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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

NOVEMBER 16, 1967

Personally
speaking



Me and Hugh

It's hard to help some people. Last week I tried to give my friend Hugh Cantrell a budge by mentioning him in this column. All I did was to tell how old he was last spring, but I was careful to spell his name right.

Since then I have had a hurried conference with Hugh, at his insistence, and we have reached a mutual agreement, also at his insistence, that in the future when I'm bragging about my own age, I will leave Hugh out of it. It seems that Hugh longs for the personal privilege of deciding for himself if and when and where and under what circumstances he will brag about his age.

It has been my experience—and this reconfirms it—that when you are dealing with a fellow the size of Hugh Cantrell it is wise to agree with him quickly, "while you are still in the way."

So, let me urge that if you didn't read my column last week, for Hugh's sake—and mine—please don't go back and read it now. (That was the issue of Nov. 9—the one with the picture of the new Baptist Building on the cover.)

Could be

Two weeks before the state convention last week I big-heartedly gave to the office staff the whole ten minutes scheduled for the annual report of the paper. About two days before the convention was opened, the ladies—Mrs. E. F. Stokes, associate editor; Mrs. Harry Giberson, secretary to the editor; and Mrs. Weldon Taylor, mailing clerk—held a caucus and graciously gave the time back to me.

The best I could do was to persuade them to appear with me briefly at the opening of the report. I don't know why it was so hard to get them to appear publicly with me. Unless they've been reading my mail!

Ouch!

THE most likely place for a fellow's wit to be discounted 50 per cent is around his own fireside and among those who are supposed to be "on his side."

The Honorable Brooks Hays, a former president of the Southern Baptist Convention and widely noted for his wit and humor, confesses that he recently made the mistake of paraphrasing in front of Mrs. Hays: "The Lord must like us Southern Baptists—he makes so many of us!"

"Oh, yeh!" replied 90-pound Mrs. Hays, a Methodist, "He's just trying to find a good one!"

Erwin L. McDonald

IN THIS ISSUE:

ANOTHER Convention has come and gone, with many things accomplished and many decisions reached—as well as some to ponder. The *Newsmagazine* features Convention highlights this week. The President's message is on pages 12-14, and a list of the new executive board officer and committees, pages 14-15. A sermon by a noted Negro Baptist pastor may be read on page 15 also. The Convention story is on page 5. And the Editor notes, among other things, that ordinarily it "takes just one Baptist speaking from the floor to get something started." You'll find his comments on the 114th annual session of the Convention in "Frustrating harmony," an editorial on page 3.

REV. Thomas Hinson has been elected to serve as president of the Arkansas Baptist State Convention. For a story on our cover subject turn to page 15.

ARKANSAS woods are filled with hundreds of hunters this week, all hoping to make a kill. But caution should be the key word. George Purvis has some thoughts on the subject, with some "Timely Advice to Hunters," our Arkansas Outdoors feature on page 7.

THE growth of Baptist churches in this country is a result of the growth of the nation, and followed to a great extent the migration to the south and west that came with the economic depression after the close of the Revolutionary War. The story of the church and how it spread, is recalled in *Beacon Lights of Baptist History*, in "The Traveling Church," page 11.

A NATIVE Arkansan has been awarded a medal for meritorious services. Lieutenant-Colonel Ivan Marks, son of Mr. and Mrs. Carl Marks of Camden, received the medal in Germany. Read Chaplain Marks' story on page 8.

Arkansas Baptist newsmagazine

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

Frustrating harmony

ALTHOUGH there were a few skirmishes and some sniping, the 114th annual session of the Arkansas Baptist State Convention will go down in history as one of the most harmonious in recent years.

Don Hook, whose lot it was a year ago to preside over the stormy sessions that broke around the action on separating the Arkansas Baptist Medical Center from the convention, admitted considerable difficulty adjusting to to the frictionless sessions that characterized this year's meetings.

President Hook was so amazed at getting through the miscellaneous business period of the opening session on Monday night without a word of controversy that he could not refrain from saying out loud to the congregation, "Brethren, you give me the willies!" (At least one full, 15-minute miscellaneous business period went unused when no one, apparently, could think of anything to propose.)

The president's apprehension can be understood when it is recalled that it was in the first minutes of the convention two years ago that the fireworks started that eventuated in the denying of convention seating to messengers from the First Church of Russellville. The messengers were barred on charges that their church practices "open communion" and "alien immersion."

Last year the Russellville church did not send messengers, but this year it did. And surprisingly there was not a word of challenge this time as they were seated, along with all others "knowing yourselves to be duly elected messengers from cooperating Baptist churches."

But by the final business session Wednesday afternoon, when the Resolutions committee reported, it was evident that this year's calm, after all, may have been just something of an armistice before the resumption of fireworks.

One of the adopted resolutions, authored by Convention Parliamentarian Carl M. Overton, Ashley County Association missionary from Hamburg, would carry as appendices to the convention's constitution and by-laws policies and constitutional interpretations voted in past sessions.

The adoption of this will bring an action of 1949, barring the seating of messengers from churches practicing "alien immersion and open communion," back into focus and will probably result in a new show-down on the Russellville church or others like it sending messengers to the 1968 convention session.

A familiar truism is that "you never know what will happen in a Baptist meeting." This is due to our democratic form of government and the fact that it usually takes just one Baptist speaking from the convention floor to get something started. (There are a few exceptions,

when the convention as a whole feels the speaker is "whipping a dead horse," or standing too far out in left field. Then all of the eloquence of the proposer gets little response beyond a respectable and sometimes not too patient hearing.)

One daily newspaper reporter covering the convention this year was so determined to get controversy into his story that he got us credited in the headlines as arguing among ourselves when all we had done was to give an unhappy brother ten minutes to elaborate on what he regarded as a "point of personal privilege," to which there was not a word of rejoinder. While we Baptists sometimes give cause for such "fighting" image, we must insist that we did not deserve it this time. It takes at least two Baptists to have an argument!

Most Baptists like harmony. But it may be a blessing that not everyone does. Sometimes the prices are too high to pay even for something as desirable as peace among the brethren. Controversy, and even strife, sometimes, seem to be inevitable if there is to be progress. But we must not overlook that neither harmony nor controversy is ever justifiable as an end in itself.

Here is hoping that everyone enjoyed the quiet and inspiring moments this year, for it may be many a mile to the next watering hole.

When the sailing is smooth, let us enjoy it and pray that when the flight becomes turbulent God will somehow bring us through—even, it may have to be, in spite of some of us.

Leveled walls

DR. William Hull, of Southern Seminary, Louisville, did an excellent job of pointing up the walls of separation that have been leveled through Christ, in his address to the Arkansas Baptist State Convention at the opening of the annual session last week.

Dr. Hull took as a text Ephesians 2:14, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us," and related scripture passages.

Emphasizing that in Christ "There is neither Jew nor Greek... bond nor free... male nor female..." (Gal. 3:28), Dr. Hull challenged us to face up to the question of whether or not we Southern Baptists have made as much progress as we should have made in race relations, in helping women to fill their rightful places in the church, in facing up to the fact that strife between clergy and laity is out of place.

Dr. Hull did not deny that we are making progress in these areas. It is interesting to note, for example, in the first area, that at least four of our State Convention

churches here in Arkansas now have Negroes among them as full-fledged members. Perhaps the fact that these churches did not make it their goals to integrate their memberships, but, rather, determined to minister to all people on their fields regardless of race or color, is the thing most worthy of mention.

Surely it is true that in Christ there is neither integrationist, segregationist, nor moderate, but only brothers and sisters and joint heirs.

As we often hear or say, "The ground is level at the foot of the cross." And we cannot believe that God is granting deeds to any of that level ground to people wanting to draw selfish circles that exclude others.

Dr. Hull scored us for failing to give women some major participation on the convention program. If there really is "neither male nor female" in Christ, why should women not have their rightful places on church and

convention programs? We heartily recommend that the Program committee take women into account in planning next year's program. How about it, brethren?

Real Americanism

AS we approach the annual Thanksgiving season, following a summer of widespread lawlessness that frequently burst into bloodshed, plunder, and rioting, we will do well to remember the wisdom of the Pilgrims, who helped to establish our great country. While still in their cramped, unhealthy quarters aboard The Mayflower, they signed a solemn agreement (The Mayflower Compact) whereby they agreed to be bound by such laws as they themselves should make.

The people speak— Baptist beliefs

'Cover to cover'

We are grateful that our church has seen fit to carry our "Arkansas Baptist" in the budget for many years. Our people appreciate receiving our Baptist news magazine. One of our men, who is a contractor and rarely has time to read the daily newspaper except for the front page, always finds time to read the Arkansas Baptist Newsmagazine from cover to cover. We are grateful for the Christian principles it stands for, which reflects the editor.—Jerry H. Brown, Public Relations, Greenlee Baptist Church, Rt. 2, Pine Bluff, Ark.

Supply preacher

Brother L. D. Eppinette is a member of our church, a good preacher and likes to preach. He is retired and is available for supply work.

I have used him several times and our people like him. So I highly recommend him. His address is 2506 North Perkley, North Little Rock, Phone SKyline 3-5815—Arnold Teel, pastor, Amboy Baptist Church, North Little Rock, Ark.

Danger of LSD

TORONTO—Repeated use of LSD can produce the same hereditary abnormalities as thalidomide, a Canadian researcher said here.

David Archibald, executive director of the Ontario Addiction Research Foundation, revealed that a study shows "clear evidence" that the hallucinogenic drug can cause crippling mutations among offspring. (EP)

The helmet of salvation

BY HERSCHEL H. HOBBS

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

(NINTH IN SERIES ON CHRISTIAN WARFARE)

"And take the helmet of salvation"—Ephesians 6:17a.

If the reader will review Ephesians 6:14-16 he will not a progressive sequence. Piece by piece the soldier puts on his armor. Then he places the shield on his left arm. Before picking up his sword, with his one free hand he puts on his helmet. In interpreting this passage one caution should be observed. Since Paul relates the helmet to salvation one should not conclude that after doing other things one receives salvation. For when properly understood, each of the previous elements of armor involves salvation Paul is simply relating spiritual truth through natural phenomena.

"Helmet" renders a compound word. It is composed of two Greek words: *peri*, around, *kephale*, head; thus *perikephale*, around the head. So "helmet" or that which encompassed the head for protection.

The Christian's helmet is "salvation." Ordinarily we speak of the heart in this connection. But here Paul speaks of the head. The heart is regarded as the center of the will. But the head is the control center of the entire body. Some see Paul's idea to be that the head as the center of reason implies the connection of the intellect with the saving experience and subsequent service. To be sure it involves the intellect. But is this Paul's primary idea?

It appears better to think of the head as the control center of all the body: vital organs, hands, feet, etc. All parts of the body may be in perfect condition. But if the head is crushed or severed from the body the body dies. So the apostle sees "the helmet of salvation" as the overall protection for the Christian soldier. It is the head which controls other vital centers of life. It is the heart which directs the entire functions of the body, whether it be to fight or to do otherwise. Thus "salvation" is the saving of the whole man his vital life in Christ and his function as a soldier of Christ.

The word "take" in verse 17 (*dechomai*) is different from the one in verse 16 (*analambano*). The word in verse 17 means to take in hand, to grasp, or to receive as a gift. So once again "salvation" is a gift of God which one must take in hand, grasp eagerly, receive as a gift. And having done so, the Christian soldier is safe from whatever evil Satan may hurl at him.

Harmony marks annual convention

In sessions almost devoid of controversy, the Arkansas Baptist State Convention, meeting in Little Rock, Nov. 6-8:

Adopted a budget of \$2,496,267 for the coming year, of which \$821,932 will go to Southern Baptist Convention causes;

Seated without immediate challenge messengers from First Church, Russellville, messengers from which had been refused seats at the annual convention two years ago on charges that the church accepts "alien immersion";

Voted to have a special Christian Education Study to follow the recent two-year Baptist Education Study Task carried out under the direction of the Education Commission of the Southern Baptist Convention;

Decided to televise an hour of the 1968 convention proceedings for state-wide broadcast;

Chose, Second Church, Hot Springs, as the meeting place for the next annual convention, Nov. 18-20, 1968;

Heard a sermon preached by a Texas Negro Baptist pastor, and with several dozen visiting Negro Baptists scattered throughout the auditorium;

Elected as president 38-year-old Thomas A. Hinson, pastor of First Church, West Memphis, who the previous day had been reelected president of the Executive Board of the Convention. Elected first and second vice-presidents, respectively, were Circuit Judge Tom F. Digby, Little Rock, and Rev. Kenneth Threet, pastor, First Church, Piggott.

The motion for a special education study was made by Dr. Bernes K. Selph, pastor of First Church, Benton, who served as secretary of the Arkansas committee for BEST. Pointing to the fact that the concluding report of BEST indicated need for clearer statement of purpose from Baptist education institutions, Dr. Selph said that the new study should determine the purpose and objectives of the two colleges in Arkansas now related to the State Convention—Ouachita University and Southern College—with a view to determining what contributions these institutions are making to the needs and fulfilling of the objectives of the State Convention.

The proposal for televising next year's convention came through Dr. L. H. Coleman, pastor of Immanuel Church, Pine Bluff, who estimated the cost of the filming, to be met through convention funds, would be approximately \$1,000. Apparently, Dr. Coleman anticipates that the program could be broadcast on public service time at no cost to the convention.

Featured speaker at the Tuesday afternoon session was Rev. W. H. Dudley, Negro Baptist who is pastor of Bethel Baptist Church, Houston, Tex., and president of the Baptist Missionary Educational Convention of Texas.

The Russellville First Church came back into the spotlight at the Wednesday afternoon session by way of a resolution

The cover

Thomas A. Hinson new convention head



THOMAS A. HINSON

As the youngest of seven sons in a family of twelve children, Arkansas State Convention's new president, Rev. Thomas A. Hinson, pastor of First Church, West Memphis, does not claim to have been born with a silver spoon in his mouth.

Pocahontas correction

Contrary to reports carried in the daily press, First Church, Pocahontas, does not have identical policy with First Church, Russellville, on the observance of the church ordinances, Rev. O. Phillip May, pastor, has informed the Arkansas Baptist Newsmagazine.

Pastor May said that the Pocahontas church had received no members on baptism from churches other than Baptist.

On the observance of the Lord's Supper, the church places no restriction.

offered by the convention parliamentarian, Carl Overton, Ashley County Association Missionary, Hamburg. The resolution, adopted by the convention after considerable discussion, provided that "policies and constitutional interpretations of former conventions be added as appendices to the convention constitution and by-laws."

"Dad ran his own shoe shop," the new president recalls, "where he half-soled the shoes of his large family. The trips to the store to buy new shoes all around had to be few and far between."

A native of Little Rock, where he was born 38 years ago, Tommie, as he is known widely among his preaching brethren, is a son of the late Mr. and Mrs. L. V. Hinson.

The day before his election to the convention presidency, Pastor Hinson was re-elected for a second one-year term as president of the Executive board of the state convention. He is also serving currently as president of the board of trustees of Southern College, Walnut Ridge.

Mr. Hinson is believed to be the first in the history of the State Convention to head both the convention and the convention's executive board at the same time.

Mrs. Hinson is the former Miss Jo Little of Springdale. There are three children, Lee, 17; Paula, 10; and Renee, 4.

Before going to the pastorate of First Church, West Memphis, Mr. Hinson served as pastor of First Church, Paris, and First Church, Kensett. For some time he was superintendent of missions of the Washington-Madison Association, with office in Fayetteville.

He is currently serving on the Southern Baptist Convention Historical Commission.

President Hinson, who preached the annual sermon of the convention this year, is widely recognized as a skilled pulpiteer and Bible expositor.

He is a graduate of Southern College and Baylor University, from which he received the B. A. degree; and attended Southwestern Seminary, Ft. Worth.

Elected to AEA office

Dr. A. B. Wetherington, professor of education at Ouachita University, has been elected president of the Department of Higher Education of the Arkansas Education Association. Since coming to Ouachita in 1961, Dr. Wetherington has served as dean of the graduate school, director of teacher education, and head of the division of education. He now devotes full time to teaching.



DR. WETHERINGTON

Named music director

Robert L. Chapman, a Georgia native, recently assumed duties as minister of music for First Church, Conway, which is pastored by William T. Flynt.

Mr. Chapman received his B.A. degree in music from Furman University and attended Southern Seminary, Louisville, Ky., from which he received his B.S.M. in 1960.

He has served as music minister to churches in Georgia, Indiana and Tennessee, and has been very active in youth work. (CB)

Washington-Madison association news

Andrew Hall was elected moderator of the annual associational meeting held recently at Elmdale Church, Springdale. Other officers for the coming year are: Terrel Gordon, vice moderator, Jack Taylor, treasurer, and Bob Feese, clerk.

Mr. and Mrs. Best, association missionaries, attended a recent training school held at Springdale's First Church. Ralph Davis, State Training Union secretary, was in charge of the adults. He was assisted in the school by a staff of state workers. Needs of the local church was especially emphasized. —Reporter.



MR. AND MRS. RYAN

Mrs. Tyson gifts church with memorial chimes

Mrs. Dovie Tyson has presented First Church, Marianna, with a set of carillon chimes in memory of her husband, Charles F. Tyson, Jr. The chimes are completely automatic and play three times each day. The selections can be changed to match the seasons of the year.

Presentation of the chimes was made in a memorial service for all past members of the church, which is pastored by Lewis E. Clarke.

Wed fifty years

Mr. and Mrs. Marvin A. Ryan celebrated their 50th wedding anniversary Oct. 29 with an open house held at their home in the Mt. Zion community.

Lifelong residents of the community, the Ryans are members of the Mt. Zion Church, which Mr. Ryan serves as music director. Mrs. Ryan is Sunday School teacher for intermediate girls.

Mr. Ryan, a retired farmer, is the son of the late Rev. and Mrs. Aubrey Ryan of Jonesboro. The couple has seven children and 14 grandchildren. They were married Oct. 28, 1917.

To naval chaplaincy

Rev. Archie V. Lawrence, associate minister of First Church, Malvern, for the past two years, has resigned to become a chaplain in the U. S. Navy.

He is presently in Newport, R. I. at the Naval Chaplains training school.

Upon completion of his training, Lt. (J. G.) Lawrence will be assigned to escort destroyers operating from Pearl Harbor, where he and his family will be stationed for approximately three years.

Deacon ordination

James Edward Smith was ordained a deacon of Greenlee Church, Harmony Grove Association, on October 29.

The chairman counsel was Nelson Eubank, chairman of active deacons. Rev. Darrell Black, pastor, presented the candidate, who was questioned by Rev. Andy O'Kelly, pastor, Central Church. I. C. Hubbard, retiring chairman of deacons changed the candidate, and the ordination sermon was delivered by Rev. Eddie McCord, pastor, Watson Chapel Church.—Reporter



CAROL Hargis, daughter of Mr. and Mrs. W.C. Hargis of Warren, was crowned Tiger Day queen of Ouachita University by Dr. Marvin Green, acting president. Other winners were Sue Smith of Wilmot, first runnerup; Gwen Fudge of Warren, second runnerup; Patricia Ragland of Eldorado, third runnerup; and Millie Bledsoe of Stuttgart, fourth runnerup. Nineteen girls competed out of the more than 570 high school students who visited the OBU campus.

Deacon ordination

Three generations were present for an ordination service held Oct. 22 at Mar- rable Hill Church, El Dorado.

Billy E. Shankle was ordained as dea- con. Deacon Lennie Shankle, grandfa- ther of the candidate, presented the charge. Also present was Eugene Shankle, the candidate's father, and a deacon. The service was conducted by E. T. Glover, pastor.—Reporter



SHOWN here, left to right: Lennie Shankle, Eugene Shankle and Billy E. Shankle.

Revivals

First Church, Ola, Oct. 22-29; Jesse S. Reed, evangelist, Mark Short Sr., song leader; 9 for baptism; 2 profes- sions of faith; Rev. Harold Presley, pas- tor.

Mt. Olive Church, Crossett, Oct. 22-29; Ralph Douglas, evangelist, H. L. Sea- mans, music director; 12 for baptism, 6 by letter, many rededications; Kenneth R. Everett, pastor.

Brush Harbor, Sulphur Rock, week prior to July 24; Charles Edgar Jones, Evangelist, C. H. Stone, song leader, Rev. Coy D. Sims; 2 by letter, 28 for baptism.

First Church, Norman, Okla., Oct. 15- 22; John Bisagno, Dell City, Okla., evangelist, Gene Bartlett, Oklahoma City, song director, Beverly Terrel, Dallas, guest soloist, Nelson Tull, Little Rock, directing visitation; 23 for bap- tism, 32 by letter, numerous rededica- tions; Dr. E. F. Hallock, pastor.

First Church, Wilson, Nov. 17, 18, 19; Dr. Jimmie Johnson, evangelist, 19. Each evening's service will be at 7 o'clock and the Sunday morning service will be at 11 a.m.

John Dresbach, music director. The nursery open; Paul Stockemer, pastor.



Timely advice for hunters

This week there are many thousands of hunters in the state's deer woods, each hoping to bag a trophy buck. With possibly an excess of 100,000 sportsmen out hunting, there should be some words of caution. It is in the best interest of every hunter to wear bright clothing so as not to be mistaken for game. Blaze orange is probably the best color. On the other hand, every hunter should be absolutely certain that his intended target is a legal deer—in killing range—no hunter, car, or building in the line of fire, and a reasonably good shot. Only then should the gun go to the hunter's shoulder and the finger to the trigger. Every hunter should know his limitations and those of his gun. He should not undertake exertion that would tax him physically. Many hunters are not in shape for hunting and try to go too strong and as a result numerous heart attacks occur each year. Many deer are crippled and lost because hunters do not know the effective killing range of their guns. This is especially true of shotgun hunters using buckshot. The effective killing range of buckshot is about 40 yards. Beyond that distance the pellets are too scattered to do more than cripple.

Deer hunting is a good sport, a good source of wholesome recreation, good comradeship, and the thrills of the hunt. However, a concentrated effort must be made by every participant to keep it a safe sport.



NEWPORT'S First Church recently recognized its first Queen Regents in a special ceremony. The girls selected for the honor are, left to right: Nancy Rhodes, Peg- gy Cox, Jan Grimes and Betty Barber.

Pastors' wives elect new officers

The Pastors' Wives Conference met Nov. 6 at Immanuel Church, Little Rock, and elected the following officers to serve for one year:

President, Mrs. R. L. South, North Little Rock; program chairman, Mrs. Bailey Smith, Warren; devotional chairman Mrs. Don Cooper, Star City; social chairman, Mrs. Jeff Cheatham, Jacksonville; secretary, Mrs. Morris Smith, Morrilton; and historian, Mrs. T. K. Rucker, Little Rock.

The pastors' wives conference meets yearly at the same time as the pastor's conference as part of the State Convention.



East Wynne mission

The Wynne Baptist Church has voted to establish a mission in East Wynne, as a direct result of an extension Vacation Bible School. Mrs. Clarence Harrell is the director of the work, with Jim Caldwell as her assistant. The mission has a Sunday School enrollment of 61. The average Sunday School attendance now is about 45 and there have been eight for baptism. Mrs. Bob Cossey is directing the children's choir on Thursday afternoon with an average of 16 present.

E. E. Boone, Tri-County Associational Missionary, has been conducting Wednesday night prayer meetings, and Mrs. Boone is teaching an Adult Sunday School Class. Shown above, in front of the house purchased for the Mission, are Alvin Daniel, Superintendent of Wynne Baptist Sunday School, (extreme right) and R. B. Crotts, pastor of the church, second from right.

ARTHUR H. STAINBACK, pastor of Bull Street Church, Savannah, Ga., has been elected as secretary of the bond service of the executive board of the Missouri Baptist Convention, effective January 1, 1968.

A former pastor of Baptist churches in North Carolina, Missouri, Kentucky and Florida, Stainback for five years was president of the Baptist Bible Institute, Graceville, Fla. He will direct the program of assisting Missouri-Baptist churches finance expansions through bonds.

Receives commendation medal

BREMERHAVEN, Ger.—Lieut.-Col. Ivan N. Marks, Post Chaplain, US Army Terminal Command, Europe, has been awarded the Army Commendation Medal for meritorious services as Chaplain, 3rd Brigade, 24th Infantry Division, from July 1966 to June 1967.

Colonel Marks is the son of Mr. and Mrs. Carl N. Marks, Route 2, Camden,

Arkansas.

LTC Marks holds a BA degree from the Ouachita University, BD degree from New Orleans Seminary.

Mrs. Marks is the former Glenna Deaton, daughter of Mr. and Mrs. E. A. Deaton, Arkadelphia, Ark. The couple has a daughter, Gay, 15, and a son, Alan, 18, a student at Henderson College.



LIEUT.-Col. Ivan Marks receives the Army Commendation Medal from Col. Charles L. Anderson as his wife, Glenna, looks on. (U. S. Army Photo)

Deaths

MRS. GERTRUDE DEER POWELL, 84, a longtime resident of Andalusia, Ala., Nov. 5. She was the widow of A. R. Powell Sr., a widely known lawyer, former mayor and Alabama state legislator.

She is survived by two sons James O. Powell of Little Rock editor of the editorial page of the Arkansas Gazette, and A. R. Powell Jr. of Andalusia; a daughter, Mrs. Ruth P. Wildman of Poughkeepsie, N. Y.; six grandchildren and six great grandchildren.

REV. A. J. HYATT, 57 formerly of Monticello, Nov. 7, in Mill Valley, Calif.

Dr. Hyatt received his doctor of theology degree from Golden Gate Seminary and had been librarian there for the past 11 years.

He had served as pastor at Cotton Plant, McCrory and Ozark. As a chaplain during World War II he served with the Army in Germany.

Dr. Hyatt served on the executive board of the Southern Baptist Convention of California; on the board of Cal-

ifornia Baptist College and as California's representative on the Southern Baptist Home Mission Board.

Survivors include his widow, Mrs. Alice Nelson Hyatt; two sons, two daughters, three brothers, two sisters, and sixteen grandchildren.

SOLOMAN F. DOWIS, 76, a missionary who pioneered many of the current Southern Baptist Home Mission Board programs, in Atlanta Nov. 5 of a massive coronary.

Dowis, who retired in 1958 after 14 years as secretary of the cooperative missions department, still was active in missions as writer and promoter of the Home Mission Board's correspondence Bible course, in which more than 35,000 are enrolled.

Dowis was the first city missions superintendent (Atlanta) of the Home Mission Board. Later, at his direction, the cooperative missions department launched western missions, a rural church program, missions in Alaska, and juvenile delinquency work.

Mission gifts top 1966 SBC giving

NASHVILLE—Southern Baptist have given more than \$40 million to world missions causes during the first ten months of 1967, about \$2 million more than the same period in 1966.

More than half of that amount, a total of \$20,838,302, has been contributed through the Southern Baptist Convention Cooperative Program unified budget plan which supports 21 SBC agencies and programs.

The remaining \$19,559,808 has come in the form of designated contributions to specific SBC missions causes on a national and world-wide level.

Report on financial support of the SBC during the first 10 months of the year came in a monthly financial statement prepared by the SBC Executive Committee here.

Cooperative Program contributions for 1967 have so far exceeded 1966 contributions for the same period by \$1.3 million, or 7.09 per cent.

Designated gifts for the same period have topped 1966 designations by \$989,545.

The grand total of \$40,398,110 for 1967 has surpassed 1966 contributions for the same period by \$2,318,583, or 6.09 per cent.

During the month of October, Cooperative Program contributions again exceeded the \$2 million mark, with a total of \$2,038,302 in Cooperative Program, plus \$242,377 in designated contributions.

Of the \$40.3 million in total gifts, a total of \$25.2 million has gone to the SBC Foreign Mission Board, Richmond; and a total of \$8.6 million to the SBC Home Mission Board, Atlanta.

The amounts included in the SBC financial report reflect support of only SBC-wide missions programs, and do not include amounts given to support local and state-wide Southern Baptist mission efforts. (BP)

Pastor calls for investigation

MERCHANTVILLE, N. J.—New Jersey United States Senators have been urged by Dr. Samuel A. Jeanes of Merchantville, pastor of First Baptist Church there, to call for an investigation of the research of the recently released "Alcohol Problems—A Report to the Nation."

Dr. Jeanes, who is also the legislative chairman of the New Jersey Council of Churches, charged, "The liquor business has never had a better boost for its business than has come through this report paid for by the taxpayers of America."

The report was made by the Commission on the Study of Alcoholism, established and financed by a grant of \$1 million from the National Institute of Mental Health of the United States Department of Health, Education and Welfare.

Dr. Jeanes said to the New Jersey Senators Case and Williams, "This report seems to be aimed at increasing the number of patrons of the liquor business by recommending the lowering of drinking ages, the serving of alcoholic beverages at church functions, and the utilization of family scenes in advertisements that portray the entire family drinking.

"It also makes some generalizations about high incidents of alcoholism among Irish-American Catholics and Anglo-Saxon Protestants. It also claims that over 75 per cent of high school students drink and many of them with regularity. It speaks of the 21 year age limit as being "largely unenforceable."

Calling for an investigation of the research on which the generalizations were founded the clergyman said, "I trust that the Senate of the United States will not only study this report but make a thorough investigation of the research upon which these generalizations are founded.

"The conclusions single out two classes of people in our society. From what sources have these facts been derived? How many students were interviewed to come up with a conclusion that over 75 per cent of our high school students are drinkers?"

"The report sounds more like propaganda for the liquor business than it does a scientific research undertaking that has cost the American people one million dollars."

Indiana approves crusade support

NEW ALBANY, Ind.—The Crusade of the Americas dominated the messages and business sessions of the State Convention of Baptists in Indiana meeting here.

The messengers amended the proposed budget to move \$20,000 designated for Crusade preparations from an "advance section" to the basic budget. The convention's Executive Board has recommended that the Crusade be "an over and above" item after the state Cooperative Program goal was met.

The final 1968 budget will be \$533,053, passing the half million dollar mark for the first time. The state Cooperative Program goal is \$329,000, with the remainder coming from Southern Baptist agencies and other designated sources.

The new budget designated 27.4 per cent of the state Cooperative Program gift for SBC mission causes.

Lyndon W. Collings, pastor of Halteman Village Church, Muncie, Ind., was re-elected, for a second one-year term as convention president.

In other action the messengers approved the charter and bylaws of the Indiana Baptist Foundation and elected its first board of directors.

Resolutions adopted by the convention expressed opposition to the "production and public telecasting of adult movies, such as 'Never On Sunday.'" Another resolution reaffirmed God's love for people of all races and added that "we stand ready to exemplify this principle."

Next year the convention will meet at First Southern Church, Hammond, Ind., Nov. 5-7, 1968. (BP)

Four generations join church same Sunday

FRESNO, Calif.—Four generations of one family became members of First Southern Church here on the same Sunday recently.

At the beginning of the service, Pastor J. Clifford Harris baptized three generations, and the fourth joined the church by statement at the close of the service.

Baptized were Mrs. Donna Hale and her three children—Pamela, Sandra and Michael Hale—and Mrs. Hale's mother, Mrs. F. E. House.

To complete the four-generation picture, Mrs. House's mother, Mrs. Bonnie Warren, joined by statement. (BP)



HEALING HUMANITY'S HURT

COOPERATIVE PROGRAM

Parliamentarian cites Gazette inaccuracies

In a letter to the Arkansas Baptist Newsmagazine, Carl M. Overton states:

"I was seriously disturbed when I read in the Arkansas Gazette an account of the Wednesday afternoon session.

"Some of the things reported were pure fabrications in the mind of the reporter. I say this fully aware of what I am saying. It was reported 'After Wednesday's session, Mr. Overton said the one intent of his resolution was to force next year's Convention to consider the issue of unseating messengers from such churches again.'

"I never made such a statement to anyone, much less to the reporter. My resolution stated fully and literally what I intended to do. It was to bring to the attention of the whole body what has been adopted in the past. Then if the body wishes to make changes in these policies and interpretations, it may do so.

"The reporting of the action taken by the convention on Bro. Stallings' resolution was also erroneous. His (the reporter's) report was that the resolution was tabled. Nowhere and at no time in our discussion was this term used. This was not what the convention did with the resolution.

"I would appreciate some space in your paper to make a correction of this erroneous report concerning my intent in the resolution."

New Orleans seminary acquires rare books

The first shipment of books has arrived at New Orleans Seminary from the private library of Edmond Keith, well-known hymnologist of Atlanta, Ga.

Keith's private collection of nearly 5,000 volumes has been purchased by the seminary and is being transferred to the campus in New Orleans. Included are many rare and valuable books in the areas of hymnology and the history of church music.

The collection will become an important part of the Seminary's Martin Music Library and will be known as the Keith Collection, in honor of Mr. Keith. The collection will be of significant value in providing research material for doctoral church music students, according to Dr. William L. Hooper, dean of the Seminary's School of Church Music.

Edmond Keith is an alumnus of New Orleans Seminary and is currently an associate in the Church Music Department of the Georgia Baptist Convention. He is the author of the book *Christian Hymnody* and writes a monthly article for the magazine *The Church Musician*.

Enrollment increases at six SBC seminaries

NASHVILLE—Enrollments at six Southern Baptist Convention seminaries increased substantially this fall, with all but one of the six seminaries reporting an increase in the number of "regular" students enrolled.

The Education Commission of SBC reported here that net enrollment for the fall semester of 1967 was 4,376 students, an increase of 239 students as compared with the 1966 fall enrollment of 4,137.

Last year the fall enrollment at the six seminaries increased by 19 students over the 1965 seminary enrollment.

Golden Gate Seminary, Mill Valley, Calif., showed a slight decrease, reporting 231 "regular" students in the fall of 1967 as compared with 239 students last year.

Biggest enrollment increase was reported by the Southern Seminary, Louisville, which listed 1967 fall enrollment at 996, up 80 students from last fall's 916.

Second largest enrollment increase, and largest gain in percentage, was Southeastern Seminary's increase of 63 students. The seminary, located in Wake

Forest, N.C., reported 547 students this year and 484 students last fall.

Southwestern Seminary, Ft. Worth, reported an increase of 54 students, with 1,614 enrolled this fall as compared with last fall's 1,560.

Last year, Southeastern Seminary and Southwestern Seminary reported decreases in enrollments.

New Orleans Seminary, with 717 enrolled, shows an increase of 20 students; and Midwestern Seminary, Kansas City, Mo., with 207 enrolled, an increase of 15 students.

All figures are based on "net" enrollment of "regular" or "full-time" students, and do not include part-time, or "other" students.

Two of the seminaries reported students enrolled in the "other" category: Southern Seminary in Louisville with 118 "other" students bringing their total enrollment to 1,114; and Midwestern Seminary in Kansas City with 38 "other" students, bringing their total enrollment to 245.

Total enrollment at the six seminaries, including both full-time and other students, was listed as 5,396. (BP)



NEGRO preaches convention sermon: Southern Baptist Pastor Reuben Scott (left) of Fresno, Calif., preached the annual convention sermon at the Southern Baptist General Convention of California when it met in Reno, Nev., Nov. 8. Scott is a former Baptist Book Store employee in Fresno and Austin, Tex., and his wife (center) is a secretary at the state convention office in Fresno. At right is William Updike, city missionary for the Mid-Valley Southern Baptist Association in Fresno, which accepted "enthusiastically" the Providence Baptist Church which Scott leads as a Southern Baptist congregation. (BP Photo)

F. F. Bruce, others at Southern Seminary

LOUISVILLE, Ky.—Leading theologians and preachers from throughout the United States and England will deliver major lectures during the current school year at the Southern Baptist Theological Seminary.

F. F. Bruce, Rylands professor of Biblical criticism and exegesis at the University of Manchester, England, will deliver the Norton Lectures on science and philosophy and their relation to religion. Bruce will be speaking the week of March 5-8.

On the same days J. P. Allen, pastor of the Broadway Church, Ft. Worth, Tex., will deliver the Mullins Lectures on preaching.

Six scholars from various fields will fill the annual roster of lectures sponsored by the Gheens Foundation.

November 28-30, Donald A. McGavran, director of the Institute of Church Growth at Fuller Theological Seminary, Pasadena, Calif., will address the seminary community as Gheens lecturer in historical studies.

Allen Keith-Lucas, professor of social work at the University of North Carolina, Chapel Hill, will be Gheens lecturer for the school of religious education March 12-13.

The theological division of the seminary will have John MacQuarrie, professor of systematic theology at Union Theological Seminary, New York City, as its Gheens lecturer April 2-3.

James Muilenburg, visiting professor in Old Testament at San Francisco Theological Seminary in San Anselmo, California, will be the Gheens lecturer for the seminary's Biblical division. Muilenburg will be on campus April 30-May 3. (BP)

Beacon lights of Baptist history

The traveling church

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

At the close of the Revolutionary War people on the eastern seaboard complained of hard times. The ports of the West Indies were closed to the young nation. France and Spain had adopted an illiberal trade policy. Both large and small landowners found themselves in the same plight. Their products found no market, and they were overwhelmed with debts. In the general economic depression which followed the war the population began to move westward.

Among the immigrants were numerous Baptists from Virginia and North Carolina. Not only had they gained freedom as a nation but for the first time they tasted religious freedom and were glad to have the opportunity to begin life anew in a new land. In the mountains, canebreaks and woods of Kentucky and new areas in the west they would have ample opportunity to worship God as they pleased.

The democratic nature of Baptist church government tended to attract them to the freer life and the greater democracy of a new country. The preachers came from among the people themselves and were largely self supporting. They too, were attracted to the free land and air of the west, where they could provide for their families and speak as their heart dictated. They lived and worked as their flock, dwelling in little cabins with dirt floors, sleeping on skin-covered pole bunks, clearing their land, splitting rails for fences, and raising their own food.

An interesting type of Baptist migration was that known as "the traveling church." Gilbert's Creek of Kentucky came to be known by this name. The church had been organized in Virginia, known as Upper Spottsylvania church. Lewis Craig, one of the most successful pastors in Virginia, had charge of this flock. In 1781 he decided to move to Kentucky. So great was the love of a majority of the members for their pastor that they decided to move with him. Their organization was kept intact on their move across the mountains. Craig preached for them again and again, as they camped along the way. There were several baptisms. On their journey they came in contact with other Baptist emigrants whom he helped organize into small churches.

At Abingdon, Virginia, they heard the news of Cornwallis' surrender at Yorktown and made the countryside ring with the firings of their rifles in their glad rejoicing. In the midst of winter and after great hardships and dangers they arrived at their destination, made a "clearing" and established Craig's Station on Gilbert's Creek. Here on the second Sunday in December, 1781, they gathered for worship around the same Bible they had used in Spottsylvania.

*William Warren Sweet, Religion on the American Frontier, The Baptists, (New York, Henry Holt and Company, 1931), pp. 18-22



BRUSH Arbor Revival at Sulphur Rock—Constructed by church members and interested persons. The Arbor was made of logs and brush. The revival was sponsored by Sulphur Rock Church and conducted the week prior to July 24th by pastor-evangelist Charles Edgar Jones. A featured speaker was Rev. Coy D. Sims, founder of "The Personal Evangelism Association of Detroit, Mich. The children's booster band and adult choir were led by C. H. Stone.

Three-way traffic on one-way street

BY DON HOOK, PASTOR, BAPTIST TABERNACLE, LITTLE ROCK, AND PRESIDENT,
ARKANSAS BAPTIST STATE CONVENTION

In Hebrews 9:27 God places emphasis on the fact that each individual life is a one-way street. In Matthew 25:31-46 Jesus emphasizes that all life collectively is a one-way street. Inevitably and inexorably each life moves toward death and a final accounting with, and to, God.

From the Bible, from personal experience, and from observation we know that there are many lanes of traffic on this one-way street. Before the common destination of death and judgement is reached, the flow of traffic at times seems to be in every direction.

[Preached before the Arkansas Baptist State Convention, Little Rock, Nov. 7, 1967.]

There are no exits from this one-way street, not even any cross streets. Humanity's mad attempts to find exits and cross streets create bedlam and tragedy. But in the midst of such bedlam and tragedy there is an ordered peace, serenity, and glory which defy human imagination. I have tried to imagine it as "Three-Way Traffic on a One-Way Street."

I. INTRODUCE YOU UNTO THE TRAFFIC OF STARK REALITY:

In the days of Eli and Samuel: "In those days . . . every man did that which was right in his own eyes . . . And the Word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place and his eyes began to wax dim, that he could not see; And ere the lamp of God went out in the temple of the Lord, where the ark of God was . . ." (Judges 21:25; 1 Sam. 3:1-4).

The reality of that day can best be summed up by saying that humanity had been hurt beyond its own ability to repair and heal its hurt. Contributing to the hurt was a drowsy priest, infirm with age, and driven into spiritual lethargy by the godless anarchy of his day. The "new morality" of his own sons had not helped the situation.

Then, there were the dim eyes of the priesthood, devoid of spiritual discernment, and precluding any challenging vision. Added to this was a devastating drought of the Word of God, and this always produces the greatest famine which could ever afflict men.

Drowsy priests, with spiritually dim eyes, and a devastating drought of the Word of God inevitably produce a darkened temple. The lamp of the Lord was just about out in the temple.

This always happens. You can update the music until jazz bands are providing it; you can have clinics and workshops conducted by the finest experts in the field; and you can have associations, conventions, rallies, and banquets galore, but if the Word of God is absent, vision vanishes, the lamp of God goes out, and anarchy takes over. This is the reality of our day!

I would introduce you to the traffic of humanity during the days of our Lord's earthly ministry:

"And a certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side"

(Luke 10:30-32).

Man has fallen among many thieves who have stripped him of his garments of praise, decency, and ethics. He has been beaten and buffeted by the winds of godless philosophies until he had completely lost his moorings and his directions. The philosophy of the thieves, "What is mine, is mine, and I'll keep it; and what is the other fellow's is mine if I can get it," still prevails until humanity today is engaged in a mad struggle taking from each other. And a part of the religious world of our day is calling this so-called redistribution of the world's wealth a matter of Christian ethics!

The philosophy of the priest and Levite, "What is mine, is mine, and no one else in all the world has any claim on it," blots out the world of Christian charity and reverts us back to Eli's day when every man did that which was right in his own eyes. A large segment of contemporary society confuses personal freedom with anarchy; and many of our churches pursue the autonomy and independence of the local church to the borders of anarchy. Modern philosophers and theologians have coined a descriptive title for this age-old philosophy. They are calling it "situational ethics."

But much of humanity still lies in the ditch of desperate need, unseen, unheard, and unhelped while two thirds of the traffic on life's Jericho road gathers its robes of covetousness, anarchy, and a pious personal righteousness about its ankles and trips daintily to the other side of the road. This is the reality of our day!

Then, there is the Apostle Paul's prophesied reality:

"Men shall be lovers of their own selves covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness but denying the power thereof . . . never learning, and never able to come to the knowledge of the truth" (2 Tim. 3:2-7). This is the reality of our day!

The prophet Isaiah sums up all the symptoms of reality in the words.

"The whole head is sick, and the whole heart faint. From the sole of the foot even to the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isaiah 1:5-6).

There are the symptoms of the awful reality of sin. Sin, and the symptoms of it, are in a man's tongue—profaning God, lying to men, and spitting venom to poison another man's reputation.

Sin, and the symptoms of it, are in a man's eyes—looking with covetousness upon that which is not his.

Sin, and the symptoms of it, are in a man's feet—sending him to wade in the filth and slime of a rebel's life.

Sin, and the symptoms of it, are in a man's heart out of

which proceed evil thoughts, thefts, false witnesses, adultery and fornication, murders, and blasphemies.

Sin and the symptoms of it, are in a man's home—where hell reigns and little children's laughter is turned into tears.

Sin, and the symptoms of it, are found in government, labor, and management where corruption, fraud, thievery, chicanery, and political and economic suicide prevail. Could there be any wonder that Paul said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"? (Eph. 6:12). This is the reality of our day!

II. THE TRAFFIC COMPOSED OF NATIONAL AND INTERNATIONAL PASTIME

I now introduce you to our national and international pastime:

"And the king and Haman sat down to drink; . . . but the city Shushan was perplexed. . . And in every province, whithersoever the king's commandment and his decree came there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes

. . . When Mordecai perceived all that was done, he rent his clothes, and put on sackcloth and ashes, and went out into the midst of the city, and cried with a loud and bitter cry;

And came even before the king's gate; for none might enter into the king's gate clothed with sackcloth" (Esther 3:15-4:8).

What a picture this is! Nailed upon every telephone post, and plastered on every billboard in the great Persian empire, was a death decree upon multitudes. One queen of the empire had already been deposed because she would not yield to the drunken demands of the king's "new morality" and make herself a go-go girl for the sensual and lascivious pleasure of a great national political convention.

Assassins Bigthan and Teresh, and conspirator Haman, were in the king's cabinet. Great mourning, and weeping, and wailing and sackcloth and ashes were everywhere in evidence. But, none of the hurt, none of the suffering, and none of the sorrow and weeping must come inside the king's gate—not a single indication of it, not even a whisper! This is the desperate effort of man to escape reality.

And this seems to have become a national and international pastime. King alcohol, television, movies, tons of aspirins and tranquilizers, dabbings in hypnosis, narcotics "other world" drugs, and sexual explorations are being avidly used by many to help drown out the cry of need, and to blind our eyes to those who are "wounded, bruised and half dead." And many who would not use any of these will use "scads" of little chit-chat social events to help shut themselves up in little make-believe worlds where neither the cry for help can be heard nor the hurt of the world be seen.

It is much easier to join the priest and Levite on the "other side". It costs less. It puts us with the majority. It self-guards our whited-sepulchre reputations. If circumstance, or God, should bring us to the side where the flow of traffic is heart-ache, hurt, and sordid bruise and putrifying-sores, we will gladly call the pastor and let him know about it. Or we will write the governor about it; or call the Salvation Army or Rescue Mission; or we will circulate a petition and introduce resolutions deploring the crime, the juvenile delinquency, and the breakdown in ethics and morality.

More often we will not even do this because "we just don't want to get involved" in anything as dirty and messy as this seems to be. We had rather hurry on over to the other side to see our favorite T.V. program, swig from our bottles, gulp down a couple of sleeping tablets, pull down

our windows to shut out any noise of reality, and let the world go to hell if it wants to—anything to get our minds off the horrifying experience of being forced to look upon stark reality for a moment.

In most of our churches we are perfectly willing to send the staff members to all the conferences and clinics they want to attend to study all the latest techniques, or to make surveys, or to alphabetize all the problems. We might even visit Johnny (if we can designate our own particular Johnny) to see why he never attends Sunday School. But when all of this has been done, and all the statistics have been carefully compiled and dutifully reported, we hurry back to our little coffees and teas and cliques, where we "enjoy the fellowship so much," and where we can engage in the inspiring activity of criticising that bum we saw in the ditch on the other side of the road.

Here, we can also make our plans to get that "communist" or "liberal modernist" we saw down in the ditch trying to help the bum. This, too, is a part of our national pastime of trying to escape reality.

III. THE TRAFFIC WHERE MOVES A DETERMINED GOD AND A DEDICATED MAN

We have looked at the reality of a priesthood with dim eyes which had lost their spiritual discernment. We have looked at the reality of a priesthood with deaf ears which could no longer hear the Word of God, nor hear the cry of need. We even looked at the reality of a devastating drought of the Word of God which creates a famine of ignorance of God's will for men. We have looked at the reality of a darkened temple where the lamp of God is about to go out.

We have also looked at our national pastime of calloused hearts trying to escape the awful and fearful realities of our day.

Now, may I introduce you to a glory—the glory of a determined God and a dedicated boy who became a partner with God—and the glory of God revealed in one man's compassionate willingness to go where the need was and use what he had to minister to it:

"The Lord called Samuel: and he answered, Here am I . . . And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground" (I Sam. 3:4, 19).

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, . . . and took care of him" (Luke 10:33-34).

We see the glory of God in many places.

I have seen his glory in the sun as it reached out a thousand multi-rayed fingers to climb the steep slopes of the morning horizon.

I have watched his sun stand on tip-toe to give the mountain top a good-morning kiss and set it aflame with the glory of God.

I have watched God use the reostat of his power to dim innumerable fiery rays of sun into a caressing, mellow glow that lulled the earth to sleep while throwing good-night kisses across the entire horizon.

From a slicker-covered bed of leaves with my saddle for a pillow, I have watched God put out the night watches with a million stars for his sentinels. I have listened with my soul as these sentinel stars have blinked their coded message across the millions of light-years to tell me that God, like the stars that are always there, is "keeping watch o'er his own."

I have watched the lightnings dart and scamper across the sky, and heard the mountains echo and re-echo the rolling crash of the bounding elements while God used every

leaf as an eave to funnel his water to a thirsty earth. Oh, the wonder and glory of God in the heavens and firmament!

I have watched my God spread the earth with carpets of grass in the spring, splash the colors of a thousand rainbows on the leaves in the fall, and bed the earth down under blankets of snow in the winter. I have looked in wonder and thanksgiving upon the "amber waves of grain and purple mountains' majesty," and have beheld the bursting, throbbing life of the bayous.

I have seen the blue-bonnets, the golden rods, and the sumac all stand up in the breeze and sing their rhythmic praise to God.

I have watched the tiny grain of corn pollen swim in the morning dew to find its divine destination in the full grown ear.

And I have watched the morning glory open in a flame of beauty to say "good morning" to God, and watched its obedient closing when God put it to bed for the night.

Yes, the glory of God is to be seen in all of His botanical world.

In the dense darkness I have heard the honking of the wild goose and marvelled at its unerring accuracy in navigating the wide, unknown expanses.

I have seen the salmon, worn and spent from wandering on a foreign strand, return like a lonely pilgrim to spawn and to die in the home waters of its own birth.

I have walked in the dew-laden moonlight and seen the fox-fire and heard the magnificent concert of the frogs, the katy-dids, the crickets, and the whip-poor-wills.

As a teen-age boy, and as a boy preacher in the mountains of North Central Arkansas, to be serenaded to sleep at night by God's insect world was wonderful, healing therapy for the hurts and bruises of the day.

In all of God's creation, His glory is to be seen. I think I know exactly what the Psalmist meant when he said, "The heavens declare the glory of God, and the firmament sheweth his handiwork."

But, friends, this is only the hem of his garment of glory. The robe of his glory, the effulgent and iridescent brightness of his glory is his Christ and my Christ, dying on the cross, rising from the dead, and redeeming a man to put into the traffic of life.

God's masterpiece, and God's greatest glory is a redeemed man who, without reservation, says, "Here am I, Lord, use me!"

That was a dark day in the earthly ministry of Jesus when his own disciples forsook him and cowered in the shadows while hell occupied the throne of men's hearts.

That was a dark day in human history when the religious leaders of the day led the blood-thirsty mob in chanting, "Crucify him! Crucify him! Kill God! Kill God!"

It was still a darker day when hard-hearted men, with hell in their lives and hard hammers in their hands, drove hard nails through the hands and feet and pushed a hard spear through the heart of One whose only offense was that he saved sinners, healed the sick, opened blind eyes, unstopped deaf ears, made the lame to walk, and raised the dead.

And what a dark day in God's heavens when the sun hid its face and refused to look upon the godlessness of men, when the earth reeled and rocked in throes of agony, and the lightnings flashed and the thunders rolled in one mighty audible protest.

And the poor were poorer. And the sick were sicker. And the halt and maimed were lamer. And hell was blacker. And sin was more exceedingly sinful. And the temple was black as midnight. And little children cried, and strong women fainted, and grown men sobbed.

But, beloved, for the man on his one-way street with traffic going in every direction, it was actually the brightest and most glorious day in all the ages. For God was taking the habiliments of death and laying them aside forever. The mercy seat in heaven was being overflowed with precious blood to atone for sin once and for all, and to redeem, cleanse, and heal forever and forever, eternity without end.

And when my God emptied his grave and revealed the reality of the empty tomb, and announced that my Christ was alive forevermore, he said, "Go; and tell it!"

Tell it on the mountains; tell it on the plains; tell it in the deltas; tell it in the mines; tell it in space! And keep on telling it until God pulls down the curtain and writes "finis" across the stage of time!

And some redeemed man volunteered to be the messenger and witness, saying "Here am I, Lord, send me!" Here, I think, is the most glorious scene ever enacted on the face of this earth—one blood-bought, blood-cleansed, and God-filled man, woman, boy, or girl, out in the everyday traffic of life's one-way street, telling the story binding up wounds, pouring in the oil and wine of Jesus' healing-blood, and gathering up in arms of compassion and faith the broken, shattered bits of humanity and bringing them to Jesus that he might make them whole.

"Hark, the voice of Jesus calling, Who will go and work today?"

Fields are white, and harvets waiting, Who will bear the sheaves away?

Loud and long the Master calleth, Rich reward He offers thee;

Who will answer, gladly saying, "Here am I, Send me, send me"?

"See our fathers and our mothers, And our children sinking down;

Brethren, pray, and holy manna Will be showered all around."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:20-21).

Convention boards, committees

EXECUTIVE BOARD

Terms to expire 1970—

Arkansas Valley; Wilson Deese, West Helena.

Benton County; *Bill Allison, Siloam Springs.

Big Creek; Stanley Cooper, Salem.

Calvary; Paul R. Barrington, Augusta.

Carey; Cline Ellis, Fordyce.

Central; Homer Shirley, Malvern.

Concord; Andrew Setliffe, Ft. Smith.

Conway-Perry; Morris Smith, Morrilton.

Gainesville; Kenneth Threet, Piggott.

Harmony; Tal Bonham, Pine Bluff.

Hope; Gerald Trussell, Hope.

Liberty; John Maddox, Camden

Little Red River; Walter Hill, Heber Springs.

Mississippi Co.; Carroll Evans, Manila.

Mt. Zion; Don Moore, Jonesboro.

North Pulaski; Bill Kreis, North Little Rock.

Pulaski; Ray Branscum, Little Rock.

Pulaski; Harold Hightower, Little

Rock.

Red River; Sam Reeves, Arkadelphia.

Rocky Bayou; Homer Robertson, Melbourne.

Tri-County; E. E. Boone, Wynne.

Trinity; *G. E. Davis, Lepanto.

Washington-Madison; *Glen Clayton, Fayetteville.

White River; *J. B. Dryer Jr., Mountain Home.

Terms to expire 1969—

Arkansas Valley; *Don Fuller, Brinkley.

Concord; D. Hoyle Haire, Booneville.

Dardanelle-Russellville; Carl J. Pearson, Danville.

(Continued on Page 15)

Delta; C. Dee Birdwell, Wilmot.
Terms to expire 1968—
Buckville; Lawrence Kendrick, Buckville.

Carroll County; Ed McDonald III, Berryville.

Concord; Charles Whedbee, Ft. Smith.
Independence; R. A. Boné, Batesville.

ARKANSAS BAPTIST FOUNDATION

Terms to expire 1970—

*S. R. Fuller, Harrison.

*Clyde Carter

*Dick Gregory, Augusta.

Term to expire 1969—

*Jesse Porter, West Helena.

ARKANSAS BAPTIST HISTORY COMMISSION

Terms to expire 1970—

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'God of love— center of universe'

A large congregation, including dozens of visiting Negro Baptists, heard a sermon by a noted Negro Baptist pastor and denominational leader at the afternoon session of the annual State Convention, Nov. 7—Rev. W. H. Dudley, pastor of Bethel Baptist Church, Houston, Tex. Pastor Dudley, who is president of the Baptist Missionary Educational Convention of Texas,



DR. DUDLEY spoke on the topic, "God of Love—Center of the Universe."

"A miracle of grace comes to those who live with a consciousness of the keeping of God," said Mr. Dudley, "for the Holy Bible tells us, 'We are kept by the power of God through faith unto salvation.'"

"Faith is the force of life. Without faith in God life has no meaning, no transforming, energizing, renewing, buoyant power. Without faith in God we travel through life on flat tires.

"However, faith has to have four anchors: one in God, one in man, one in good works, and one in oneself. Faith is obedience, love, works, patience, persistence and spiritualized imagination rolled together and laid at the feet of God for direction.

"The man who has sound living convictions as to his four-fold duty will get somewhere, be somebody, and do something worthwhile. The conviction that the God of love stands at the center of the universe has everything to do with successful living. Therefore, my brethren and sisters, we are in the keeping of that God who holds us with a love that will not let go, whose purpose shall be accomplished.

"His plans may be deferred but they cannot be defeated, they may be postponed but they cannot be crushed.

"God cares what happens to the reed that is broken and bent, what happens to the lily that fades, to the sheep that is lost, and to the prodigal who steps across the threshold of indiscretion.

"When a person believes that the God of love stands at the center of the universe, he will care what happens to God's world, and what is more significant, he will care what happens to God's children.

"The Christian religion is a giving religion that had its origin in John 3:16.

Paul wrote in Galatians 4:4-7: 'But when the fulness of time was come,

God sent forth his son, made of a woman, made under the law to redeem them that were under the law that we might receive the adoption of sons, and because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.'

"Time plays an important part in the governing of this universe. Therefore, we should not be alarmed about what is happening in the world today, for ours is one of those in between periods in history. One world is passing away and another world is trying to be born. And there is no birth without labor pains, but God forbid that we become discouraged even though we are in an undeclared third world war.

"Today we are in a kind of a 'No Man's Land,' far enough from each side to be counted out, but near enough to both to run for cover. But the passage from light to light is through a zone of darkness and some people say, 'The darkest hour is just before light.'

"It was a dark hour when God sent his son into the world, for man was a criminal standing before the bar of justice eating sin like bread and drinking iniquity like water, too mean, to live and not prepared to die. Disgust had settled in the top of the trees, and justice had a sword drawn on man saying, 'Pay me.'

"The world was then and is now a sick world. 'Sin sick' is an awful thing. Sin will stain a man's character. Sin will wreck a man's life. And sin will damn a man's soul. It is the worst serpent that has ever bitten humanity. It is the grandmother of all crimes.

"This is a sick world, with guided missiles, hydrogen bombs, rifles in the hands of snipers, President assassination, water hoses, police dogs, dynamite, and riots. Neither race hate nor any other hate will cure the ills of this world. Jesus is the only panacea for this world—not economics, but Jesus; not the President, but Jesus; not sittings, but Jesus; not wars, but Jesus; not marches on the White House, but Jesus.

"Jesus, the lamb of God, came into the world, lived and died, was buried, and rose early one Sunday morning, to make men free—free to live a life unashamed; free to walk in the path of righteousness; free from prejudice and hate; free to become members of the elect race, the royal priesthood, the consecrated nation. What a Friend we have in Jesus!"

WMU calendar of events

(2nd, 3rd and 4th Quarters of 1967-68)

- Feb. 10-17 YWA Focus Week
- Mar. 3-1⁰ WEEK OF PRAYER FOR HOME MISSIONS
- Mar. 25-27 State WMU Annual Meeting, West Memphis
- April 5-7 College and Career YWA Leadership Retreat, Paron
- May 7 Interpretation Meeting for Associational WMU Leadership, Little Rock
- May 12-18 GA Focus Week
- June 3-4 WMU, SBC, Annual Mtg., Houston, Tex.
- June 20-26 YWA Conference, Ridgecrest (Bus)
- July 1-6 Girls' Auxiliary Camp, Paron
- July 8-13 Girls' Auxiliary Camp, Paron
- July 15-20 Girls' Auxiliary Camp, Paron
- July 18-24 WMU Conference, Glorieta
- July 22-27 Girls' Auxiliary Camp, Paron
- July 26-28 PWA Houseparty, Ouachita University
- July 25-31 World Missions Conference, Glorieta
- July 29-Aug. 3 Girls' Auxiliary Camp, Paron
- Aug. 8-14 WMU Conference, Ridgecrest (Bus)
- Aug. 11-17 Sunbeam Band Focus Week
- Aug. 22 Interpretation Meeting for Local Church WMU Leadership, Little Rock
- Aug. 23 Interpretation Meeting for Local Church WMU Leadership, Little Rock
- Sept. 16 SEASON OF PRAYER FOR STATE MISSIONS

1. BE IT RESOLVED that we express our deep gratitude to the Immanuel Baptist Church of Little Rock, her pastor and staff, for their warm hospitality during this one hundred and fourteenth annual session of the Arkansas Baptist State Convention.

2. BE IT ALSO RESOLVED that we urge our churches to pray for God's leadership to be upon our governmental leaders at the local, state, and national levels, and that we pray specifically for a near solution to the Viet Nam War.

3. BE IT FURTHER RESOLVED that this convention commend the law enforcement agencies of this state for their recent crack-down on illegal gambling, and that we encourage these officials to continue enforcing our present laws pertaining to alcohol and gambling.

4. BE IT FURTHER RESOLVED that we reaffirm our declarations for the separation of Church and State, and, that we urge the Congress of the United States to enact legislation which would help clarify responsibility of the judiciary to interpret the meaning of the United States Constitution for separation of Church and State, including the constitutionality of federal funds in church-sponsored programs.

5. WHEREAS there are policies and Constitutional interpretations adopted by this convention in past years, and

WHEREAS these are often forgotten in the press of business, and

WHEREAS these need to be kept before the body,

THEREFORE BE IT RESOLVED THAT:

(A) A search be made of the minutes of convention to discover these policies and interpretations which have been adopted in past years, and

(B) These interpretations and policies be added at the end of the Constitution and Bylaws of the Convention as appendices.

Instrumental accomplishments

Three churches in Little Rock have recently completed the installation of new pipe organs in their sanctuaries.

Pulaski Heights Church has installed a Casavant. The organ is a three manual instrument of thirty stops, and thirty-eight rank of pipes. A dedicatory recital was presented on October 1, with Frederick O. Grimes, III, of Waco, Texas, as the guest recitalist.

On November 12, at 3:00 p.m., the Second Church presented Clyde Holloway in an Organ Dedication Recital. Mr. Holloway is on the music faculty of Indiana University and a well-known Southern Baptist musician. The organ has been rebuilt and enlarged by B. Lecil Givson, and will have thirty-four ranks of pipes. The public was invited to attend the dedicatory recital.

The First Church of Little Rock plans to use its new pipe organ for the first time on the Sunday preceding Thanksgiving. This is a Reuter instrument, containing 36 ranks of pipes.

Two other Arkansas churches have installed pipe organs, one at Park Hill, North Little Rock, and at First, West Memphis. The Park Hill instrument is a 41-rank Sipes organ. The West Memphis organ is a 27-rank Wicks installation.

Several Arkansas churches also report using or buying handbells to enhance the worship services and musical expression of their members. Those recently acquiring a set of handbells are the Markham Street Church in Little Rock and Arkadelphia First. Others already possessing and using handbells include Fort Smith First, Pine Bluff First, Fayetteville First, Immanuel and Pulaski Heights in Little Rock, and Park Hill in North Little Rock.

It is projected that a festival to include handbell performance will be added to the statewide music ministry in the near future.—Eleanor A. Harwell, Associate Music Secretary

New subscribers

New subscribers to Arkansas Baptist:

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One month free trial received:		
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Calvary, Gravelly	Harmon Allen	Dardanelle-Russellville
Caraway, First	pastorless	Mount Zion

Haggai visits Norway

ATLANTA, Ga.—Evangelist John Edmund Haggai has returned to the United States after a speaking engagement and conferences in the Scandinavian countries.

On a visit to Anskar College in Oslo, he addressed the faculty and student body. "As far as I know," he said, "this is the only college in the world that offers professional courses for the training of evangelists."

The Atlanta-based evangelist went to Scandinavia to confer with Christian leaders about evangelistic opportunities and responsibilities in Indonesia, East Africa, and Europe.

Haggai said that the existence of a college with an academic program for evangelists recognizes the continuing validity of this biblical ministry. "It also reflects the growing world-wide desire for the message of salvation through faith in Jesus Christ," he said.

"Thirty years ago there were 30 or 40 teams engaged in mass evangelism," said Haggai. "Today, apart from the Billy Graham Evangelistic Association, the number is alarmingly small."

The Haggai Evangelistic Association is one of the few teams still operating in the field of interdenominational city-wide crusades.



Feminine intuition

by Harriet Hall

Convention opening night

The setting was the Immanuel Baptist Church of Little Rock. President Hook invited Pastor Vaught to come forward and "tell us whether we are welcome or not." He told us we were, and added that "there is a prayer-altar down front and if things should get hot you're invited to use it."

B.S.U. testimony time is always a highlight and this year was no exception. The state music men of Arkansas also did a fine job in presenting special music under the capable leadership of Mr. Hoyt Mulkey.

Rev. J. T. Elliff presented a good report of missions and evangelism work in Arkansas, mentioning the work at Greenland, Timbo, Oppello, and various other points, some of which he said might not be seen "if you're going 60 miles per hour." It is good to be reminded, however, that the Lord knows of each place and each need.

Dr. William Hull brought the final keynote address, in which he discussed the broken-down walls or barriers of race, sex, and vocation. On the second point of this splendid message, he reminded us of how much Jesus did in liberating women. He mentioned that women were the last at the cross and the first at the resurrection and that when God performed his greatest task he used a woman to bring forth the Savior.

It is always a pleasure to attend our state conventions, and the opening session was worth the trip.

In the "off-the-cuff" after-session Monday night, Dr. Whitlow said that Dr. Hull had started meddlin' when he upheld the women—"just when we thought we had them in their place!" The next time I hear someone downgrade the women I'll reread that excellent sermon by Dr. Hull.

An Encyclopedia of Religion, edited by Virgilius Ferm, philosophical Library, first published in 1945, \$10

Says the editor, in the preface:

"In this volume there is a truly cooperative effort on the part of men and women of the widest ranges of background, of interests and even commitments. Here the conservative student in the calm irenic spirit of mind exhibits himself, his cause and his exposition, alongside the liberal who matches that spirit; here meet Protestant and Roman Catholic men of learning together with scholarly representatives of the various households of Jewish thought and practice; here meet disciplined expositors of the many denominations to summarize the story of their churches and to present their doctrines; here meet historians, students of Biblical criticism, sociologists, psychologists, philosophers, theologians, and an array of other specialists."

Peloubet's 1968 Select Notes, by Wilbur M. Smith, W. A. Wilde Co., 1967, \$3.25

The 94th annual volume of this series, the 1968 Peloubet's offers a complete teaching aid for all denominations on

The bookshelf

the International Bible Lessons. Included are introductory suggestions for teachers of all grades, lesson plans and outlines, audio visual materials, bibliography, comprehensive index, Bible expositions, and suggestions for the Teacher's Library.

Our Own Christmas, an anthology selected by Jean McKee Thompson, Beacon Press, 1967, \$5.95.

For those concerned about the commercialization of Christmas, this collection of prose and poetry will be as fresh as new snow. Drawn from the works of writers as familiar as Matthew and Luke and Dickens and O. Henry—from worlds as diverse as those of Rudyard Kipling and Dick Gregory—they have a common character. They speak of the personal experience of Christmas as felt by sensitive people who possessed the gift of relating the experience to others—fictionally, reportorially, or poetically—without diluting its personal impact.

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Feeling good inside

BY CAROLYN JOYCE

Mary and her mother were finishing breakfast when they heard the radio announcer say, "And the family had just moved to town. The father had not yet found work. The fire this morning burned, not only their house, but nearly all their clothing and other possessions. Luckily, neither parents nor children were injured."

"What's possessions, Mommy?" asked Mary.

"Possessions are the things we own—our toys, furniture, and everything in our home. Shhhh, Mary," said her mother.

The announcer continued, "Anyone having clothing or food or furniture to share with the family is asked to bring

(Sunday School Board Syndicate, all rights reserved)

it as soon as possible to our radio station. Thank you."

"Oh, I feel so sorry for those people," said Mommy.

"Did he mean they don't have anything now?" asked Mary. "Could we take them some things from our house?"

"Yes, Mary, I would like to do that. Do you have some toys you'd like to share?"

Mary smiled, "Oh, yes! I could give them my clown game. And maybe they have a girl who would like some my dresses or sweaters."

Mommy and Mary packed a box with clothes, towels, and a blanket. Mary brought some toys for the children.

When Daddy came home for lunch, the box was ready to go. He took it to the radio station on his way back to work.

"I feel good inside" said Mary. "Those things will help the people who had the fire."

"I feel good inside, too, Mary," smiled Mommy. "I'm sure God is glad to see you so happy because you shared your things with others."

Indians in a deep canyon

BY ENOLA CHAMBERLIN

Deep in the Grand Canyon country of Arizona lives a tribe of Indians called the Havasupai. Havasu means blue, and pai means people. These "Blue People," content with their way of life, exist much as they did when the white man found them.

Havasu Canyon is more of a small valley than a canyon. Cataract Creek has blue water, from which the Indians take their name. The water plunges one hundred feet down into the canyon with a thunderous roar. It then twists and winds across the one hundred acres of more or less flat land until it comes to the lower end. There, at Mooney Falls, it plummets with another thunderous roar two hundred feet down to rush on to join the Colorado River.

On its way from Cataract Falls to Mooney Falls, the creek irrigates the land on which the Indians grow the produce they live on. Fruits grow there: peaches, nectarines, apricots, and figs. Vegetables of all kinds also grow there. The Indians dry the surplus food and store it for winter use.

The women of the tribe weave baskets. The men make articles of buckskin. These they trade to the Navajos for blankets and wool. When possible, they sell to white people for cash to buy

what they cannot raise.

Even before Christianity came to the Havasupai, they were a friendly race. They treat their children especially with great gentleness, believing that harsh words or punishment shrivel a child's soul. The children reflect this tenderness in their happiness and their carefree play.

In winter the sheer canyon walls shut out the sun from the willow-brush shelters for all but an hour or so each day. Then the entire tribe get their belongings together. Slowly riding their sure-footed Indian ponies, they climb a steep, narrow, winding trail to Tecoba Hilltop, fourteen miles away.

While the winter sweeps around them, they live in the dense cedar thickets on the high mesa. Snow falls, winds blow, but there is plenty of fuel for warmth. There are pinon nuts to roast. There are dried fruits and corn from the summer.

Antelope, deer, mountain sheep, and rabbits abound. These are used for food and skins. There are dreams of spring when longer, warmer days will allow them to creep down the cliff-hanging trail to the joys of their beloved valley with its blue stream and green fields.

This long, treacherous trail, the only

way into the valley, has kept these Indians from having many visitors. It is because of this trail and the sheer three-thousand-foot cliffs that tower over their home that Christianity was so long in coming to these people. One day a bishop literally took the plunge. Sitting astride one of the small ponies, he could look straight down thousands of feet.

The trip was not in vain. Seven adults and three children were converted to the Christian faith. It was not long until the tribe wanted a church and sent out word to that effect.

Had this request come in early days, it could not have been met. The trail was too narrow, its turns too short, for material to be taken along it. Three thousand feet is too far for anything to be let down on ropes.

A helicopter solved the problem. It took off from the canyon rim, where supplies had been delivered by truck. It dropped down, down with its cargo for a Quonset-hut chapel.

The helicopter made many trips while the Indians stood around, eagerly watching. The project was climaxed by the flying in of the huge cross for the chapel's roof.

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Worship through praise

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

Life and Work

November 19

Deut. 16:13-15;

Luke 17:11-19

"Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mother's arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today."

The man who wrote that hymn was Martin Rinkart, a pastor at Elenberg, Saxony during the Thirty Years' War (1618-1648). Because the city was walled, people from all over took refuge in it. There was always famine and disease for health measures were nil. In 1637 a great pestilence swept through the area, resulting in the death of some eight thousand persons, including Rinkart's wife. All the other ministers either fled or died. Rinkart alone conducted the burial services of 4,480 people, sometimes as many as 40 or 50 a day!
(From Billy Graham's Crusade Hymn Stories)

How could a man in such circumstances give thanks to God? He simply believed God's providence is always good, no matter how much we are tempted to doubt it. Therein is the fountain of all praise.

Corporate praise—Deuteronomy 16:13-15

The Feast of Tabernacles was a harvest festival, drawing the people together in a spirit of thanksgiving. It was a time of corporate praise. The method was a reminder of their struggle in the wilderness (cf. Lev. 23:43). According to Clyde Francisco, "Tabernacles. As the priests poured water from the Christian faith in the anticipation of the final harvest—gathering before the judgment seat of God. It is the antecedent of our Thanksgiving Day in the United States."

John 7 tells of a visit by Jesus to Jerusalem during the Feast of Tabernacles. And the priests poured water from the pool of Siloam, a messianic ritual of hope, Jesus stood up on the last day and cried, "If any one thirst, let him come to me and drink" (John 7:37). The people were blind to the meaning of the ritual they acted out. How often is the cry of Jesus heard in our services when we seem to be lost in the mechanics of worship and give little thought to our relationship to him?

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

Corporate praise is based upon Christian fellowship. We make the mistake of thinking that we can go to the church when fellowship is scheduled and have some. But that is not what the New Testament meant at all. Fellowship in the New Testament sense is a "bond forged in common purpose, a unity of lives by reason of commitment." When the body of Christ (God's people) gather for worship in a common place, something from each passes into the life of the other, as the entire group communes with God. Such Fellowship should change our attitudes about Sunday worship.

"In a true sense, the called-out ones have no real choice—they have been called together. 'Worship in Christ's body is not optional'" (J. P. Allen).

"O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And free us from all ills
In this world and the next."

Personal praise—Luke 17:11-19

The strong implication of the story of the healing of the ten lepers is that only 1 out of 10 saved persons give any serious thought to what God has done for him. The rest just live as if nothing unusual had taken place. The ratio seems to be the same today.

Consider what each of these had in common: Abel, Abraham, Jacob, Moses, Deborah and Hannah.

They each indulged in personal sessions with God. From the very beginning, God demanded a vital personal relationship that produced true righteousness. When Israel tried to substitute the public altar for the private altar, God pronounced through Amos: "I hate, I despise your feasts, and I take no delight in your solemn assemblies" (Amos 5:21 RSV). Public worship is to supplement private worship, not replace it.

Personal praise is best found in private prayer. Just as the lone Samaritan returned to thank Jesus, so must

we regardless of whether others do or not. Perhaps this explains why so much corporate worship is empty and meaningless. How can we worship with others when we do not worship alone? We cannot share what we have not experienced.

Music is an excellent medium for expressing both corporate and private praise. After all, why should the devil have all the good tunes?

Judiasm bequeathed to Christianity a rich legacy of musical praise. The Psalter is a great storehouse of treasures for thanksgiving. At least one psalm should be read every day. This would help start the stream of praise which should issue forth from every Christian. As one worshiper expressed it, "And so make life, death and that vast forever, one grand sweet song."

"All praise and thanks to God
The Father now be given,
The Son, and Him who reigns
With them in highest heaven,
The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore."

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God's unwavering compassion

BY VESTER E. WOLBER

DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

The best of Hosea is studied this week. In this superb expression of the holy emotions of God, the prophet changed the figure of speech from husband to father. Heretofore he had thought of God as a faithful husband to a faithless and estranged wife, but here he thought of God as a loving father to wayward children. Like the father of the Prodigal Son in Jesus' parable, he in love holds on, never gives up, and calls on his people to accept responsibility for their sin, repent, and come back to him. He reviewed what God did, discovered what God could not do, and stated what Israel had to do to regain God's favor.

What God did (11:1-4)

In the passages which refer to God as a husband, the emphasis is on Israel's guilt in deserting the Lord to run after false gods; but in these passages which refer to God as father, the emphasis is placed on God's tender love for his people. His experience with a faithless wife enabled the prophet, through prophetic insight, to comprehend the inner experience of God; and Hosea, more than any other Old Testament character, discovered and catalogued the emotions of God.

1. In love God called Israel (11:1-2). Old Testament prophets ever marveled at God's merciful act in delivering Israel out of Egypt. His redemptive rescue of his people was also a call to sonship and discipleship. According to Moses, it was not because of Israel's righteousness but because of the other tribes' wickedness that God drove out the heathen tribes (Deut. 9:4-5). Moses also told his people that God chose them because he loved their fathers (Deut. 4:37).

The King James Bible correctly follows the Hebrew text in the second verse. The passage means that the more they went away from the prophets and participated in Baal worship.

2. As a father he taught Israel how to walk (11:3). Ephraim, the most prominent tribe in Israel, is often used as representative of the whole nation (11:8). He carried the weak ones and healed the sick ones along the way while he taught and disciplined the nation in the art of survival in desert regions; but the people were not aware of the tender care with which God looked after them. Some men miss out on one of life's sweetest blessings in not recognizing the providential care of

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God over their lives.

3. In love and compassion he led them. The bands and cords suggest leashes with which men led domestic animals. With tender care God led them, fed them, and eased their pains. But there's heartbreak in every line here: the more God called to them, taught them, carried them, healed them, led them, fed them, and eased their sorrows, the more they went away from him:

What God could not do (11:8-9)

In saying that God cannot do anything which would be inconsistent with his character, such as, lying (Titus 1:2), one is not speaking of God's weakness but of his strength. Hosea was made aware through experience and revelation that, being the gracious God that he was:

1. God could not give up loving his people. One stands amazed in contemplating a love which gives all and gets back nothing but a broken heart. There Hosea who gave everything and got back nothing. Such was the love of is, however, another something which Hosea got—just the highest revelation of God's character ever received on earth until Jesus carried his cross and his broken heart to Calvary.

It cost Hosea to keep on loving Gomer, and it cost God to keep on loving his people—cost him his Son. The holy love of God is most frightening. His persistent love for Israel was not because of some inherent goodness in them, but because of a gracious quality in God's heart.

2. God could not abandon his people. Though he turned them loose in their sins and allowed enemies to conquer them, his ultimate purpose was to re-gather and redeem the nation.

3. God could not destroy his people. Admah and Zeboim were villages which were destroyed with Sodom and Gomorrah. The reason given for not wiping out the nation was that he was "god and not man." There seemed to be good reasons for unleashing unrestrained wrath on Israel, but God said "I will not . . . I will not . . . I will not." Something stayed his hand. That something was not in man but in God. His heart "turned within" him, and his compassion was kindled. Love stayed his hand, and God moved to redeem rather than destroy.

International

November 19

Hosea 11:1-4; 8-9; 14:1-4

What men must do (14:1-4)

God's plea to Israel was to do three things; the sum of them constituting repentance:

1. Humble themselves and return to God. Haughty hauteur, starchy pride, and a self-contained spirit before God will ultimately wreck any society.

2. Look to God for security and not to Assyria. Meaning, purpose, and security for a man or a nation are not to be found away from God.

3. Part with idolatry.

As a parting promise, God said that he would heal their backsliding, their irresponsible faithlessness, love them freely, and cool his anger.



... If the present trend of illegitimate births in the United States continues at the same rate as it is at present in the 1970s one out of every ten American babies will be born out of wedlock. Already in some major cities, far more than 10 percent of all new babies are illegitimate. In 1950, about one out of twenty-five children born in the U. S. was illegitimate. By 1960 the figure was one out of nineteen. By 1965, it was one out of fifteen American births. (U. S. News and World Report, Oct. 2, 1967)

CHURCH PEWS

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B—Beacon lights: The traveling church p11; Baptist beliefs: The helmet of salvation p4; Bookshelf p17

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NOTHING burns me up more than another bull-headed deacon.

—ARK-E-OLGY by Gene Herrington

November 5, 1967

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	77	37	1
Berryville Freeman Heights	144	60	1
Blytheville New Liberty	116	46	
Camden	452	152	9
Cullendale First	452	152	9
Crosssett First	478	116	
First Mt. Olive	491	177	
Diaz	260	153	2
Dumas First	200	129	
El Dorado	319	71	1
Caledonia	48	35	
Ebenezer	148	58	
First	795	526	
Immanuel Victory	466	175	5
Fort Smith First	82	47	
Gentry First	1,323	423	7
Greenwood First	224	94	
Gurdon Beech Street	968	149	
Harrison Beech Street	166	70	2
Harrison Eagle Heights	245	77	
Hicks First Ashdown	39	29	
Hope First	483	144	
Imboden	128	72	
Hot Springs Piney	184	108	
Jacksonville First	504	139	1
Marshall Road	323	203	6
Jonesboro Central	516	188	3
Lavaca	262	111	
Little Rock			
Crystal Hill	168	98	1
Gaines Street	423	200	2
Geyer Springs	456	155	4
Immanuel	1,075	397	7
Rosedale	233	105	1
Magnolia Central	633	215	1
Marked Tree Neiswander	96	65	
Monticello			
First	297	83	2
Second	228	123	
North Little Rock			
Baring Cross	628	150	
South Side Chapel	25		
Calvary	485	155	2
Forty Seventh Street	198	88	
Gravel Ridge First	174	99	
Runyan Chapel	85	54	
Harmony	67	39	
Levy	515	156	1
Park Hill	777	227	1
Sixteenth Street	53	24	1
Sylvan Hills	269	106	
Paragould Mt. Zion	115	68	
Pine Bluff			
Centennial	224	92	
First	789	155	1
Green Meadows	114	84	
Second	240	100	
South Side	651	245	
East Side Chapel	78	47	
Tucker Chapel	30	9	
Watson Chapel	193	91	
Springdale			
Berry Street	97	54	
Elmdale	286	95	
First	421	109	
Oak Grove	95	42	
Texarkana Beech Street	491	105	1
Van Buren			
First	485	311	
Second	75	82	
Vandervoort First	45	22	
Walnut Ridge	295	117	
Warren			
First	429	129	
Southside Mission	104	64	
Immanuel	272	89	
West Side	79	52	
West Memphis			
Calvary	308	185	
Ingram Boulevard	316	155	3
Gravel Ridge First	174	99	

The last word

A homemaker was struggling with directions for installing a new type can opener. After several unsuccessful attempts, she gave up and went for her glasses for a closer look at the directions.

When she returned, the opener was neatly in place, and the cook was already using it.

"How in the world did you get this up?" the homemaker asked, "you told me you couldn't read."

"Well, ma'am," the cook replied, "when you can't read, you've just got to think."

Say "cheese"

If you look like your passport photo, you aren't well enough to travel.

Two secretaries were lunching and reminiscing about their former times together. "Remember the good old days," one asked, "when we used to kill time by working?"

Reflected glory

Behind every successful man is a man who says he went to school with him.

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Homicides plague

SAN SALVADOR—The most serious national health problem in this tiny Central American country of three million people is homicide.

It ranks third as the cause of death, taking 850 lives last year.

Homicide ranks 19th in the U. S.

Life is hard in El Salvador and holds little promise for most Latin Americans. But the strong feeling of having to defend one's honor was cited as a contributing factor. (EP)

Day-long strike?

DETROIT—If the United States escalates the war in Vietnam, the "people of faith" within 36 hours should be urged to close their business and industries for one full day.

This request was made of the National Council of Churches by a 30-member study section on Vietnam at the final plenary session of the United States Conference on Church and Society here.

The study group endorsed the council's opposition to American policies in Vietnam and said escalation could be noted in four possible ways: (1) the use of nuclear weapons; (2) a land invasion of North Vietnam; (3) intentional direct military offensive action; (4) intentional direct military offensive action along the major Red River dikes in the north.

"Should any of these actions be taken," the statement declared, "the churches must then be prepared to say immediately that under such circumstances 'business as usual' is no longer possible." (EP)

Evangelism conference

TOKYO, Japan—The first regional follow-up of the 1966 World Congress on Evangelism in Berlin, Germany, will be the Asian Congress on Evangelism to be held next year in Singapore, according to Evangelist Billy Graham.

Dates of the Congress are Nov. 4-12, 1968. An expected enrollment of 800 delegates will bring representatives from nearly every country in Asia, as well as Australia and New Zealand.

Dr. Stanley Mooneyham, coordinating director of the Berlin Congress, which drew 1,200 participants from 100 countries, will serve in a similar capacity in Singapore. Mooneyham is vice president of international relations for the Billy Graham Evangelistic Association. (EP)

Survives first fifty years

"How is it possible," a puzzled Communist party leader in Byelorussia asked an American reporter, "that there are still believers among the younger generation?"

Everything in the Marxist texts attempts to demonstrate that as man's intellectual and scientific awareness grows, his need for faith in a "God in the unfathomable beyond" should fade away.

"That is what ought to happen," a Soviet official hesitantly explained, "but I must admit it's doing it very slowly."

Reporter Peter Grose, in a story for The New York Times, declares that the first 50 years of Soviet struggle with religion add up to a case study of ideological failure. "It is the doctrine of atheism, not faith in God, that is dying in Soviet Russia today," he says.

The churches in the Soviet era, Grose points out, have adapted, evolved, gone underground. Only a few have given up. Some have been persecuted to the point of extermination, others have flourished. Half a century of temporal

pressures have produced schism and unity, spurious synods and midnight raids on ancient monasteries.

He sees in the mid-sixties an intricate police operation seeking to penetrate and control the church that could not be destroyed.

An atheist propagandist of the Ukraine wrote; "Today we are once more lulling ourselves to think that 'many believers in our country have left the church and religion.' This is self-deception. Over a large part of the territory of the Soviet Union there are no churches, no preachers, but there are believers. Cutting off access does not turn believers into atheists. On the contrary, it strengthens people's leanings toward religion and in addition embitters their hearts."

Many Soviet citizens do not feel like disclosing their convictions until they have reached their professional peak or retired on a pension. At that point, says Grose, they no longer care if officials see them going to church. It was his explanation of why congregations are filled with older people.

But the young are not without opinions in the matter. In a Moscow park, a seven-year-old boy was heard to ask, "Is there a God?" To which his slightly older playmate replied: "We Communists don't believe so, but of course maybe He does exist anyway."—Norman B. Rohrer, Director Evangelical Press News Service

See victory 'disaster'

JERUSALEM — Unfamiliar words came from an Israeli here when Rabbi Amram Blau termed his country's victory over the Arabs a "disaster."

Rabbi Blau, 68, is the leader of the "Neturei Karta" (Aramaic for "Guardians of the Wall") whose several hundred members regard the state of Israel as heretical and an affront to God. They pray for its destruction.

Their position is simple: "God promised He will redeem Zion with the Messiah. That redemption is to come in a manner and in circumstances clearly specified in Jewish tradition. The Messiah has not arrived. The specified circumstances do not exist. The creation of an Independent Jewish state by men, not God in His own way and time, is a grave sin. It is faithlessness."

The rabbi is quoted in the Trumpeter for Israel, published by the Cleveland Hebrew Mission, as being saddened by the liberation of the Wailing Wall in Old Jerusalem.

"Its sanctity has been made a mockery," Rabbi Blau lamented. He called for the Jews and Arabs to set up a United States of the Middle East. "We are all children of Abraham," he said. "We can all live amicably in peace together." (EP)

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