangelism and witness. In many places, Southern Baptists are joining hands with others on the local level to make Christ's presence known. The problems of witness in a massive urban culture call us to cooperate with all Christians in a task that is greater than all efforts combined."

If there is to be a reformation in the understanding of the Bible, it must become adult reading. Most people today think of the Bible as a book for children—unrelated to adult problems Chafin pointed out. He called for open

and honest study of the Bible in relation to the problems of race, poverty, and hunger and in light of the disciplines of science and literature. Only in this way can the Bible come alive to the people who most need its message, he said.

"By using the gifts of the Spirit, I mean that we must encourage people to develop and use those talents and abilities which God has given them—not just those which fit into our existing programs and structures," Chafin explained.

"Our denomination has been more concerned with programs than people," he said. "We have set up programs which could be used by all 31,000 churches and felt that if people were good Christians they would participate in them. If we are going to encourage people to use their gifts, we must give greater latitude to the practice of democracy in our congregations."

Chafin then told of conducting prayer meeting in a Southern church recently. "I asked, 'Is there anyone here to whom God is saying something?' And then I let the people in the congregation speak. I was amazed at how many talents and concerns the people expressed—where the church was not at work in structured programs."

The key to reformation is the establishment of relationships, not ideas, Chafin concluded.

"Ideas and issues tend to become static—as old wineskins. Relationships provide room for growth, flexibility, relevancy, and redemption."

## Crusade participation

MUNCIE, Ind.—The Indiana Baptist Convention (American Baptist) at its annual meeting here voted to participate in the Crusade of the Americas.

Earlier, the American Baptist Convention General Council has voted not to participate in the 1969 hemispheric-wide evangelistic effort on a nationwide basis.

According to Marvin Utter, Indianapolis, president of the Indiana Baptist Convention, American Baptist state conventions in Michigan and Southern California are considering similar steps. American Baptists in West Virginia have also indicated an interest in participating in the crusade.

"It is the largest percentage response in the first five days I've seen in any of our crusades in any place in the world," Graham said. (BP)

## Blue law ruled out in Georgia

ATLANTA—Georgia's newest Sunday closing law, pushed by Gov. Lester Maddox and adopted by the legislature in January, has been declared unconstitutional by the state Supreme Court.

The court said the new law was "patently discriminatory" in that it allowed some stores selling non-essential items such as furniture to remain open on Sunday, but forced others which majored in such sales to close on the Sabbath.

The decision leaves Georgia with only one Sunday Closing law, a 1933 statute which prohibits all Sunday sales except in cases of necessity or charity.

Several legal experts have described the 1933 law as "shaky" and "unenforceable." (BP)

## SS tapes offered free to blind

Any blind person desiring the Sunday School lesson on magnetic tape may send his request to Christian Education for the Blind, Box 6999, Ft. Worth, Tex., 76115.

Tape-recorded readings on Sunday School lessons and related readings are mailed by this organization to hundreds of blind people from coast to coast. The tapes are sent to borrowers monthly in a returnable, self-addressed plastic container.

The spoken word on magnetic tape rings a bell among blind people, because nine of every ten do not read braille, according to Edwin Wilson, executive director of Christian Education for the Blind. The organization is currently recording hundreds of books recommended for church libraries.

The prayer support of many friends is needed for the full development of this library ministry, says Mr. Wilson.

Individuals or groups interested in the Christian Education Library may write Christian Education for the Blind.



MARY Sue Grazann is among the hundreds of blind people who regularly receive the Sunday School lesson and readings on magnetic tape.

## Baylor eyes funds

WACO, Tex.—Baylor University's Council for Institutional Development has endorsed a \$20 million endowment campaign and elected new officers.

Council members set Homecoming of 1970 as the date to have the \$20 million committed or in hand. Baylor will celebrate its 125th birthday in 1970.

Dallas real estate man C. T. Beckham was elected president of the council. Houston attorney Willard L. Russell was re-elected as vice president and Gordon Rountree Sr. of Waco was elected secretary.

The additional \$20 million endowment would augment present operating funds and be used for endowed chairs, professorships and scholarships for graduate and undergraduate students. (BP)



## 'By immersion only' set as requirement

By TOBY DRUIN

CHARLOTTE, N. C.—Mecklenburg Baptist Association, after a three-hour debate, voted here to limit its membership to churches which require their members to be baptized by immersion.

By a 214-130 vote, the association adopted an amendment to its bylaws, effective one day before the association meets for its annual session next fall.

The amendment states: "All churches affiliated with this association shall be churches who use the New Testament as the statement of their faith and church polity and require that all candidates, who are physically able, be immersed in water, on the basis of belief in Jesus Christ as Savior and Lord, to qualify for membership."

Approval of the amendment means that at least two churches now affiliated with the association will not be members next fall if they are still following current practices.

The two are St. John's Baptist Church and Myers Park Baptist Church, both of which accept without subsequent immersion members who have been sprinkled or affused (poured) as members of other denominations.

St. John's Church adopted the policy last spring and insists that such candidates for membership must have been sprinkled or affused after belief in Christ as Savior.

Myers Park Church makes no such such distinction and has had a virtual open membership policy since 1949.

During the three hours of debate, several attempts were made to sidetrack the vote.

Another attempt would have expressed disapproval of the two churches' practices but would have taken no punitive action. Still another motion would have adjourned the meeting without any action at all. (BP)

# Belgian Baptists multilingual

THEO SOMMERKAMP

The small Belgian Baptist Union may in the near future attain the distinction of having churches of four different languages within its ranks. The languages would be French, one of the two official languages of the country, plus German, Polish, and English.

There are presently four churches and three missions in the union where French is used. The Polish-language church serves the coal mining community of Glain, in the metropolitan area of Liege. With 90 members, the Glain church has about one-third of the 300 Baptists in the Belgian union.

A German-language church at Eupen, near the German border, has been under the watchcare of Baptists in Germany. However, at the latest meeting of the Belgian Committee of the European Baptist Federation, the Eupen church indicated its desire to become an integral part of the Belgian union.

The union of Baptists in Germany and one district association of churches there will continue to help support the Eupen church.

The English-language church development would come at Mons, near the French border, where American military forces have relocated after being withdrawn from France. Rudolph Wood, a representative of the Foreign Mission Board of the Southern Baptist Convention, USA, who has been living in Luxembourg, is moving to Belgium immediately to serve the English-language mission already established at Mons.

In Luxembourg City, Wood was pastor of the English-language church, whose members have been almost entirely American businessmen and their families. The businessmen were helping to train Luxembourg personnel to operate a chemical plant there, and, with the training period nearing completion, will be leaving Luxembourg.

As a result, attendance at the only Baptist church in the little country of Luxembourg (999 square miles) has been dwindling. Wood will continue to assist the work at Luxembourg by preaching from time to time, and by finding pulpit supplies when he cannot come.

Wood and his family will have their residence in Belgium at Nivelles. The mission at Mons is having attendance of more than 50 people every Sunday. The parent church is the English-language church in suburban Paris, where many of the Americans formerly were located.

The French Baptist Federation has invited the Belgian churches and missions to take part in the federation's simultaneous evangelism campaign in the spring. The churches in Belgium will decide on their own whether to conduct crusades along with the French churches.

Counting services at one of the missions, the number of languages would reach six. The Liege Center Mission has services in Italian and Russian as well as in French.

## 'Chopper' to seminary

FORT WORTH—Bob Segrest had his "ups and downs" in getting to Southwest Seminary here.

A combat Marine helicopter pilot in Vietnam until March of this year, Segrest experienced crash or force landings three times, twice being shot out of the sky.

Upon discharge from the service, the veteran of 100 combat missions and winner of five air medals and the Navy commendation medal enrolled in Southwestern Baptist Theological Seminary here to work toward a master-of-divinity degree. (BP)

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# The bookshelf

Since our last report on the Time-Life Library of America, two additional volumes have appeared: **The South Central States**, (Arkansas, Louisiana, Oklahoma, and Texas), and **New England** (Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont).

Lawrence Goodwyn, writer, essayist, and social critic who has lived most of his life in Texas and who is a resident of Austin, is the author of **The South Central States**, and Joe McCarthy, a native of Cambridge, Mass., and a former managing editor of the U. S. Army's weekly newspaper **Yank**, is the author of **New England**, each with the help of the editors of Time-Life Books. Each book is available at \$4.95 from Time Incorporated, New York.

Former Congressman from Arkansas Brooks Hays, in the Introduction to **The South Central States**, writes:

"The natural features of the region—rivers, mountains and prairies—are vividly described in this significant volume, as are the growing economies of the four states. The economic development of a good part of Oklahoma and Arkansas, the mountain area in particular, now progresses steadily. Perhaps I can be forgiven for adding a footnote here about my own state: the Ozark region, once so isolated that its folklore and culture seemed like an importation, is now related by commer-

cial ties to some of the world's great markets. An example is found in Siloam Springs, Arkansas (population 6,000). There are seven thriving young industries here, and every one of them has a sizable export business. The first order received from abroad by a canning plant was for a huge shipment of red kidney beans, and it came from Kuwait!"

Besides their geographical cohesiveness, the six states traditionally grouped as New England share the more potent bond of a singular common history. Mr. McCarthy traces the qualities of the species "Yankee"—identified as hard-headed realism, emotional reserve, pride in family and community, respect for education and espousal of unpopular causes—to the uncompromising principles transplanted to the region's shores by English Puritans.

He retells New England's considerable history, from the threatened "Strangers" mutiny aboard the Mayflower, through the great immigrations of non-Yankee groups, to today's rebuilding of Boston. Special emphasis is given to New England's commercial fortunes. Except for sea-coastless Vermont, the area enjoyed a late 18th and 19th Century boom in sea trade that, as a by-product, promulgated banking in Boston and the insurance business in Hartford, and underwrote textile and other manufacturing.

New England boasts a legacy of intellectualism unparalleled in the U. S. The author encapsulates its brilliant achievement.

Enthusiasm Makes the Difference, by Norman Vincent Peale, Prentice Hall, 1967, \$4.95

Positive thinking is how you think about a problem and enthusiasm is how you feel about a problem, says Dr. Peale, author of the widely circulated **The Power of Positive Thinking**.

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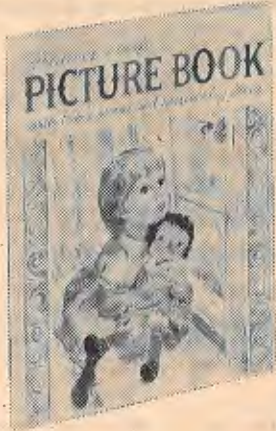
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## Rain watching

BY WYNOLA W. DEVINE



Janie looked out the window. It was just after noon, but the sky was getting dark.

"Mother, Mother, come here and look at the sky!" Janie called.

Mother went to the window. "My, there are some dark clouds coming our way," she said.

"Are the dark clouds bad?" asked Janie.

"No, they're not bad," said Mother. "They're good clouds and they have an important job to do. They're carrying a lot of rain to give thirsty things a drink."

The sky was getting darker and darker. Mother closed the windows and doors of the house.

"Listen to the frogs singing," said Janie.

"Yes," said Mother, "they're happy because God is going to send the rain."

Janie watched for the rain. Soon the drops began to fall. First, big heavy drops fell—plink, plink, plink, plink, plink. Then they came down faster and faster—plinkety, plinkety, plink, plinkety, plink—and faster, and harder, until it was like being under a big waterfall.

Janie thought the rain sounded good falling on the roof. It was nice and cozy in the house. She watched out the window. She saw the ground drink up the rain as fast as it came down.

The dark clouds moved slowly across the sky. The rain stopped. Soon the sky was bright and clear.

"The frogs are singing louder now," said Janie.

"Yes, and listen to the birds chirp," said Mother. "They're happy, too, because God sent the rain. Look at the flowers and trees. The tree leaves would not have turned such pretty colors if they had not gotten lots of rain."

"I'm glad God sent the rain," said Janie. "It makes things happy, and helps things grow. The rain is good. It makes me happy, too."

## Ashes in the soap dish

BY MARGARET O. SLICER

"Be sure to take a bath before you go to bed," says Mother on a cold fall night. You groan.

"Just time for a quick shower before dinner," says Dad on a sticky summer evening, and you can hardly wait to get under the cooling spray.

In either case, you probably never stop to think how fortunate you are to have hot water or cold water and soap.

Getting the dirt off hasn't always been so easy. Prehistoric man, if he cared at all, probably scraped away at his dirt with a stick or piece of bone. Later he may have tried water, perhaps mixed with wood ashes or sand—not exactly a beauty treatment. The lye in the ashes must have been worse than the dirt. Maybe he put on some animal fat to stop the itching. Maybe he just went on scratching. Either way, keeping clean was no fun.

Nobody really bothered much about dirt in those good old days. Ladies sometimes rubbed the dirt off with pumice stone—a bit like using fine sandpaper.

Later, in the days of the Medes and the Persians, women were still the only ones who bathed. Men thought it

was sissy. It is said that sometimes prisoners in ancient Babylon were given baths with pumice stone as punishment.

The ancient Egyptians bathed now and then, as did the ancient people of other countries. The Romans had magnificent bathing places. But they used oil and metal scrapers to help remove the dirt.

The first mention of soap in history was just a short time ago, if you look back over the ages. A Roman writer named Pliny wrote in the first century after Christ that the Gauls used soap to make their hair shiny. Their recipe supposedly contained goats' fat with wood ashes. The whole mess was hardened by adding salt. No wonder the Gauls were such hardy people!

But the Gauls were part of the great French nation. That country started early to become a leading manufacturer of soap and other beauty products.

However, in other parts of the world, people are on record as having tried many things to keep themselves clean. The western Indians of our own country used yucca plants for soap. In Spain the peasants used a plant root.

In tropical America, the soapberry tree became a supplier of soap that is used to this day.

In the West Indies, the washerwomen use the leaves of a flowering vine, and in Chile, the bark of a tree. Even in our own country, the leaves of a wild plant called Bouncing Bet make suds to wash with when mixed with water.

With all the strange things that others have used, the smooth, soft-scented, colored bar we take so for granted in our soap dish is almost a miracle. At least, it is a triumph of modern science.

The chemical process of making a bar of soap is complicated. It is enough to say that tons of fat, suet, tallow, and oil, plus equally large amounts of alkalis, whale oil, seal oil, palm oil, coconut oil, olive oil, flower scents, spices, soda, coal, zinc, and petroleum all have a part in making that little bar of soap.

If it were not for the chemistry that combines these items so skillfully, you might be using plant leaves or tree bark to bathe with. How about a handful of wood ashes in your soap dish?

(Sunday School Board Syndicate, all rights reserved)



## Worshippers must be kind

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

Life and work

November 12

Deut. 22:1-4; 24:10-13; 19-22;  
Ephesians 4:31-32

This last lesson in the unit "The Acceptable Worshiper" is more than just the end of a series. It brings us to the core of Christianity—kindness.

The world has had its share of tyrannical gods. Despotic men have taken full advantage of their fearful brothers. Heads of state too long looked with contempt upon the very people who placed them there.

Many of the Hebrews began to think of Jehovah God as being indifferent to their cause. He seemed to have forgotten their plight.

Then Jesus came, and the world had to change its mind about what a true God is. Suddenly he was very close. Most of all, though, he was kind. But we are getting ahead of our story.

Deuteronomy 22:1-4

When the Israelites came out of Egypt, they were not ready to follow God's orders. For years they had prayed for deliverance but never dreamed God would call on them to exercise their faith. Moses pastored the people while the faithless generation died. His main task was to prepare the new generation for the next time God opened the door to Canaan.

The people must learn to care for one another. For instance, said Moses, if you look out and see your neighbor's stock running loose, you're not supposed to say, "There goes so and so's cattle again. I wonder why he doesn't keep them up!" Instead, you are to go after them and return them to your friend. The same thing is true with lost articles. Finders are not to be keepers but returners.

Sometimes Christian Americans are pretty blind to what goes on around them. We don't see people asking for help because we don't want to see. It costs to get involved. Also, there is always the risk of not being appreciated. A true worshiper of God, however, will not look the other way. He will look his brother's way.

Deuteronomy 24:10-13, 19-22

This passage is not discussing the creditor who comes after your color tv because you haven't kept up your payments. It is about expressing kindness to a brother in need.

A pastor moved to a new church field with the understanding that the

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church would pay a certain amount of the moving expense, which seemed to be sufficient. However, when the household goods arrived, the bill was nearly triple that expected and the pastor was caught without funds on a week-end.

A deacon happened by (?) and offered to lend the needed money to his new pastor. It was an act of kindness never forgotten and spared the pastor much embarrassment.

In spite of professional agencies that specialize in helping people, there are

### Baptist beliefs

## The shield of faith

(EIGHTH IN SERIES ON CHRISTIAN WARFARE)

BY HERSCHEL H. HOBBS

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

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked"—Ephesians 6:16.

When a Roman soldier had finished dressing ("above all"), he picked up his shield and placed it on his left arm (assuming that he was right-handed). Basically the word rendered "shield" meant "door" or an obstruction. It came to refer to the large oblong shield which largely protected the soldier's body. Since it was moveable, it was used to ward off arrows or blows from any angle.

In ancient warfare sometimes arrows were dipped in pitch and set afire before they were shot at the enemy. If they struck home they caused unusually painful wounds or would set afire the soldier's clothing, houses, etc. To guard against them the Romans had developed a large shield composed of layers of bronze and oxhide. They were strong enough to break the force of fiery arrows, causing them to fall harmlessly to the ground.

The apostle Paul said that to the Christian warrior such a shield is available. He called it "faith." Faith in this sense was *saving faith*. Through such faith the Christian has forgiveness and life. And in that faith he is able to ward off the fiery darts of "the wicked" or "the evil one"—Satan. This is true whether the "fiery darts" be unusually hard temptations or the devil's efforts to destroy the very life which the Christian has through faith in Jesus.

Note that the word rendered "taking" is not the middle (reflexive) voice as found in previous verses. It is an aorist participle expressing immediate or historical action. But the reflexive idea is present in the verb itself. It means "receiving" or taking to one's self. So once again it may be said that God supplies "faith." Man does not generate it of himself. "It is a gift grace of God" (Eph. 2:8). But even though God gives faith, each one must receive, and exercise it for himself.

So God does not forcibly put the shield on your arm. He supplies it, but you must receive it and express it. But with such faith the Christian is fortified against the worst onslaughts of the enemy of souls—Satan.

many opportunities available for helping especially those of your own neighborhood. But when you do, don't make an issue of it. Permit your friend to retain his own self-respect. Frankly, the Christian should be willing to help, never expecting a return for his kindness. Help because it is right, not because it may be popular or profitable.

Verses 19-22 deal with charity, but it is charity expressed in a dignified way. Some of the harvest was to be left in the fields for those in need to gather. It may be significant that they (the widows, fatherless, and strangers) had to go get it. There is a way to

(Continued on page 23)



# The lure of other gods

BY VESTER E. WOLBER

DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

November 12

Hosea 4:1, 2, 11, 12;

8:4, 11-14; 10-12

## God's Controversy

The prophets often presented God's case in terms of a lawsuit (cf. Isa. 1, Micah 6) in which his complaints were presented as if the case were being resolved in court. In his bold charge that there was no truth (faithfulness), kindness (steadfast love), or knowledge of God in Israel, Hosea introduced three terms which recur often throughout the book. Hosea said that:

### 1. Israel was short on good qualities.

(1) There was no truth in the land. The word means truthfulness, or faithfulness. Israel was not true to its responsibilities, was not reliable, and became irresponsible. The charge, however, was against the individuals who made up Israel. There could hardly be a faithful nation composed of unfaithful and unreliable citizens.

In America there are far too many people who expect national, state, and local governments to be morally correct while they continue to be unscrupulously evil and wantonly irresponsible. God's ultimate purpose for the individual is to develop him into a trustworthy, dependable person and to fit him into a morally and spiritually influential position in his community and nation. Israel was charged with a weighty challenge but finally failed because the people could not bear the burden of responsibility.

(2) There was no mercy in the land. The word is "chesed," elsewhere translated "loving kindness" or "loving faithfulness." The Israelites were not faithful to their contracts with God. In both Old and New Testament teachings, God calls for serious discipleship and faithful stewardship.

(3) There was no knowledge of God in the land. In the language of the Old Testament the word "to know" connotes intimate relations. There was no experiential knowledge of God, and Hosea said, "My people are destroyed for lack of knowledge" (4:6).

Some century-and-a-half later Jeremiah foresaw the new covenant which God was to write on the hearts of his people so that they all would know God, "from the least of them to the greatest." The people of God are people who know God in the experience of forgiveness (Jer. 31:31-34).

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The weakness of much contemporary theology is that men try to teach the ethics of the Sermon on the Mount to people who don't know Jesus. Christians have often been discouraged because society will not seriously consider the Sermon or practice the ethics of Jesus; they would be more successful if they would persuade men to know Christ—then see that Christian ethics grow out of and give expression to the Christian experience.

### 2. Israel was overloaded with bad qualities.

The third, sixth, seventh, eighth, and ninth of the Ten Commandments were habitually disregarded as men made their daily rounds of "swearing, lying, killing, stealing, and committing adultery." Because there was little "knowledge of God in the land," the populous gave themselves unto unrestrained orgies of evil until God said, "My people are destroyed for lack of knowledge." The primary target of his charges were the priests and prophets who, feeding on the sin of the people, became sinful like them. Unless religious leaders are ethically superior, they become spiritually inferior.

## God's explanation

### 1. The spirit of whoredom had taken away the heart, the seat of understanding.

Sin—all sin, and especially spiritual infidelity—has two deadly effects on the heart: it alienates the heart and deadens the will. The heart that does not resist falsehood soon cannot recognize falsehood, and the will that resists falsehood half-heartedly soon may embrace it whole-heartedly.

Emerson said, "Crime and punishment grow out of one stem. Punishment is a fruit that . . . ripens within the flower of the pleasure which concealed it." The fruit of rebellion is the increasing inability to obey.

### 2. Their perverted hearts turned to idolatry.

As evidence that wisdom and understanding had gone from their hearts, they sought counsel from idols. It does seem that a man who would carve a hunk of wood into an idol and then ask

that idol to direct his life is not overloaded with common sense.

## God's judgment (8:4, 11-14)

Two arguments are set out in chapter eight: because Israel had sinned politically, the nation would be "swallowed up" for a while (1-10); and because Israel had sinned religiously, the people would return to Egypt (11-14).

1. Israel sinned politically in selecting princes and kings without seeking God's guidance and in hiring allies among the Nations; but having sowed to the wind, they had to reap the whirlwind. God said he would "soon gather them up."

2. Israel sinned religiously in multiplying altars because "they love to sacrifice" and in forgetting God, their Maker; but in God's sight the altars were sinful, and he took no delight in the sacrifices made thereon.

## God's advice (10:12)

Eight centuries before Paul said that there exists a connectedness between sowing and reaping in the moral order (Gal. 6:7,8), Hosea said that there is a connectedness between sowing and reaping in the spiritual order. The reason why Israel had been sowing to the wind politically was because the people had also been sowing to the wind religiously, and they had been reaping the whirlwind.

If any society is to harvest mercy and steadfast love, it must sow righteousness; because the nature of the harvest which is gathered is determined by the nature of the seed which is sown. And if any person is to sow righteousness, he must break up the fallow ground of heart to prepare a seedbed for righteousness. If a nation will break up its fallow hearts in repentance, sow seeds of righteousness, and seek the Lord, it will reap an abundant harvest of mercy and love.

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# A Smile or Two

# Attendance Report

October 29, 1967

Church	Sunday School	Training Union	Adns.
Alexander First	81	44	2
Atkins First	151	54	
Berryville Freeman Heights	153	65	
Blytheville New Liberty	85	37	
Camden			
Cullendale First	437	139	1
Washington St. First	526	139	1
Crossett			
First	553	179	3
Magnolia	157	116	
Mt. Olive	275	142	18
Diaz	190	117	
Caledonia	54	38	
East Main Street	338	135	
Ebenezer	196	100	2
First	795	514	
Immanuel	485	168	10
Victory	89	44	
Forrest City First	586	168	4
Port Smith First	1,406	416	
Greenwood First	315	140	
Gurdon Beech Street	166	65	2
Harrison Northvale	116	64	
Hicks First Ashdown	34	29	
Hope First	502	170	
Hot Springs			
Lakeside	107	42	
Piney	187	91	
Imboden	123	72	
Jacksonville			
First	573	161	27
Marshall Road	358	225	5
Jonesboro			
Central	518	209	2
Nettleton	270	133	
Lavaca	253	100	
Little Rock			
Crystal Hill	206	91	3
Gaines Street	445	254	15
Immanuel	1,156	405	
Life Line	523	149	9
Rosedale	270	106	
Magnolia			
Central	683	244	
Manila First	156	74	2
Marked Tree Neiswander	92	79	
Monticello			
First	333	83	4
Second	253	141	
North Little Rock			
Baring Cross	652	164	1
Southside Chapel	28		
Calvary	489	176	1
Forty Seventh Street	192	100	3
Gravel Ridge First	165	104	
Runyan Chapel	81	50	
Harmony	64	49	
Indian Hills	141	60	
Levy	537	157	1
Sixteenth Street	43	33	
Sylvan Hills	294	132	2
Paragould Mt. Zion	136	75	
Pine Bluff			
First	346	224	6
Green Meadows	130	45	
Second	225	94	1
Rogers First	443	138	4
Springdale			
Berry Street	111	58	
Elmdale	313	101	4
First	409	109	
Oak Grove	86	44	
Texarkana Beech Street	497	125	1
Van Buren			
First	514	230	6
Second	60	25	2
Vandervoort First	62	27	
Walnut Ridge First	301	122	
Warren			
First	475	143	
Southside Mission	88	64	
Immanuel	255	82	
West Memphis			
Calvary	309	129	
Ingram Boulevard	344	144	



*SURELY you can't expect me to come to Sunday School with nothing to wear but last year's coat.*

—ARK-E-ODOLOGY by Gene Herrington

## Ouch!

A movie executive, famous for his extended after-dinner speeches, now expresses himself with brevity. Asked to explain his reformation, he replied: "It was a remark I overheard. During a pause in one of my speeches, one man said to another, 'What follows this speaker?' And the other fellow replied, 'Wednesday.'"

## 39 and holding

When a woman reaches her 40th birthday, it's just like launching a rocket—that's when they start their countdown.

## Amen!

A good sermon helps people in different ways. Some rise from it greatly strengthened. Others wake from it refreshed.

## Say that again

Fresh out of college and seeking his first job, the young man wrote this: Are salary raises here automatic, or do you have to work for them?

## The abstract view

One thing about modern art is that things can't be as bad as they are painted.

## That's the ticket!

Science is resourceful. It could not open a day-coach window, so it air-conditioned the train.

help people without handing them something when they can help earn it. God's poverty program should be practiced a lot more today. Of all people, Christians are to be out front in helping the needy—"gain" what they need. There is some work every person can do if properly motivated and given a chance.

## Ephesians 4:31-32

As one would expect, Paul made the application of these ancient principles very practical. His day was dying for lack of kindness. Even the church members were fighting one another, leaving little energy with which to fight the devil. Paul spared no words in warning them of their error. And God preserved his words for us to read and do likewise.

His formula was very simple: take out of your life all the hard feelings toward your fellowman and replace them with kindness. Instead of being angry with him for his blindness and blunders, help him be a blessing.

But how, you ask. How do you get rid of hostility? Look closely at verse 32 and you will see. Paul recommended not words, not blowing your top, nor even bodily exercise as such. He said, Act. Christian action is the proper way for one to purge himself of bitter feelings. For when we act, we are then following Christ. When we act, we begin to see our brother in an entirely new way. We begin to suffer with him and fall when he falls.

Nursery children tangle with a great truth when they say, "Be ye kind." Maybe we should start teaching it to adults!

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# In the world of religion

## Italian Baptists face 'new times'

BY BENJAMIN R. LAWTON

RIVOLI, Italy—Delegates to the recent biennial assembly of Italian Baptist churches, at Santa Severa, came away feeling that the four crowded days spent together were a preview of new times.

Four new pastors were presented. All have completed their studies at the Italian Baptist theological seminary in Rivoli, and one has done additional study at the international Baptist Theological Seminary in Ruschlikon, Switzerland.

Four new churches, with 400 members, became affiliated with the Italian Baptist Union. They were formerly related to an organization called the Mission of La Spezia, which developed from work started a century ago by an English Baptist, Edward Clark. This is a unification of forces long desired.

A more workable organization of the Union was approved, combining or coordinating several committees through an executive committee.

A new emphasis on evangelization and responsibility concerning world problems was stressed. A precise statement on Christian responsibility in social problems and armed conflicts was formulated. Definite plans were made for five months of preparation leading



DR. INGUANTI

up to the nationwide evangelistic crusade to take place in March and April, 1968.

A new president was elected, Dr. Carmelo Inguanti, pastor in Milan and professor of church history at the Rivoli seminary. He succeeds Dr. Manfredi Ronchi, of Rome.

## Prayer on ruling

LOS ANGELES—The American Council of Christian Churches, at the close of its fall convention, called upon Christians to pray that the Washington State Supreme Court will rule that it is unconstitutional for public schools and colleges to teach courses about religion.

Thomas Miller, Seattle, a plaintiff in the case, said the decision "will be a landmark one in this matter. It has been five months since we had the hearing before the court," said Miller, "so we expect a decision very soon."

The ACCC resolution stated that "The American Council of Christian Churches is opposed to a secular, quasi-religious teaching of the Bible with tax funds. The instruction concerning the nature and origin of the Bible as myth and not as the infallible revelation of God is still religious instruction and should be so treated by the courts.

"If by the (U.S.) Supreme Court ruling public schools cannot even have Bible reading without comment, these schools should not be used to attack the Bible through teaching destructive higher criticism of its genuineness and authenticity." (EP)

## Marriage of divorced

CHRISTCHURCH, N. Z.—Christchurch Anglican Synod has approved the marriage of divorced people in the church and will ask the biennial national Synod of the Church to legislate necessary changes in the canons. The Dunedin Synod has also backed the move.

In discussing the decision, Bishop W. Allan Pyatt of Christchurch said no one in the Synod wanted easy divorce as a policy of the church. The pressure for a change of emphasis came from the clergy's pastoral responsibility, he added. (EP)

## Persecution in Russia

LONDON—"Disturbing evidence of the persecution of Christians" in Soviet Russia was reported here to the British Council of Churches at its fall meeting.

The report was made, but only briefly, by the International Department of the Council, which embraces all Britain's main Protestant churches but is attended by Roman Catholic observers as well.

Reporting on East-West relations generally, it said: "The generally positive developments in Eastern Europe have only in part been reflected in the Soviet Union.

"The (Council's) East-West Relations Advisory Committee has had before it disturbing evidence of the persecution of Christians in the USSR. The committee will consider this matter further and, in consultation with member churches, decide whether any helpful action might be recommended to the department." (EP)

## New IFMA president

TORONTO—The Interdenominational Foreign Mission Association has appointed Dr. Raymond J. Davis of the Sudan Interior Mission to the office of president for the coming year. The appointment was made on Sept. 29 at the conclusion of IFMA's annual meeting.

Dr. Davis sees the work of IFMA as "especially significant today with over 8000 missionaries serving in all parts of the world under 44 evangelical societies. IFMA missionaries constitute the largest segment of the vital and effective force of the present day North America missionary movement." (EP)

## Lead, or close church

CHICAGO—"Either we throw ourselves 100 per cent into the fight for racial justice, or close," the Rev. James E. Groppi said here at the Catholic Interracial Council of Chicago.

The Milwaukee priest who led in the drive for a fair-housing law in his city said churches should either become totally involved in the fight for racial justice or close their doors. He said the church should be the most radical element of society. (EP)

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