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November 23, 1967

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

NOVEMBER 23, 1967

Personally speaking



Attitude, gratitude

TWO words we are focusing on today, as we come to the observance of another Thanksgiving Day—attitude and gratitude.

These are not as inseparable as “love and marriage,” for they do not necessarily “go together like a horse and carriage.” Every one has attitude, but too many of us fall far short on gratitude.

A little girl has illustrated this for us. When an adoring aunt gave her a dime, she held it tightly in her little fist but remained silent. “What must you say?” asked the aunt. “It ain’t enough!” replied the little tyke.

The little girl had attitude but lacked gratitude.

Let me press this a step further and ask if there is anyone in our congregation (we trust there are that many!) who, looking into his past, can truthfully say, “I have never stood with the little girl, accepting a blessing without being grateful”?

Will not each one have to confess that there have been many times when God has blessed him and he has said in his heart if not on his lips, “Lord, this is what I wanted, but you skimped—you didn’t send enough!” Or, “Lord, you must have misunderstood! I don’t want this!”

Someone has said that poverty has slain its thousands and prosperity its ten-thousands. Today we have our War on Poverty, and I have enlisted for the duration. But the one who reminded us that we always have the poor with us giving us a constant opportunity to show our love by our good deeds also declared that “a man’s life consisteth not in the abundance of the things that he possesses.”

Some of us who count ourselves as far from rich have nevertheless come from poverty to plenty to live like kings and queens, with our houses full of modern appliances that can do everything better than wives can but kiss husbands.

One of the big problems of parents today is to manage somehow to get some real gratitude into their children’s attitudes. Perhaps for one thing we could do as the Pilgrims used to do each Thanksgiving. Before the sumptuous meal was served, they put just five grains of corn into each plate. This was to remind that the destination of Plymouth Colony had once been so great that the total food allotment had been five grains of corn per person per day.

How is our attitude of gratitude this Thanksgiving?

Erwin L. McDonald

IN THIS ISSUE:

THE joys of Thanksgiving are in every mind and heart this week as we recount our many blessings. The Editor notes that of all our blessings, one of the most precious is freedom of religion. In “Religious liberty,” an editorial, he comments on this great freedom and on the Pilgrims, who suffered so much to ensure it for themselves and those who followed them. It’s on page 3.

THE church is unique in that it can be many things while still being one. An Arkansas pastor, Rev. Emil Williams of Jonesboro, offers some thoughtful words on the church and what it really is, in “My church,” on pages 12-13.

WINSTON Hardman is the director of the Baptist Student Union at the State College of Arkansas, Conway. For a story about Mr. Hardman and his vital work with young college students, see pages 10-11.

THE Editor explores word meanings and finds that though there are some which sound alike, they don’t necessarily mean the same thing. He focuses his attention on two—“Attitude and gratitude”—In Personally Speaking, page 2.

THE Laubach Literacy organization is aimed at blotting out illiteracy throughout the world. Its Arkansas committee recently voted to work with the EOA to help those in need in Pulaski County. Read how this organization is trying to achieve its goals, on page 8.

ANOTHER* Arkansas church has been dedicated. Our cover story, with pictures, is on page 7.

Arkansas Baptist newsmagazine

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November 23, 1967

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

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

Religious liberty

THANKSGIVING season is a good time for American Christians to reflect on one of their greatest blessings—the blessing of religious liberty.

Among the founding fathers of our nation none rank quite so high as the Pilgrims, whose prime motivation for coming to the shores that were to become ours was to escape the spiritual bondage of Europe's church-state system.

Unlike the settlers of Jamestown, who came earlier but left their families behind, the Pilgrims brought their families and all of their earthly possessions, burning all bridges behind them. Not even the pestilence that reduced their numbers the first winter by more than 40 percent; not even the dire want that saw them almost starve, with daily rations dwindling to five grains of corn per person per day; not even the deathly blasts of a severe New England winter which struck before they had cabins—nothing could turn them back from their new homeland.

They set up their government and their churches simultaneously. Unlike many other colonists, they managed somehow to maintain their settlement without any direct help from the English trading companies.

It is true that from the first the Pilgrims sought to restrict religious liberty to those who were spiritually and theologically likeminded with them. But their dedication to church and state as separate entities was no small part of the solid foundation on which the United States was built. In lauding them for their contributions to religious liberty, we should not overlook their achievements in the realm of government. The Mayflower Compact, in which the Pilgrims pledged themselves to abide by the laws they should make for the governing of themselves, has something to say to our own times, when so many of our people are branding their own government as "the enemy," and there is an alarming trend across the land for every one to become a law unto himself, "doing that which is right in his own eye."

Religious liberty does not set the church against the state and the state against the church. Rather, it makes the church and the state partners in looking out for the best interests of the people and the nation. In "Christian America," neither can live without the other. And good churchmen are also good citizens.

Necessary balance

ONE of the amazing things about the Pilgrim Fathers was that in the midst of a hard and busy life that had to center so much of its time and energy on getting enough of the material things to sustain physical life, they remained so conscious of the necessity for spiritual things.

You would have thought they would not worry overly

much about such things as Christian education, when they were having to work so hard just to make ends meet. But, as Dr. Rabun L. Brantley, executive secretary of the Education Commission of the Southern Baptist Convention, reminded us in an address recently to the Arkansas Baptist State Convention, their concern for Christian education was one of the first to express itself in their new surroundings.

"After God had carried us safe to New England," they wrote, "and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the Civil Government: One of the next things we longed for, and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust. And as we were thinking and consulting how to effect this great Work; it pleased God to stir up in the heart of one Mr. Harvard (a godly Gentleman, and a lover of learning, there living amongst us.)" And so, Harvard University, founded as a religious school, was one of the first fruits of our Founding Fathers.

It is encouraging to note that the two-year survey of Baptist Education, known as Baptist Education Study Task, came to the same conclusion as the Pilgrims on the necessity for Christian education. Concluded BEST:

"The cause of Christian education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people."

The Cross And The Cudgel



'Now that I'm 60'

Congratulations to you upon your sixtieth birthday, and thank you for your editorial on this subject in the *Arkansas Baptist* of Nov. 9. I have read the editorial with interest and appreciation, and am sure that it will be a help to many of us who are approaching this significant milestone.

You have rendered excellent service as editor of the *Arkansas Baptist*, and in the cooperative work of Southern Baptists. It has been a privilege to be associated with you in our cooperative work, and I look forward to renewed fellowship with you in the days ahead.

My prayer is for the Lord's continued blessings upon you, Mrs McDonald, and all of the interests of your life.—Searcy S. Garrison, Executive Secretary-Treasurer, Baptist Convention, the State of Georgia Baptist Building, Atlanta, Ga. 30303

New convention created

RAPID CITY, S.D.—The Northern Plains Baptist Convention met here for its organizational session, electing an executive secretary and creating the 30th Baptist state convention affiliated with the Southern Baptist Convention.

The new convention is composed of 75 churches and 10,248 members in four states—Wyoming, Montana, North and South Dakota.

Elected as the new executive secretary of the convention was John P. Baker, director of missions and stewardship for the Colorado Baptist General Convention for the past five years.

Previously, the 75 churches in the four states had been affiliated with the Colorado Baptist General Convention which had enthusiastically endorsed formation of the new convention.

The Colorado convention assisted the Baptists in the four states in setting up the convention. Two committees, a 13-member steering committee and a nine-member constitutional committee have been working on the organizational details for more than a year.

Messengers to the historic meeting approved the committee's recommendations on the name of the convention, and the location of the convention headquarters offices in Rapid City.

The committees are still considering several specific sites in Rapid City for location of the offices.

A provisional constitution and bylaws for the new convention was approved

(Continued on Page 15)

Ouachita's future

It is a rare thing for me to ask anonymity but in this case I am more concerned about the issue than my signed name.

I am concerned about Ouachita University. I am concerned about its future. I am concerned about its relationship to Arkansas Baptists. I love Ouachita.

I am concerned that the Trustees know the mind of the people about the school. I am equally concerned that the Trustees know the "consensus" mind of the faculty about the school. This is not difficult to learn if one "listens" at Convention halls and at Commencement exercises.

Let me state it briefly:

If Ouachita stays alive—

1. She must adopt a limited enrollment plan. She should care for the number of students provided in the money sent by the Baptists of Arkansas—no

more, no less. Hendrix College (highly regarded) has practiced this for years. Let Ouachita stop thinking of trying to compete with state supported schools. It's useless.

2. Ouachita Must Provide Quality Education. She must provide pre-med, pre-law, pre-nursing, etc., and do it well. This gives us a reason for existing besides the Christian influence of higher education.

3. Ouachita must de-emphasize graduate level work and do a good job on the undergraduate side. Graduate work is expensive. Let the state schools take this portion of work. It's costly and not imperative.

It is my firm conviction that President Phelps and the Trustees will follow this procedure or the grand old school will perish—not immediately, but in the shockingly soon future.—Concerned Alumnus—Signed, but name withheld

Baptist beliefs

The sword of the spirit

BY HERSCHEL H. HOBBS

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

(TENTH IN SERIES ON CHRISTIAN WARFARE)

"And the sword of the Spirit, which is the word of God"—Ephesians 6:17b.

Once a soldier was fully dressed (Eph. 6:14-17a), with his free right hand he took up, grasped, or received his sword. This act is seen by relating "take" to "sword." The "sword" is the only offensive weapon listed, the other items being for defense. To wield the sword is the purpose of the entire matter. This is also true of the Christian soldier.

He is to "receive . . . the sword of the Spirit." It is the weapon provided by the Holy Spirit and which is to be used in His power. The sword as all other of the armor is provided by the Commander, But the soldier is to receive it to himself for use.

Paul identifies this sword as "the word of God." The "word" here renders *rema* which means the preached "word." This is more than the *written* word. It is the word proclaimed or the gospel. As noted above it is not a defensive but an offensive weapon. Paul called the "gospel of Christ . . . the power of God" (Rom. 1:16). In Hebrews 4:12 the "word [*logos*] of God" is described as "powerful, and sharper than any two-edged sword." The *rema* (word) is the *logos* proclaimed or used.

One is reminded of Jesus' use of the scripture to defeat Satan in His wilderness temptations (Matt. 4:4, 7, 10). In Matthew 4:7 "every word that proceedeth out of the mouth of God," *word* renders *rema* the Greek word used in Ephesians 6:17b. So as Jesus stood in face-to-face, hand-to-hand combat with Satan He also used this "sword of the Spirit." The utter defeat of Satan there is the promise of victory to every soldier of Christ who likewise uses it.

Thus the gospel of Christ proclaimed is the Christian soldier's most effective weapon against the rulers, tyrants, world powers of darkness, and the spiritual wickedness behind all world evil. Happy is the Christian who receives and uses it.



A real thanksgiving

BY

RICHARD B. DOUGLASS

"What have I got to be grateful for?" This was the bitter question that came from the lips of the unhappy looking young man. He is like many other people. He feels that he alone is in the awful position of having absolutely nothing to be thankful for.

By modern standards our pilgrim fathers were foolish to have America's first Thanksgiving celebration. Two-thirds of the original boarding party was dead. Half the landing party had perished. They had been hungry for days on end, these hardy few who had survived. Their humble homes of rough-cut logs were poor protection against the severe New England winters. Yet they were thankful!

This sturdy group was thankful to be alive. The graves on a nearby hillside made them realize that life was something to be thankful for. They were grateful for a harvest.

For the first time the virgin soil had yielded a crop. They were thankful to God for religious freedom. They did not need to fear the persecutions of the established church any longer. They were grateful for peace. After many bloody battles, they were at peace with the Indians.

The modern American seldom pauses to give thanks for the simple blessings of life. One reason is that we are used to having so much. We simply assume that we will have all the good things of life.

Another reason is that it hurts our pride to be grateful. We do not want to admit that God is the Provider of all good things. We are simply His stewards.

Being thankful requires humility and faith in God. When we have these, we can be grateful.

GA coronation service held in Pine Bluff

Immanuel Baptist Church, Pine Bluff, recently recognized the Girl's Auxiliary in a coronation service, using as their theme "Call of the Cross."

The 23 girls completing their steps are as follows: **Maidens:** Lynn Goldman, Renee Johnston, Melissa Mize Melida Mize, Lori Taylor; **Ladies-in-Waiting:** Cindy Worthern, Carolyn Byrd, Pam Venable, Dyana Johnston, Vicki Tucker, Sandra Russell; **Princesses:** Teresa Trull, Becky Miller, Carolyn Goldman, Terri Langley; **Queen:** Janet Jones; **Queens-with-a-scepter:** Elizabeth Bobo, Brenda Paschall, Sharon Peek; **Queen-regent:** Penny Hatcher; **Queens-regent-in Service:** Debbie Yarbro, Linda Wallace, Jerrie Jones.

Mrs. John J. Wallace is Harmony Association GA director.



QUEENS-regent-in-service, left to right: Debbie Yarbro, daughter of Mr. and Mrs. Jesse Yarbro; Linda Wallace, daughter of Mr. and Mrs. John Wallace and Jerrie Jones, daughter of Mr. and Mrs. Charles Jones.

Speer to Illinois

Rev. Dee T. Speer, pastor of First Church, Mammoth Spring, has resigned to become pastor of the Maranatha Church, Rock Falls, Ill. Mr. Speer came to Mammoth Spring in 1964. His new address is: Maranatha Baptist Church, Route No. 2, Rock Falls, Ill., 61071.

Deacons ordained at Pangburn

The Pangburn Church ordained two men to serve as deacons on Sunday night, Oct. 29, at the evening worship service, Roy Benson and D. H. Tipton. The candidates were examined by the pastor, Rev. Gib Williams, who also served as moderator of the council, composed of himself, the associational missionary, and the deacons of Pangburn church.

Appreciation night for Frank Broyles

An appreciation service will be held for Coach Frank Broyles at Immanuel Church, Little Rock, Sunday night, Nov. 26. A dinner will be served in the



MR. BROYLES

church dining hall at 6:15 and the football teams of the high schools of Little Rock, North Little Rock, and Pulaski County have been invited to be guests at the dinner. Following the dinner a worship service will be held in the church sanctuary, at which time Hartford Hamilton, Larry Watkins and Terry Stewart will speak. Coach Broyles will speak briefly and a special citation will be given him by Immanuel Church.

A special feature at the dinner meeting will be a panel discussion by Coach Broyles, Bud Campbell and a number of sports writers of local newspapers. Men of Immanuel church and a number of Little Rock businessmen are providing the dinner.

Those wishing to attend the dinner should call Immanuel Church, FR 6-3071, to secure their tickets.

The general public and all friends of Broyles are urged to attend this appreciation service Sunday beginning at 7:30 in the church sanctuary.

OBU student presents recital

Rudy Gallegly, senior voice student of David Scott, presented a recital Nov. 21, at 8 p.m. in Mitchell Hall Auditorium, Ouachita University. The recital was open to the public.

A faculty recital was held Nov. 14, with Dr. William Trantham, James Smith, Marvin Lawson, Francis McBeth, Charles Wesley, Ralph Rauch, Mrs. Frances Scott and Miss Evelyn Bowden performing. Two guest faculty members from Henderson State College, Mr. and Mrs. Robert Umiker, also took part in the program, as did several Ouachita students.

A special feature of the program was a selection of electronic music by Merrill Ellis, a music faculty member from North Texas State University. Also featured were the Ouachita woodwind quintet and the Arkadelphia woodwind trio.

Dr. William Trantham is chairman of the university's Fine Arts division.



To all who see it may it say that ugliness is not essence of spirituality, but that God is entitled to and claims the noblest His creatures can afford Him.

Featured on this week's cover is the entrance to the new \$400,000 home of First Church, Rogers, which was dedicated Nov. 12.

Leading the service of dedication was Pastor Dean E. Newberry Jr. Other program participants included R. L. Vogt, chairman of the Memorial Gifts committee; Mayor Ed Bautts of the city of Rogers; Rev. Joe Phillippe, president of the Rogers Ministerial Alliance; and Rev. Harry Wigger, superintendent of missions of Benton County Association.

The new church plant is located at 8th and Olive streets on a ten-acre site a little more than a mile from the previous, down-town location.

The present education auditorium,

First Church, Rogers, dedicates new plant



AUDITORIUM of new Rogers First seats 500.

which seats 500, will serve as sanctuary until the sanctuary, which will have a seating capacity of 850, is constructed a few years from now.

Floor space of the educational areas totals approximately 25,000.

The Building committee is composed of Miles Norwood, R. L. Vogt, Bill Paul, Ray Beecher, Homer Wilmoth, Jack Yates, Bob Balch, Ralph Brooks, Bill Clark, Mrs. Irma Hicks, and Pastor Newberry.

Serving with Mr. Vogt on the Memorial Gifts committee are Mrs. E. W. Pate, Mrs. Gussie Kilman, Mrs. Ralph Montgomery, Mrs. Kenneth Beaulieu, Carl Kell and Dr. G. A. Stubblefield.

The Furnishings committee is composed of Frank Bull, Bill Minnick, Mrs. V. H. Guymon, Mrs. John Holyfield, Mrs. Vernon West, and Pete Graham.

The contractors were Garner-Larimore Company, Rogers. Wilbur, Butcher and Ferguson, of Rogers, were the architects.

Hold groundbreaking

Ground breaking ceremonies for the proposed Calvary Church, Hope, were held Oct. 1.

Participating were Hervey Holt, Sunday School Superintendent; Jesse Nusko, Board of Deacons chairman; Thomas Simmons, new pastor who assumed duties that day; Kathy Young, daughter of Mr. and Mrs. Jack Young, Danny Hamilton, chairman of the Building Committee, and Gilbert Ross, Training Union director.

The new building will provide facilities for the Nursery, Beginner and Primary Departments of the Sunday School and Training Union. (DP)

Revivals

Calvary Church, Sedalia, Mo., Oct. 9-15; Rick Ingle, pastor Oak Cliff, Ft. Smith, evangelist, Mike McKenzie, Lincoln, Mo., singer; 67 public decisions, 16 professions of faith, 6 additions, 45 rededications; Rev. F. Charles Hendrickson, pastor.

Second Church, West Helena, Oct. 22-27; Rev. John H. Clayton, Gospel Rescue Mission, Ft. Smith, evangelist, J. B. Betts, James D. Watson Evangelistic Assoc., Indianola, Miss., song leader; 17 professions of faith, 8 additions by letter, and 61 rededications; Robert Tucker, pastor.

Crystal Hill, Nov. 5-12; Jim Blankenship, evangelist; 12 additions, 6 for baptism, 6 by letter, numerous rededications; James Blankenship, pastor.

Monroe Church, Nov. 26-Dec. 3; Rev. Padgett Cope, pastor, Calvary Church, Little Rock, evangelist, Sunday through Saturday. Rev. Jesse Reed, Secretary of Evangelism for the state, will preach the closing services on Sunday, Dec. 3

Deacons ordained

Ray Hurt and Albert Good were ordained deacons of Goodwin Church Sept 17. Rev. Leroy Howell, pastor, acted as moderator and led in the questioning. Rev. Jesse Norris of Zaccary, La., delivered the ordination sermon. Rev. Bill Whitman, pastor, Moro Church, gave the ordination prayer and Deacon Harold Vaughan delivered the dismissal prayer.

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

Dr. Nix receives award

Dr. Joe Nix, associate professor of chemistry at Ouachita University, received an award as Water Conservationist of the Year at the Governor's award program of the Arkansas Wildlife Federation sponsored by the Sears Roebuck Foundation. Gov. Winthrop Rockefeller presented the award to Dr. Nix, along with eight other conservationist honorees, at a dinner in their honor

at the Coachman's Inn, Little Rock, Nov. 9.

The citation for Dr. Nix read as follows:

"Dr. Joe Nix, associate professor of chemistry at Ouachita Baptist University, has been particularly concerned with the chemical properties of the water in the lakes and streams of the State of Arkansas.

"His studies have developed the manner and process by which these properties alter the biological food chain which eventually affects men both economically and aesthetically. He has done research work on new lakes such as Beaver—old lakes such as Hamilton and Catherine, and potential lakes such as Caddo.

"He has been an effective leader in movements to prevent water pollution. He has been a proponent of legislation designed to guide the public, individuals and industries alike, in following water conservation practices.

"Dr. Nix is indeed a crusader in his constant effort to educate the public in conserving the clear, clean water which has long characterized the beautiful lakes and streams of Arkansas."

Rev. Anderson retires

Rev. Ernest Anderson, pastor of El Paso Church, retired Oct. 1 after almost 40 years of service in Southern Baptist churches. He was born at El Paso, Ark., where he served the El Paso Church as pastor during three different periods, the last of which was seven and a half years. He also served churches in Faulkner, Lonoke, and White counties.

He served as moderator and as chairman of the Missions committee in White County Association.

Mr. Anderson will continue to do supply work and accept opportunities to serve where he is needed. Mrs. Anderson is the former Etta Golden. Mr. and Mrs. Anderson will continue to make their home in El Paso.

Doors still open for literacy

"Christian missionaries have been barred from a number of countries in which the predominant faiths are non-Christian, but literacy teachers still are being welcomed by all of the 70 free countries of the world."

This was a part of the report of M. W. Meador, Houston, Tex., regional director of Laubach Literacy, Inc., to the Arkansas Laubach Literacy Committee here recently at a meeting at the Arkansas Baptist Medical Center cafeteria.

Laubach teachers, forming a world team for the blotting out of illiteracy, use materials featuring the Christian faith when this is permitted, but do not refuse to teach on a restricted basis when this is a requirement in the countries to which they go, Meador said.

The Laubach Literacy organization, formed in 1959 by Dr. Frank C. Laubach, who calls himself "missionary to the little people of the world"—the uneducated and untrained—last year trained 10,000 teachers around the world and these taught a total of 30,000 people to read and write, Mr. Meador reported.

Recent surveys reveal that there are now a total of 750,000,000 illiterate adults in the 70 countries still open to literacy teachers, he said.

For several months now, Dr. Laubach, now 83, has been teaching English to Chinese students at Baptist College in Hong Kong, and he plans to return to the states next month, according to Mr. Meador.

Guests attending the Laubach Committee meeting included William L.

(Sonny) Walker, director of the Economic Opportunity Agency of Pulaski County, who was present on the invitation of Laubach Committee Chairman Erwin L. McDonald to discuss the need for a literacy teaching program in Greater Little Rock.

Mr. Walker said there is a great need for such teaching in the poverty areas of Pulaski County and suggested the use of neighborhood centers for the program. The Laubach Committee voted to work with the Economic Opportunity Agency to provide volunteer teachers.

Jamil Shami, who with his family conducts a Laubach Literacy training center in his native Jordan, and who is this year a graduate student at Ouachita University, reported that the Laubach center in his homeland continues to function, in spite of the recent war.

The Shami home was overrun during the Israel-Arab war this year and looted, but neither destroyed or confiscated, Mr. Shami reported.

Since last year, Arkansas donations to Laubach Literacy, Inc., are earmarked for the Jordan project.

The Laubach agency now has thirteen projects in nine foreign countries, Mr. Meador said. In Colombia this year 1,000 junior and senior high school students were taught how to teach the Laubach literacy materials and now 950 of these are actually teaching, he said.

Laubach Literacy, Inc., is now making its services available to teach missionaries of all denominations to use its materials as the missionaries prepare to go on assignment to foreign countries.

OBU seniors honored

Twenty-eight Ouachita University seniors have been named for inclusion in Who's Who among Students in American Universities and Colleges for 1967-68:

Sandie Shipp, Al Wetherington, Judy Freeman, Arkadelphia; Thomas Bolton, Little Rock; Walter Ellis, Gerald Spragins, Elizabeth Hannah Massey, Malvern; Marjorie Stobaugh, Morrilton.

Gary Alverson, Ft. Smith; Rich Terry, Tyrnza; Marjorie Toombs, Gurdon; Delbert Palmer, McGehee; David Claybrook, Paragould; James Jordan, Camden; Patsy Ruth Leppard, Thearon McKinney, Peggy Woodruff, Forrest City; Amelia Carter, Springdale; James Phelan, Donaldson; Kitty Cook, Mena;

Ronald Crouthers, England; Hope Wheat, West Helena; Vanette Burks, Benton, George Daniel Gaske, Pine Bluff; Pamela Diane Harrington, North Little Rock; Marty Rayfield, Ironton, Mo.; Lana LeGrand, Pilot Knob, Mo.; Linda Bumpus, Rio de Janeiro, Brazil.

Bible lands tour

J. C. Highfill, 601 Gertrude, Wagoner, Okla., is planning a tour of Christian Bible lands, which will leave New York, N. Y. Dec. 20.

Mr. Highfill, a native Arkansan, is interested in knowing of any other Arkansans who might like to accompany him on the trip, which will take 10 days. Details may be received by writing him at the above address.

Deacon ordained

Arley Browning was ordained a deacon in a service held at New Home Church on Nov. 5.

Rev. Dalton Lowe acted as moderator, with Dempsey Yancey as clerk. The questioning was led by Rev. Elva Adams, superintendent of missions. John Staggs delivered the sermon and Dalton Lowe gave the ordination prayer.—Reporter.

Bond committee named

A drive has been launched to sell \$50,000 in first mortgage 6 percent church bonds to construct a new 350-seat sanctuary for Calvary Church, East Camden. Wayne Carpenter, church pastor, has announced the selection of a steering committee. Henry Emerson is general chairman; Felton Wagnon, vice general chairman; Don Black, publicity director, and Mrs. Henry Emerson, chairman of committees.

New officers

New officers of The Arkansas Baptist Religious Education Association were elected while meeting at the Arkansas Baptist State Convention, Nov. 6. Those elected were: President, Carbon Sims, minister of music, Immanuel, Pine Bluff; vice-president of education, Paul Parker, minister of music and education, South Highland, Little Rock; vice-president of music, Charles Mayo, minister of music, First, Benton; and secretary-treasurer, Loren Miller, minister of music and education, First, Jacksonville.

Bliss to Friendship

Rev. John Bliss is now serving the Friendship Church as pastor, having moved on the field the first week in October. Rev. Bliss's family include: his wife, Carolyn, daughter Tammarra, 7, son, John, 5, and daughter, La Nay, 2. Mr. Bliss has attended Southern College, has pastored Strawfloor Church, Jonesboro, and Clarks Chapel, Paragould. He was ordained by the Horsehoe Church of Newport. The Friendship church has averaged about 80 in Sunday School and 75 in Training Union and Prayer Services during the month of October.

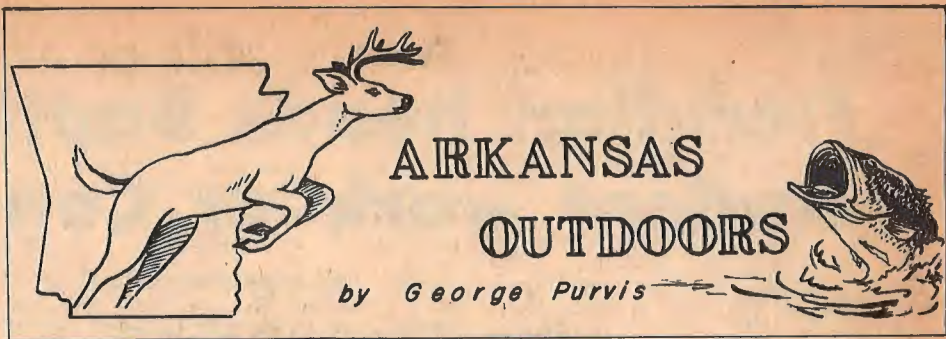
New Elaine pastor

Rev. Edward Elrod is serving the Elaine church as pastor. Elrod comes from the pastorate of North Side Church, Monticello. He previously pastored at Austin Station (Lonoke County).

The Elaine church held a fellowship dinner at the church Oct. 15, the first Sunday the Elrods were on the field.—Reporter

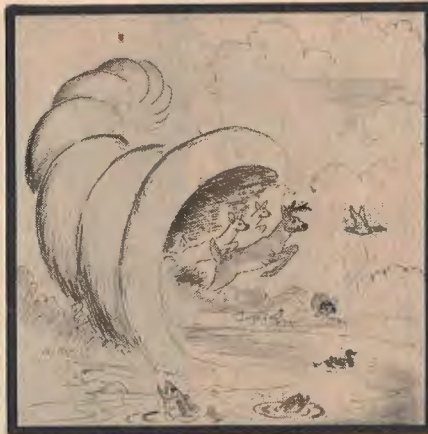
News about missionaries

Miss Wilma Gemmell ended her service as a Southern Baptist missionary associate in Brazil to marry Rev. Jesse Kidd on Oct. 14. The wedding took place in St. John's Baptist Church, Charlotte, N. C., where she was a member before she was employed by the Foreign Mission Board in 1963 for secretarial work in Rio de Janeiro, Brazil. She is a native of Carroll, Neb. (Mr. and Mrs. Kidd may be addressed at 312 E. Spring St., El Dorado, Ark., 71780.)



... of thankful things

This is the time of counting blessings and of Thanksgiving. Certainly Arkansas' sportsmen have been greatly blessed and have much to be thankful for—an abundance of wildlife, wildlife habitat—innumerable lakes and streams—good



HUNTER'S horn of plenty

wildlife and fish resources and good hunting and fishing will go on being two of the many things that sportsmen are thankful for.

hunting and good fishing. Good hunting and good fishing in the 'Land of Opportunity' didn't just happen. The Creator has been good to our state, placing here the elements necessary for these two sports. But much credit must go to the Game and Fish Commission and the sportsmen who have cooperated in a program of good management. Since Arkansas has a small population, outdoorsmen here may well have a greater proportion of hunting and fishing (on an individual basis) than any other group in the nation. For this they should be thankful. Game and Fish are dependent upon good habitat. However, there are so many demands made on these habitats, which are adverse to wildlife and fish, that it is imperative to have continued good management. With the full support of the states' outdoorsmen, the Game and Fish Commission will continue to manage the



A GROUND BREAKING ceremony was held at the Floral Church recently for the pastor's new home. In the front row are the building committee and superintendent of missions for Independence Association, left to right: Pastor, Rev. J. R. Hull; Edgar Wood, Charles Brown, Melvin Bowren, Mrs. Gerald Brown, Mrs. Howard Whitener, and Supt. of Missions, Dr. J. Everett Sneed. Some of the church members stand in back.

Floridian heads Baptist student work at Conway

By JOHN BRUTON

DEACON, TYLER STREET BAPTIST CHURCH, LITTLE ROCK

"We open the doors of the Baptist Student Center and as if from nowhere a surge of students fills the center—each in his way—in quest of Christian maturity."

This is how Winston Hardman, a smiling, wiry-built Floridian, described the fall semester students at State College of Arkansas, Conway, where he is director of the Baptist Student Union.

Another mark of the students at State College is knowledge and sophistication, plus pride in their newly renamed school, formerly Arkansas State Teachers College. These students, like other students across our land, have come to recognize and cope with college as it is described in words of W. W. "Pat" Pattillo:

College is a bewildering whirl. . .
A dazzling blurr
of notes and names
and nagging doubts
of when and where
and why and what you are
and might become:
College is a question mark.

Whereas college in general may be a question mark, student influence has become the heartbeat of the BSU at State College. The sign on the open lawn is like a Greek-letter theme, depicting the school's Bear mascot alongside the BSU emblem in purple and grey, the school's colors. This is the only marking identifying the rose-colored brick structure located on the western border of the campus.



STUDENTS Gary Smith and Carolyn Brunning exhibit pride in new BSU sign.

Inside the center the spirit of college is a force of signs and banners. The most striking is a floor-to-ceiling banner with nine large footprints, representing the number of football games the ASC Bears must win if they are to become the AIC champions of Arkansas.

Young at heart

Hardman is delighted with his student-oriented center. He is somewhat older in years than the students but closer to them than expected in that he is a newlywed, having married this summer the former Carol Moore of Brownwood, Tex. Carol, a Baylor graduate, is now working on her master's degree in Elementary Education at State College.

Hardman likes to think of himself as a fisherman who has become a fisher of men. He attended the University of Florida at Gainesville, where in 1951 he received his B.S. degree in Agriculture (citrus).

Hardman was born with a love for the sea. He discovered early in life that the seascape was more than crowded beaches of tourists and beer-busts of college youth; that it is also a place for meditation, especially early in the morning or late in the evening or when viewed as rains have driven the bathers from the beaches.

Fishing in the surf, water skiing, or sailing while a youth were moments of boundless joy to young Hardman, each being recognized as a blessing of life which his parents could well afford.

While on vacation at a winter resort in Colorado, Winston was introduced to snow skiing, which he discovered to be



METHODIST ministerial student David Scroggin and wife are frequent visitors at BSU Center.



AFTER vespers, there is always time for fellowship at BSU of State College of Arkansas.

even more exhilarating than the sea. "Perhaps," Winston confessed, "the ultimate in sports."

From 1951 through 1953 Winston was in the U. S. Army, stationed at Ft. Jackson, S. C., where on free weekends he returned to his beloved sea, except for an occasional visit and fellowship at a local church.

A different purpose

During the Ft. Jackson days, the long road trips became tiring and the sea which he had lived for and taken for granted and enjoyed so completely was giving way to a different purpose in life.

Back at home and at work with his father at their citrus packing plant, following the Korean War, Winston became a teacher in Sunday School and became involved in church activities. Although he had attended the BSU Center only twice during his four years at Florida University, and then only to play ping pong, the net which is a symbol of the sea and so much a part of his life, was strangely pulling his interests into new-found waters.

Church involvement, its work and fellowship, became more and more meaningful to Hardman, now a young man. The undeniable call to become a fisher of men was recognized and with a "wish you well" from his family, Hardman in 1959 entered Southwestern Seminary, Ft. Worth, from which he received the B.D. degree in 1962.

Hardman's first assignment was BSU director at Arkansas A. & M., Monticello, where he served from 1962 to 1966, before coming to Conway.

Hardman looks upon State College BSU as a "Welcome-Inn" which provides Christian fellowship.

"The tenor of the war may influence some students toward self appraisal and the potentials of a mass movement is here, with a goal of spiritual maturity," Hardman reflects upon the eighty or more young men and women who attend the "Evening Dialogue," an after dinner vesper and discussion.

"He is one of us," says Tom Lane, a freshman from Conway who directed the construction of a 15,000-paper-napkin bear being readied for State College Homecoming, to be placed on the lawn of the BSU Center.

Jim White, president of the BSU, is from Little Rock and is a senior. Jim, like numerous fellow students, brings action to the center.

Operation life

On Thursday evenings a bus load of perhaps forty students visits the Arkansas Children's Colony in Conway where they enlighten the lives of the children. The weekly visit is supervised by Chaplain Ted Kleese of the Colony who outlines a plan of teaching Christ to the children at the level the children may best comprehend.

Operation Life (Life in Food & Thought) is a new dimension to the self-development and discovery of the students at the center. This is planned as a noon-day program with a meal for the off-campus student.

Comes Sunday, Winston and Carol turn to their church, First Baptist, Conway, for spiritual renewing. Carol teaches older Sunbeams and Winston teaches a Sunday School class of freshmen and sophomore boys.

Another phase of Hardman's work is a meeting with Baptist students at Hendrix each week. There are 91 Baptist students of the 865 students enrolled there.

It may be said that the main goal of the director is to develop mission activities. Hardman's goal is 25 summer mission volunteers for 1968. This is a reasonable goal, in light of the response of students who serve the children at the Children's Colony and in light of Hardman's faith in a new breed of youth who will not lose their responsibility to serve humanity now that they are discovering through college new knowledge and sophistication. On the contrary, they will serve their fellow man because of it.



AT LEFT, Ann Brewer, New Jersey student, checks with Director Hardman about daily vesper service. At right, Mr. Hardman, at the entrance of the BSU building.





MR. WILLIAMS

It's too bad that there are certain passages of scripture that have become the battleground for so many disputes that we lose sight of the really important thing they have to say. Such is true of Matthew 16:18-18.

[Delivered at First Baptist Church, Trumann, on the occasion of the dedication of the church building, Oct. 29, 1967.]

Jesus said, "My church." It is in light of that difference that we should begin to look at the passage. "My church," that's the place to begin. This does not mean that in the beginning the church was his but now that he is away he has turned it over to us. It is still his church. It was in the beginning his church and it still is, for he is still present with his people. He who left his disciples in Galilee went away in order that he might be everywhere with his people.

That the church of Jesus Christ is undergoing a revolution in our generation is undoubtedly true. A part of the total revolution of our times is the revolution in the church. What the net result will be no one of us can know for sure. One of the aspects of this revolution, however, is the changing role of the layman. It has been said repeatedly that if the church is to recover its vitality and message then the people must get at the center of things. They can't sit on the sidelines and cheer the team. They are the team.

I believe it was Elton Trueblood who commented on it like this: In the past when we became concerned about our lives and decided that we ought to do better we took it upon ourselves to do a little "sermon listening." That is, we would do penance by going and exposing ourselves to a sermon and this was considered to be the chief role of the laymen—to go and sit and listen. "What does the Lord require of thee?" Do a little sermon sampling.

"My church"

BY EMIL WILLIAMS

PASTOR, FIRST CHURCH, JONESBORO

Many perceptive people have tired of this and have come to see that it must be more than this. They have become convinced that you can't turn the vital issues of the church over to a spokesman who declares truths and leaves others only the task of sermon-tasting, cheering the team.

This is a good and saving thing that can happen in our time if we go beyond saying it to really believing it. If a church is a preacher-centered church; if a church is in the business of listening to one man, it is less than a church. The church does not belong to a minister.

--But be careful! Who does it belong to? You might find yourself agreeing with the irate Southern church woman who wrote to Ralph McGill and said, "The minister is just a guest, or to be plain, a hired man. Churches belong to the members." (Glenn Hinson, *The Church: Design For Survival*)

The central place of the people in the church is to be reaffirmed, but this does not mean a central place of authority and ownership, but service. This does not mean that we assume a central role of direction in which all of us become chairmen of the board. There aren't enough openings. The central place is one of service.

The fact is that it is not the preacher's church or the members' church. It is his church—God calling people together. We are here not because we decided to get together but because God has called us together. That's the first thing that we need to take seriously in the passage, it is his church—God calling people together. We are here not because we decided to get together but because God has called us together. That's the first thing that we need to take seriously in the passage, it seems to me.

So what? What results from this? What is the church to do? Gerald Kennedy puts it like this: The church is a fellowship of people who believe something and who are committed to something. If the church is his, if Jesus really meant it when he said, "My church," then what kind of people are they who are to be his church? People who believe in something and who are committed to something.

According to Jesus, as he acknowledges Simon Peter's confession, it is to believe in somebody. Simon Peter said, "You are the Christ, the Son of the living God. You are God's answer." It is not a thing that Simon Peter believed in, but a person, a way of life.

One very worldly commentator on the reshaped Christian faith says that the Christian message must be couched in terms understandable to modern man. He says we must have a gospel, but a gospel without God, that really what we mean by God is to be translated into terms of love that happens when persons encounter one another. But someone well asks, "How can you know what love means without knowing the One who loves?"

An experience of love without a living relationship to the lover would be ridiculous. We are not called upon to believe in faith, to believe in the church, to believe in love. The church, if it is the church, believes in Jesus Christ. It is founded upon the confession of its belief. "We believe that you are the Christ, the Son of the living God." There are times when we need to get that straight again and set it straight in our thinking. We do not believe in a particular form, a particular kind of congregational life. We believe, meet, and give ourselves to a person. There are times when we need not only to ask: "Is this the official statement of the church?" but "Is this my faith?"

The church believing in somebody proclaims salvation through that One and in his name. Many solutions offered today do not take into account what man's real problem is. We have a way of saying, "The trouble is. . ." and immediately begin pointing to one, two or a dozen things, all of which exist outside of us and have nothing to do with us and which picture us as being helpless victims caught in the midst of a society that we don't know anything about. The trouble is out there!

Let me just mention two areas that come to mind in relation to this.

One, we may say man's problem is the growth of Communism around the world; so let us be the guardians of world freedom. Let us protect the weak from the encroachment of the strong.

There are those who say in the course of this we must go anywhere in the world—to Vietnam or wherever the trouble may be.

On the other hand, another says, "No. We do more harm than good. Let men and nations determine their own courses, even if we disagree with the course that this may take and even though we may suffer harm as the result of this."

Take another example. One says, "Poverty, inequality, lack of opportunity—these are our problems at home. Let us do whatever we can by whatever expenditures that are required to assure every person a job, an income and freedom."

Another reacts to this and says, "Not so. You are ruining man by doing for him what he ought to be doing for himself."

And all of us may just be dealing with symptoms—real symptoms and dangerous, but symptoms—rather than the real problem. There are areas where Christians ought to be concerned, and who knows where the greater truth lies? Christians ought to be concerned and work for solutions. But the Church of Jesus Christ ought to know that man's problems are not confined to these.

Man may say that these and other issues are the causes of his problems, of his anxieties. The problems in our society may intensify his anxiety and dramatize his need, but the church ought to know that his problems cannot be cured by the solution of these outward problems. The church of Jesus Christ ought to know that man's problem is himself and his tragedy of all tragedies is his broken relationship with God.

Such men can live in a world where democracy is the way of life for every nation and live in a nation where racial strife is ended and all men are fed and housed and clothed without any undue stress on anyone of us and still not be able to live with himself! War and poverty and strife concern us and these are terrible symptoms of sickness, but these are not the sickness.

One of the great preachers of our generation had this to say about this very theme: "It came to me the other day that if I lived in another country and read about America through the newspapers, I would say that here is a nation very sick and hovering at the edge of the abyss. The Vietnam situation, the riots in the streets, the hippies all speak of a culture that has come perilously close to the end of the road. Our society needs salvation. But when I talk to individuals I am even more impressed with their need of being saved. When the rich, the successful, the powerful have at the center of their beings a stark, indecent fear of tomorrow

they reveal that if there is anyone who can restore us to life and meaning, now is the time to tell about him."

I have not looked into as many faces perhaps as this man but I see, as every minister does, dozens of faces every week, and I am forced to say of the people behind these faces that their needs are not met by solution of problems in Vietnam or here at home or in society anywhere but lie at the deeper level of their relationship to God. The church that is his church begins by believing in someone and stating that belief for all men. We do not gloss over other problems, but his church knows man's real need.

And then they follow this One in the midst of life.

And he began to tell them how he would go to Jerusalem and suffer and die. "No, no, Lord. Not you."

"But don't you understand? The church that I build is the church following me where I go, not standing in my way between me and the cross, but following behind me, each with his own cross, loving and serving and going with me."

The church is His and He calls us to be a part of his life, to be his people. To be his people means that we share his life, counting our service more important than our prestige and our church success. We must understand

what it really is that he calls us to do—believe in him, proclaim him, to live his life.

We are the servant church, the community of concern. We need to say it so many times that we will all see and believe it. We must make it clear. The only reason the church needs to build or to raise more money or to do anything is in order that it might more effectively give itself to people who need the ministry of the church, in the name of Christ, and not to impress anyone. Everything we do is to be designed to help us get into the life and fiber of persons.

That's the church that Christ built, and builds. The church is his. He calls us all, equal members and equal society, to believe in him, to proclaim salvation in his name and to go with him in a world.

Or say it another way: Believe something: Jesus is God's son, my Lord. Say something: I am persuaded that he can be your Lord, for there lies the deepest need of your heart. Do something: One by one take up Christ's cross and live the life of grace as you enter the society where you live.

And these are the only ones who are able to claim, "We are Christ's church," the ones who believe in him, the ones who proclaim him, the ones who take up his cross and go with him.

New subscribers

Church	Pastor	Association
One month free trial received:		
Sulphur Rock	Charles Edgar Jones	Independence
Western Grove, First	W. D. Cooper	Boone-Newton

ARKANSAS TOUR to 7th BAPTIST WORLD YOUTH CONFERENCE July 15—August 5, 1968 Visiting ENGLAND — DENMARK — SWITZERLAND ITALY — SPAIN — FRANCE

The Student Department of the Arkansas Baptist State Convention will again lead a group of Arkansans to the Baptist World Youth Conference next summer. The twenty-one day trip to London, Oxford, Copenhagen, Zurich, Rome, Madrid and Paris (including the youth meeting in Berne) costs \$980.00, including first class hotels and two meals a day, except in Berne where all meals are included. Price is from Little Rock to Little Rock.

Deposits are already coming in. Register now to insure your space. Send all inquiries and deposits to Tom Logue, 401 West Capitol, Little Rock, Arkansas, 72201.

JACKSON TRAVEL AGENCY, TYLER, TEXAS

Your state convention at work

Approved music workers Full-time evangelists are available

In addition to the eight district music directors introduced to you two weeks ago through this article, there is available a corps of specialized workers in various areas of music ministry training needs.

Those responsible for the various age-group choral and vocal training areas are: Beginner—Mrs. Gloria Mayo, Children's choir director, First, Benton; Primary—Allen Simmons, minister of music and education, Markham Street, Little Rock; Junior—Miss Nancy Jane Blair, minister of music, First, Osceola, and Archie Y. McMillian, minister of music, Second, Little Rock; Youth—Richard Ham, minister of music, First, Pine Bluff, and Robert Hatzfield, minister of music, Pulaski Heights, Little Rock; Adult—Ural Clayton, minister of music, Immanuel, Little Rock, and Dr. William Horton, professor of music, Ouachita University, Arkadelphia.

Those responsible for instrumental training needs are: Handbells—William McGraw, minister of music, First, Fort Smith; Organ and Piano—Miss Patricia Higgs, instructor of music, Southern College, Walnut Ridge.

To secure the services of these personnel, please contact the state music office and the various arrangements can be worked out.

HYMN WRITING CONTEST

The fifth biennial Southern Baptist hymn writing competition, sponsored by the Church Music Department, Baptist Sunday School Board, Nashville, is open between Nov. 1, 1967, and April 1, 1968.

Members of Southern Baptist churches are urged to submit new hymn texts that relate to the ministry function of the church. Cash awards of \$200 for first place and \$100 for second place will be given. For further details on the form, preparation of the manuscript, mailing instructions, and other rules, send a request to the state music office for a folder outlining this information.—Eleanor A. Harwell, Associate Music Secretary

Arkansas Baptists are fortunate to have several good full-time evangelists who are outstanding preachers and personal soul-winners. Some of these men are well known throughout the Southern Baptist Convention. Some of the best revivals held the last few months in our state have been held by these full-time workers in evangelism.

Revival meetings are not popular during the months of December and January; therefore, our evangelists have extra time on their hands. It occurred to me that some of our churches could call these men for at least one month and pay them a reasonable salary to do personal evangelism for the church. I do not advocate that our churches hire someone to do their personal soul-winning for them, but during the months of December and January these men could be used of God in winning scores of people to Christ. They could help the churches and the churches in turn could help them.

If you are interested in something like this, I have the names and addresses of several full-time evangelists and I shall be glad to help you get in contact with one of them.—Jesse S. Reed, Director of Evangelism

Pastors, officers retreat

The study and fellowship retreat for pastors, ministers of education and general officers will meet at Paron Camp, Friday evening and Saturday morning, Dec. 1-2.

The Uniform and Life and Work lessons for the following Sunday will be the basis for two Bible study periods. Other features on the program will include clarifying responsibilities for each general officer, the 1967-68 Program of Work; the Great Commission Citation project; The Achievement Guide; The Church Growth Plan; Together We Build a building fund project; Building plans; Cultivating prospects; Focus on Adults; Developing Skills in Visitation.

Some time will be allowed for free-wheeling.

Some of those who will lead discussion groups include, Dr. Roy Boatwright, Sunday School of Kentucky; Gayle Bone; Lawson Hatfield, Marvin Jones; Dr. Tal Bonham; Orville McGuire and others.

The retreat will start at 6 p.m. Friday, Dec. 1 with supper and will close after lunch on Saturday, Dec. 2. The cost is \$4.65 per person for three meals and overnight accommodations.—Lawson Hatfield, State Sunday School Secretary

Life Through
His
Name



Week of Prayer for Foreign Missions
DECEMBER 3-10, 1967

Lottie Moon Christmas Offering
GOAL: \$15,000,000

Lottie Moon goal — Prayer and giving

The goal for the 1967 Lottie Moon Christmas Offering for Foreign Missions is \$15,000,000.

During the observance of Week of Prayer for Foreign Missions, Dec. 3-10, Woman's Missionary Union and Brotherhood will help provide opportunities for all church members to join the annual focus on foreign missions.

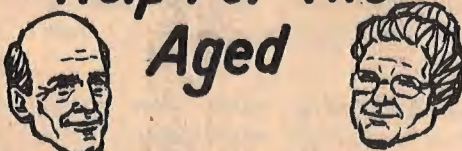
"Everyone in a church should have the privilege of participating in the Week of Prayer and Lottie Moon Offering," says Miss Alma Hunt, executive secretary of Woman's Missionary Union, SBC. "We hope pastors will extend to all church members opportunities to pray and give for foreign missions."

Suggested churchwide Week of Prayer activities include setting and working toward goals for the Lottie Moon Offering, special prayer periods in worship services, foreign missions study and prayer during midweek services, mission sermons by the pastor, and family prayer.

In addition to churchwide functions, age-group organizations in WMU and Brotherhood will devote regular and special meetings to the Week of Prayer. A week of daily sessions will be led by Woman's Missionary Society.

Program guides are found in a special section written by Mrs. Monte McMahan Clendinning, Nashville, Tenn., in December Royal Service.

Help For The Aged



COOPERATIVE PROGRAM

Baptists and Negro slavery*

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

Seventy-five years before the Civil War Baptists were wrestling with the Negro slavery problem. As early as 1787 the Ketchikan Association in Virginia took this issue into consideration. They looked upon slavery as a breach of the divine law. To show that they were not only interested in words, a committee was appointed to bring about gradual emancipation. This created quite a disturbance among the churches and the matter was dropped.

John Leland presented a resolution to the Baptist General Committee, 1789, which called upon the Legislative Assembly to abolish slavery gradually. It was adopted. However, the following year Roanoke Association questioned the wisdom of such a resolution and left the issue to the individual. This association advised slave-owners to suppress cruelty to the slaves. The General Committee dropped the subject in 1793.

Several prominent Virginia Baptists freed their slaves after the statute of 1782 made the action legal. Robert Carter reputedly owned from 600 to 800 slaves. David Barrow, a minister, wrote a circular in which he declared slavery contrary to the laws of God. He later moved to Kentucky and advocated his views.

Caution was exercised in Philadelphia Association. The First Church of Baltimore urged the body to form abolition societies in the Philadelphia area. It responded by recommending churches to organize such societies if they so desired.

A query to the scripturalness of slavery was made to the Salem Association in Kentucky, Oct. 3, 1789. But the Association refused to be drawn into the critical discussion. Two years later, the Elkhorn Association appointed a committee, in August, to memorialize the Constitutional Convention to guarantee the abolition of slavery, along with the guarantee of religious freedom. Such agitation arose over the issue that the plans were dropped the next year. For the next several years associations hesitated to bring up the discussion.

The refusal of associations to discuss the matter of slavery did not keep pastors and members from doing so. Some pastors were excluded from their churches for doing so; others resigned. In 1805 the Elkhorn Association urged its ministers to refrain from meddling with slavery or any other political subject. This caution was not heeded, and in 1807 the Friends of Humanity Association was formed by ministers and churches that had formerly belonged to the Elkhorn, North District, and Bracken Associations.

Slavery was an ever growing problem. Churches and associations all across America faced the unjust, unscriptural, emotional issue. It erupted among Baptists in helping divide them into Northern and Southern Conventions, and on a national scale in a Civil War.

*William Sweet, *Religion on the American Frontier*, the Baptists (Henry Holt and Co., New York, 1931) pp. 77-101.

The budget will include a goal of \$87,597 to be contributed by the 75 churches in the state through the newly-created state Cooperative Program unified budget plan, with the remainder coming from Southern Baptist Convention agencies and other state conventions. Of the state-wide goal, 12 per cent will go to SBC world missions causes.

Bob Lawrence, associate in the Colorado convention religious education department, who has been working with the churches in the four states of the Northern Plains Convention, was elected director of religious education for the new convention. His appointment was effective immediately.

Baker, the new executive secretary, will assume the position effective Jan. 1, the date the convention actually comes into formal existence.

Baker, 56, was born in Illinois and was a pastor in Texas and Colorado before joining the Colorado convention staff. He served as pastor of Skyway Baptist Church, Colorado Springs, Col., from 1956-62. Previously he was pastor of Trinity Church, Lubbock, Tex., and smaller churches in Munday and Cisco, Tex.

He is a graduate of Hardin-Simmons University, Abilene, Tex., and Southwestern Seminary, Ft. Worth. (BP)

The World of Rubens, 1577-1640, by C. V. Wedgwood and the Editors of Time-Life Books, Time Incorporated, 1967.

As watching a football game on color television is the next best thing to attending the game, turning through this book is the next best thing to seeing the works of the great Flemish painter in the art galleries. And one of the very real values of the book is that it contains reproductions of the artist's work, many of them in full color, to greater extent than one could expect to find in many of the art galleries.

Drugs, by Walter Modell, Alfred Lansing, and the Editors of Life, Time Incorporated, 1967.

Another in the Life Science Library series, this book points out that a drug is "any chemical that can change the functioning or structure of the body." According to this definition, the smoke that pollutes the city air, as the aspirin tablets in the medicine chest, qualify as a drug.

The authors concern themselves with how the drugs have been used—and even drugs, examining some of the misused—and trace the origins of modern drugs, examining some of the most important and common ones: alcohol, antibiotics, tranquilizers, and contraceptives.

Career Institute, 555 East Lange Street, Mundelein, Ill., 60060, recently came out with a set of three books which should prove to be of great value for reference, both in homes and offices.

Instant Spelling Dictionary shows how 25,000 words are spelled, divided, and accented. Since definitions are not included, the book is very compact. The main purpose of the book is to reduce, "by a least two-thirds," the time normally taken to find a word in a regular dictionary, thus providing a quick and easy way to determine correct spelling, correct division, and correct accent.

Completing the set are volumes 1 and 2 of *Practical English*. Containing 27 selfgraded units on Grammar, Correct Usage, and Punctuation, complete with comprehensive index and glossary of terms, these volumes are aimed at helping their users to rid themselves of doubts as to correct grammatical expression and to help them to speak and write clearly, colorfully, and effectively, so as to "be at ease in any business or social situation."

(Continued from Page 4)

by the messengers, along with a proposed \$214,087 budget for next year.

Southern Baptist datelines

California convention to study federal aid

RENO, Nev.—A two-year study of the operation of California Baptist College which includes a recommendation that they investigate the possibility of accepting some type of federal aid was adopted here by the Southern Baptist General Convention of California.

Meeting for the first time in Reno, the convention adopted the controversial two-year report after much debate, but made no substantial change in it.

The report gives detailed plans for strengthening both the instruction and administration of the college.

One recommendation calls for the convention "to make impartial investigation of each type of federal program for higher education to determine if it can be accepted without compromising legal and theological principles and the philosophy and purposes of the college."

The convention overwhelmingly defeated a motion to delete the section calling for the study of federal aid.

Convention observers noted that the willingness to examine the federal aid question is a considerable shift in attitude among California Southern Baptists. Two years ago a motion to accept federal aid could not even get a courtesy second from the convention floor.

At another point during the convention this year, the messengers adopted a brief resolution which voiced continued support of the idea of separation of church and state.

In still another major action, a special meeting of the convention was authorized for the purpose of launching a major financial campaign for California Baptist College in Riverside.

A proposal to change the method of allocating funds from the convention budget to California Baptist College from the present monetary amount (\$200,000 this year) to a percentage amount of the budget (20 percent) was discussed, but the motion was with-

drawn after College President Loyd R. Simmons opposed it.

Simmons earlier in his report to the convention had made a strong plea for a sharp increase in support for the college.

Simmons also said that he could find no evidence that the college had received \$1,000 in federal aid as indicated in a report from the National Science Foundation, and added if the report were true, the funds would be repaid to the government.

Messengers adopted a resolution calling for the National Science Foundation to issue a public retraction of the report if it cannot show proof of the aid. The resolution said the "accusation" is "an affront to the name and character of California Baptist College."

Another resolution, without referring to the war in Vietnam, called for Baptists to pray for "an immediate, honorable and lasting peace."

It also stated: "Our nation is engaged in an armed conflict that is taking the lives of people made in God's image; mangling bodies, leaving men maimed and crippled for life, and producing countless widows and orphans."

A resolution on civil rights stated: "We stand firmly on the equality of all men regardless of race, color or ethnic background; and we believe that all men should have equal social, educational and employment opportunity."

Elected president of the convention was Glen Paden, pastor of Emmanuel Baptist Church of Ridgecrest, Calif.

A state-wide Cooperative Program budget goal of \$1.24 million was set for 1968, an increase of \$40,000, with 26 percent of the total budget going to support Southern Baptist world mission causes.

Next year the convention will meet at Fresno, Calif., Nov. 12-14. (BP)

Career missionaries

ATLANTA—Two natives of the Western United States have been appointed career missionaries by the Southern Baptist Home Mission Board here.

John E. Witte of Athens, Tex., will be superintendent of missions for Cuyahoga and Northern Ohio Baptist Associations; and Robert L. Tremaine Jr., of Trinidad, Colo., will serve as pastor-director of Worcester Baptist Chapel in Worcester, Mass.

Ethics in politics

Aim of SCOPE

ALANTA—Three Southern Baptists were participants here recently in the organization of a non-partisan movement to be known as Southern Committee on Political Ethics. Serving as acting chairman is former Congressman Brooks Hays of Arkansas, who is also a former president of the Southern Baptist Convention. Committee members include Editor Erwin L. McDonald, of the Arkansas Baptist Newsmagazine, and Editor Marse Grant, of Biblical Recorder, official organ of the North Carolina Baptist State Convention.

Purpose of the new organization was described as: to promote full participation in political processes by racial minorities, particularly by the Negro minority; to further voter education; to add dignity to political participation; and to establish a climate for free discussion of public issues.

Mr. Hays emphasized in a press conference following organization that while SCOPE members are drawn from "every part of the Old South from Virginia to Louisiana," the committee is designed to "serve the nation and not the region alone—we are not separatists."

It is the hope of SCOPE, Mr. Hays said, "to draw upon the South's vast moral and intellectual resources to make our political society more ethical, more dynamic, and more just. We are interested in issues and in people, not in candidates and political parties except as they are incidental to these broad objectives."

Other SCOPE members include Hugh B. Patterson, Jr., publisher of the Arkansas Gazette, Little Rock; Ralph McGill, publisher of the Atlanta Constitution; William Baggs, editor of the Miami News; three former congressmen: Hugo Sims, Orangeburg, S. C., Carl Elliott, Jasper, Ala., and Frank Smith, now of Knoxville, Tenn., but formerly of Mississippi; Clarence Mitchell, director of the Washington office of the NAACP; Vernon Jordan, Atlanta, a leader in the voter registration movement among Negroes; Camille Gravel, businessman of Alexandria, La.; Jack Miller, law student at the University of Virginia; Barney Weeks, an AFL-CIO leader of Birmingham; Earl Pippin, representing a consumer group in Montgomery; and George Deyo, businessman of Anniston, Ala. (BP)

The former pastor of Emmanuel Baptist Church in Barberton, Ohio, Witte is a graduate of Baylor University, Waco, Tex., and Southwestern Seminary, Ft. Worth.



**COOPERATIVE PROGRAM
SOUTHERN
BAPTISTS IN ACTION**

Kentucky convention for alignment with negroes

LOUISVILLE—The Kentucky Baptist Convention, meeting here, urged Negro Baptist churches to affiliate with their convention, and encouraged its own white churches to join the Negro Baptist state organization—the General Association of Baptists in Kentucky.

It was the first time in history that a Southern Baptist Convention-affiliated state body had voted to seek actively dual alignment of white and Negro churches in the two SBC and Negro state conventions.

The dual alignment recommendation came in the form of a progress report from a committee appointed last year "to explore, discuss and study . . . the possibilities of combining our convention of Kentucky Baptists."

Rather than recommending a merger of the two conventions, the committee suggested that Negro churches continue their affiliation with their own convention, but also join the Kentucky Baptist Convention; and that white churches seek membership in the Negro Baptist group.

The Negro Baptist General Association will consider the dual alignment recommendations when it meets in annual session in August of 1968.

Also for the first time, the two Kentucky conventions held a joint session here, hearing messages by both white and Negro Baptist preachers.

In another major action, the convention voted to freeze its annual payments of \$77,010 to Kentucky Southern College here after the college merged one week earlier with the University of Louisville. Kentucky Southern College severed its ties with the convention last March to become a private, Christian college, but in November merged with University of Louisville.

Messengers to the convention, apparently miffed because of the school's merger, voted to appoint a special committee to determine the convention's legal and moral obligations to Kentucky Southern, and to freeze all payments until the committee reports next year.

In March the convention gave Kentucky Southern \$500,000 when the two parted ways, and an additional \$77,010 per year for five years was pledged to the school.

Former Kentucky Baptist Convention President Chester Badgett of Campbellsville, Ky., said that the convention's Executive Board felt no moral obligation to the five-year pledge since it was made to a private Christian college which now no longer exists.

An attempt to amend the budget of the convention to prevent any capital



Prayers and thankfulness

On a recent Sunday morning as our family prepared for church-going I turned to my husband and asked, "Did you ever have a strong feeling that someone is praying for you?"

"Yes," he answered, and seemed to give it little more thought.

As we got in our car and started down Mt. Sequoyah, I pursued the matter further. "I can't explain it, and it's not the first time it's happened, but right now I have a wonderful feeling of peace, a lifted spirit—I just know someone is praying for us."

He looked at me and smiled, as if wondering whether I might be expecting a great miracle. No great miracle happened, but a few days later a good friend sent me a note saying she wanted to share some thoughts. She sent a quotation concerning "hold-up" prayers including the thought, "I am just holding you silently in God's presence for awhile."

Perhaps all Christians have this certain lifting of spirit from time to time that can only mean someone is praying for us. This knowledge should cause us to be thankful for those whose lives have blessed ours. It should also make us more anxious to be thoughtful of others in our own praying.

We don't have to tell God what the other person needs. He already knows. All we need to do is to hold that person up before God in love and quiet concern.

Perhaps someone has been unkind; hold that one up in God's presence. A child may have been difficult; hold him up for God to love and strengthen. Think of your friend, your enemy, your loved ones, neighbors, minister, and world leaders—hold them each up to receive God's love.

Be thankful for those who have prayed for you and return the favor. Pray one for another. Prayer is power.

Janie Alford's closing stanza of "Thanks Be to God" is a favorite:

For heart to share, desire to bear
And will to lift,
Flamed into one by deathless Love—
Thanks be to God for this!
Unspeakable! His Gift.

funds from going to any Kentucky Baptist school which borrows money from the federal government was defeated after an hour's debate.

The amendment, which would have affected only Georgetown Baptist College, Georgetown, Ky., was offered by Wendell H. Rone of Owensboro, Ky., who organized last year a Committee for the Preservation of Baptist Principles which protested the convention's action last November allowing the trustees of each school to determine if they want to accept federal loans.

Another amendment to the convention budget, however, passed without debate. It provided that all funds received after the budget goal is reached next year go to Southern Baptist world mission causes, instead of to further development of Cedarmore Baptist Assembly

as recommended.

The amendment was interpreted as an expression of some displeasure with the budget recommendation to reduce the percentage of the Cooperative Program budget going to SBC world missions causes from 32 to 31 per cent. The reduction of percentage to SBC causes, officials said, was necessary because of a \$300,000 additional item in the budget this year for capital needs of Baptist colleges.

The overall 1968 budget, totaling about \$4 million, was adopted by the convention. It is an increase of \$250,000 over the 1967 budget.

Elected president of the convention was Eldred M. Taylor, pastor of First Church, Sommerset, Ky.

Next year the convention will meet in Florence, Ky., Nov. 11-14. (BP)



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The giant of the sea

BY GARNET HART

The blue whale is the giant of the sea. He is even larger than any dinosaur that ever lived. He tops all other animals for size and weight. He is a hundred feet long and weighs a hundred and fifty tons.

He is also the fastest-growing animal. When born, he weighs about three tons and is twenty-three feet long. He gains two hundred pounds a day until he is seven months old. After that he gains ninety pounds a day until he is five years old. Mother Whale nurses her young, which accounts for the rapid growth. Whale milk is very rich.

The blue whale is highly intelligent, too, having a brain larger than a man's. His relatives, the dolphins and porpoises, are equally intelligent. Unlike the whales, they are harmless and playful.

The blue whale is a killer. Sharks, seals, and even his playful relatives are not safe in the presence of a whale.

Naturally, a whale has a tremendous appetite. The blue whale consumes one and a half tons of food a day. His diet usually consists of tiny crustaceans. These are plentiful in the Antarctic Ocean, where the blue whale species are found.

The blue whale has no teeth. He has mouth strainers. The strainers are whalebone, horny plates, with which he traps his food.

When he feeds, he gulps in a large mouthful of water. Then he closes his mouth, and with his tongue, he forces the water out through the strainers. The large crustaceans are trapped and swallowed by the tons.

This massive creature, the blue whale, is truly the giant of the sea.

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Adam cuts up

BY ELLEN BARRY

Mother and Dad were going out for the evening. Aunt Helen was going to sit with the children.

When Aunt Helen arrived, she was greeted by Adam, the bulldog, who had just celebrated his first birthday. He wiggled a furious welcome with his little tail.

As Aunt Helen bent over to pet him, her glasses fell to the floor. Before she had a chance to retrieve them, Adam had picked them up and galloped into his corner with the prize.

Ellen, the youngest child, tore after him, demanding, "Adam, give me those glasses."

Slowly, and unhappily the pup did as he was told, giving up the glasses which were, luckily, not damaged.

"Ellen," said Aunt Helen, "thank you for rescuing my glasses. Now, aren't you supposed to be taking a bath?"

"Yes, I guess so," admitted Ellen, walking slowly upstairs to start filling the tub. Aunt Helen didn't see Adam scoot up the stairs.

But she heard Ellen a few minutes later, shouting, "Aunt Helen, Adam's in the tub!"

Aunt Helen raced upstairs. When she got to the scene of the crime, she just stood there, looking at the seventy-pound pup in the tub. How on earth was she ever going to get him out? He certainly was enjoying the water. He looked as if he had no intention of moving. The other children had all crowded into the room by this time, excitedly trying to help. Aunt Helen tried not to laugh.

"Come on, Adam."

"Get out, Adam."

"Ellen has to take her bath."

Everyone shouted orders at Adam. Then they tried pleading with him. He refused to budge.

At this point Joan, the oldest child said, "I'll let the water run out. That should do it."

Everyone stood around, waiting impatiently for the water to drain out of the tub. As the last bit of water trickled down the drain, Adam pawed furiously at the little stream. Then he started to paw at the drain, as if wondering where the water had disappeared. He continued to ignore everyone.

Now it was Ann's turn. She suddenly had an idea. "I'll get a goody." Down she tore to the kitchen for one of Adam's treats.

As she ran back upstairs, she held up the tempting goody and called, "Here Adam, here's a goody."

With a bound the dog was out of the tub and after the treat, which he swallowed in one gulp.

Joan had Adam's towel ready, and she wrapped it snugly around him before he could move and drip anywhere else. Meanwhile, the other children busily mopped the floor.

Aunt Helen breathed a sigh of relief. She was accustomed to sitting with the children, but she was not prepared to sit with a big pup. However, the children had proved they were quite able to cope with Adam's antics.



November dot puzzle

BY CAROL AND JOHN CONNER

What is Daddy doing in this picture? Connect dots 1 to 21, and you will know.

Answer: He is carving the Thanksgiving turkey.



Forecast

Crisp red apples, yellow pumpkins,
Corn shocks golden brown,
Now and then a crimson leaf
Comes slowly drifting down.
Nippy weather night and morning,
Southward flies the wren,
Time to get our warmest coats out—
Winter's near again.

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Life and Work

November 26

Acts 2:37-41;

Romans 6:3-11

"In obedience to the command of our Heavenly Father, I baptize you..."

These words were probably spoken when you were baptized. Perhaps you remember them. You may also remember the person who spoke them. Many can recall even the exact day they were spoken. But the real question concerns whether or not they affect you today. Is it not true that every time we witness a baptism, we should be reminded of our commitment to Christ?

This lesson focuses upon one form of obedience—baptism. Since New Testament baptism is a one-time experience, we must find a way to keep the meaning of that experience fresh in our heart. Some try to do this by observing others being baptized. This is good but it is not the best way. The most effective way to keep the experience fresh is to win others to Christ and then see them baptized. It will almost be like being baptized yourself for you share personally in the experience of joy that comes to the obedient Christian.

Jesus' example

Christian baptism must always go back to the baptism of Jesus. Even though the New Testament practice of baptism must be viewed against the backdrop of the Levitical washings and the use of water by the prophets, Jesus supplied the meaning to his own baptism. Negatively, he had no sins to confess. Positively, he publicly dedicated himself to the following of God's will for his life. The obedient Christian does the same in his baptism experience.

"Some of our baptistries," writes Samuel Southard in *Church Administration*, "express more of our rural Southern heritage than they do the meaning of Romans 6:4. Our river Jordan paintings may remind us of a creek back home, but theologically they are copied from the baptism of John the Baptist—a baptism of water for repentance (Matt. 3:11). John made it clear that his baptism was not that of the spirit which would come with the Messiah. Jesus fulfilled all the righteousness of repentance-baptism and gave through his life, death, and resurrection a new meaning to baptism."

T. C. Smith, writing in the *Encyclopedia of Southern Baptists*, states: "If a person is baptized and does not follow

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what is suggested in the symbol of baptism, his baptism becomes ineffective. We could compare this situation to that of a Jew who was circumcised but did not submit to the law. In substance Paul said that a good pagan was better off than a bad Jew (Rom. 2:1ff). It is possible for baptism to mean nothing more than the external rite of circumcision meant to some of the Jews in Paul's day."

--In the light of this, baptism should only come after the candidate has deliberately decided to take his irrevocable stand in God's will. Jesus' baptism was definitely related to his public ministry. Should not ours be also?

Peter's sermon

A careful reading of Acts 2, and particularly Peter's sermon, reveals a startling fact. Verse 36 seems to be the conclusion to his message. There was no prepared invitation as we would think of it today. Instead, the people demanded one! They just couldn't leave like they came. May God bring such conviction to the services this Sunday! May the preachers be as spiritually prepared as Peter was! And may the congregation be as interested in applying the message to their lives!

Caution: After the invitation began, it almost never stopped!

It is too bad Acts 2:38 has been so distorted with regard to baptism. Pray for those who do not understand. We know that Christ would never give to an unbaptized Christian the joy and assurance he does give unless he were indeed a Christian.

Paul's letter

As Joseph Callaway has excavated early church sites in Palestine, he has found the baptistry inside the front door of the church. Early baptistries were also built like graves. They were often hewn out of solid rock and were in the floor of the church to symbolize the death and burial and resurrection of a believer in imitation of Christ.

And why not? Baptism is a picture of

one's devotion to Christ who died on the cross. Baptism pictures to the believer and to the world his willingness to let the old life of sin die, be buried forever in Christ, and raised to a new life with Christ (Rom. 6:1-14; Gal. 3:27-28; Col. 2:10-12).

Be careful of an error at this point. Do not think that sin dies. Instead, it is the Christian that dies to sin. No longer do we who are saved live under its captivity, nor fear its power, nor endure its degrading characteristics. Christ has set us free so we can serve him.

Baptism also dramatizes the unity of all believers (1 Cor. 12:13; Gal. 3:28; Col. 3:11). This unity is immediate upon conversion but needs to be verified to a local congregation. It translates emotion into action, and feeling into deeds. When one is baptized, he surely is "advertised" to be in Christ and a part of God's people.

We can see from this that the form is very important. Immersion perfectly expresses what God meant for us to declare to the world and to his people. This should not be so difficult for us to accept since we use a number of symbols in everyday life. There is the flag, the handshake, the kiss, the salute, the wedding ring. We might say that baptism is the Christian's wedding band. He is married to Christ without it but it is such a pleasure to obey Christ by accepting it.

The real problem of baptism lies in the dedication of God's people to his will. Baptism would be much more meaningful if those who are Christians were as close to the Lord as the early disciples. The difference between "professed Christians" and "professed non-Christians" is too narrow. When that chasm is made wider by holy living, baptism will again be a moving experience for the candidate and the congregation, as it was in New Testament days.



God's purpose in discipline

BY VESTER E. WOLBER
DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

November 26

Hosea 2:13-14, 18-23; 3:4-5

In the literary scheme of Hosea's book, chapter two sets down a comparison of the unfaithfulness of Gomer to Hosea with the unfaithfulness of Israel unto God.

Separation (2:1-13)

1. Israel thought that Baal granted prosperity. The people thought that there was a cause-effect relationship between the worship of Baal and national prosperity. The people seemed unaware that the silver and gold, food and drink, came from the Lord, and not from Baal as a reward for serving him. They did not know that it was the Lord God of Israel who supplied them with food and clothing.

2. God made ready to discipline Israel. The purpose of God's disciplinary action was to halt Israel in the nation's headlong flight from him, return his people to himself, and restore their original faith and devotion. Ordinarily, the Lord works through the natural law of cause and effect in the moral order to exercise judgment upon men. Had a modern-type journalist been on hand to interpret the events, he probably would not have recognized the guiding hand of God in the things which happened to Israel because God chooses not to call out his moves. Only a person with spiritual insight can see the movements of God in human history.

(1) Israel frustrated. Hosea announced God's intention to hedge up her way, wall up her path, and see that she was never able to overtake her lovers (2:6-7). Sin always leaves a residue of frustration because its experience generates new cravings for more so that no man ever "gets his fill" with sin.

(2) Israel disillusioned. She was to be like the Prodigal Son who recalled that hired servants in his father's house fared better than he. Hosea's Israel finally learned the hard way that she fared worse under Baal than she had fared under the Lord.

(3) Israel made desolate. God planned to withhold the foodstuff, clothe the people in rags, and silence their noisy festivals, all because they went after Baal and neglected the Lord.

(4) Israel forgot God. What causes a Christian nation to forget God?

(a) The people sometimes allow their religious gropings to stop short of a redemptive experience with God. God is not a truth to be believed or

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a dynamic to be used so much as he is a true and dynamic person to be experienced and known.

(b) They neglect to give adequate expression to their religious experience. Faith unexpressed tends to fade out and fail. In Israel, religious faith was often caught up into and absorbed by Hebrew culture; and in losing its identity it lost its power.

(c) They neglect to guide the new generation to know God or fail to instruct their converts in the Christian faith.

(d) Modern society, like Israel, is often attracted to worldly values and cheap and sensational ideologies.

We have somehow permitted the wild and liberal theologians to convey the idea that they are the only intellectuals alive. These were the same people who bought wholesale the "Death of God" theology which movement is now as dead as the faith of those who hatched it. The weakness of some of the self-styled intellectuals is that they don't have any sense. Israel, senseless and silly, went out after other lovers and lost contact with God.

Betrothal (2:18-23)

Hosea foresaw God taking the initiative in wooing Israel to bring her back to him. He would speak in tenderness to her heart and make tall promises. The covenant promises expanded and intensified the original covenants with Abraham and with the nation (Gen. 12:1-3; Exodus 19:1-6). The terms were spiritual and comprehensive including peace with lower animals, peace with other men, peace within, and peace with God.

1. Peace with God. God will again show mercy toward Israel and call them his people, and they in turn will again recognize him as their God.

2. Peace within. God's people are to lie down safely, and they are to experience a covenant relationship with God which is righteous, steadfast, and abiding. For one to live the good life he must be conscious of an inner well-being and feel a sense of security.

3. Peace with men. War is not included in God's purpose for the race for the same reason that sin is not included. War is a natural social phenomenon of evil men. Since the root

cause of war is moral evil, it follows that war cannot be eradicated from a world community composed of bad men. The wicked heart will not generate peace within or peace without.

4. Peace with the natural order (2:18, 21-23). Should these verses be interpreted literally or figuratively? A literal interpretation sees the prophecy still not realized and requires that one leap across many centuries to locate its fulfillment at some point prior to the end of this order. A figurative interpretation is more in keeping with the context. God will send Israel into captivity (3:3) after which a portion of them will return and seek God. God will reestablish them in harmonious relations with their physical environment and give them peace. It would seem however, that God has plans for applying the redemptive reach of Christ's death to the animal kingdom and the whole sub-personal order, as Paul seemed to suggest (Rom. 8:18-22)

Whatever may be the exact meaning of Hosea, it is certain that the passage looks forward to better days ahead; and that the full realization of the promise was to be experienced through the redemptive work of Christ and in the establishment and development of his kingdom.

Summary (3:4-5)

Chapter three states that Hosea redeemed and restored Gomer, after which the prophet sketched in summary fashion the chief points of his prediction. "For many days" (a) Israel was to be without a national government, and (b) Israel was to be without a national religion. "Afterward," i.e. after captivity, the children of Israel were to return unto God religiously and return to the line of David politically.

God's discipline of his people is corrective in nature and redemptive in purpose.

Smokey Bear needs you



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A Smile or Two



IF you put your mind to it, you can find something to be thankful for AFTER Thanksgiving Day.

—ARK-E-LOGY by Gene Herrington

Retribution

A musician, well known for his tact, was awakened one morning at 3 a.m. by the jangling of his telephone.

"Please stop playing those drums," said an irate neighbor.

At 3 a.m. the next morning, the musician called the neighbor back and exclaimed, "Madam, I don't own any drums."

Slow burn

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

Going, going, gone

Sinking Fund: Your checking account toward the end of the month.

Said one father to another: "Of course, two can live as cheaply as one. My wife and I can live as cheaply as our daughter in college."

Attendance Report

November 12, 1967

Church	Sunday School	Training Union	Ch. Adns.
Berryville Freeman Heights	155	58	
Camden			
Cullendale First	451	142	7
First	500	116	
Crossett			
First	535	204	
Mt. Olive	242	131	
Diaz	213	115	
Dumas First	285	81	
El Dorado			
Caledonia	47	28	
Ebenezer	169	69	
First	753	493	1
Victory	80	43	1
Forrest City First	573	170	1
Fort Smith			
First	1,396	569	6
Towson Avenue	185	106	1
Gentry First	197	95	3
Greenwood First	279	112	
Gardon Beech Street	155	65	
Harrison			
Eagle Heights	222	89	2
Northvale	142	67	1
Hope First	501	150	1
Hot Springs Piney	199	92	
Imboden	119	68	
Jacksonville			
Bayou Meto	167	113	2
First	529	145	4
Marshall Road	348	195	28
Jonesboro			
Central	508	233	1
Nettleton	253	126	
Lavaca	245	109	1
Little Rock			
Crystal Hill	204	100	4
Gaines Street	421	187	2
Geyer Springs	476	149	7
Immanuel	1,175	437	10
Life Line	490	157	1
Rosedale	278	117	1
Magnolia Central	699	263	
Manila First	153	78	2
Marked Tree Neiswander	101	71	
Monticello			
First	311	96	2
Second	259	117	
North Little Rock			
Baring Cross	660	177	1
Southside Chapel	24	11	
Calvary	410	180	
Forty Seventh Street	220	85	2
Gravel Ridge First	165	104	
Runyan Chapel	68	46	
Harmony	71	47	
Indian Hills	149	50	1
Levy	528	136	5
Sixteenth Street	54	29	2
Sylvan Hills	285	95	
Paragould			
East Side	231	105	3
Mt. Zion	125	70	
Pine Bluff			
Centennial	239	92	
First	817	216	4
Green Meadows	98	21	
Pine Bluff			
Watson Chapel	206	75	
Rogers First	529	172	2
Russellville Second	159	100	2
Springdale			
Berry Street	95	37	
Elmdale	289	88	
First	485	112	
Oak Grove	74	48	
Texarkana Beech Street	515	106	
Van Buren			
First	452	198	1
Second	65	30	
Vandervoort First	55	37	
Walnut Ridge First	306	108	1
Warren			
First	447	130	
Southside Mission	89	94	1
Immanuel	268	94	
Westside	85	55	



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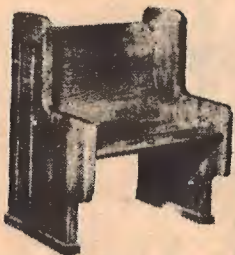
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World youth conference

Two Europeans will address the Baptist Youth World Conference meeting next July 22-28 in Bern, Switzerland. They are Gerhard Claas, Bad Homburg, general secretary of German Baptists, and Paul Tournier, Geneva, well-known Christian medical doctor, writer, and lecturer.

Also speaking to the youth conference will be the American evangelist Billy Graham. Five other speakers announced by the Baptist World Alliance, conference sponsor, include Kenneth L. Chafin, professor of evangelism at Southern Seminary, Louisville, Ky.; Solomon Gwei, pastor and teacher in West Cameroon and former student at the Baptist seminary in Ruschlikon, Switzerland;

Othelo de Leon, assistant dean and professor, Central Philippine University,

Baptists in Faeroes

A number of churches in the Faeroe Islands, lying in the Atlantic Ocean about halfway between Norway and Iceland, are known as "Baptist" locally, but their church worship pattern is more nearly that of the "Brethren."

The islands are governed by the Danish. However, it was a missionary from Scotland who, in 1865, launched the work in the Faeroes.

During the last decade, approximately 30 students from the Faeroe Islands have studied at the folk high school or academy in Tollose, Denmark, both of which are maintained by the Danish Baptist Union.

Niels Anhoj, director of the Baptist folk high school in Tollose, visited last summer among the churches in the Faeroes because of the number of students coming from there to Tollose.

He said Brethren-type churches or missions are located in about 30 places in the islands. There are two churches of some size, one of them having 600 members. (EBPS)

'Hit' in Chile

Miss Maria Luisa Cantos, Baptist pianist from Spain, began her 12-day concert tour for Chilean Baptists with a full house in Antofagasta.

She and Claude H. Rhea, Jr., consultant in church music and mass communications for the Southern Baptist Convention Foreign Mission Board, USA, have appeared in recitals and over radio and television in connection with a three-week evangelistic campaign this autumn by Chilean Baptists. (EBPS)

Iloilo City; Carl Lundquist, president of Bethel Seminary (Baptist General Conference), Saint Paul, Minn.; and Samuel Proctor, American Negro who has served as minister, college president, and government official in Washington, D. C.

Three major speakers are yet to be named, according to Robert S. Denny, Washington, associate secretary of the BWA. Approximately 300 other program participants will be selected.

Part of every program day will be given over to discussion. The expected 5,000 delegates, 17 to 30 years of age, will be divided into 200 separate groups to talk over the day's program theme, Denny said.

Overall conference theme is "One World, One Lord, One Witness." (EBPS)

Visit Ruschlikon

Thirty-four students from Baptist seminaries and colleges in England, Holland, Denmark, and Italy visited the Baptist seminary in Ruschlikon, Switzerland at the invitation of Ruschlikon's students.

During their week in Ruschlikon, the visiting students attended regular classes at the seminary, toured Anabaptist sites in Zurich, went on an outing in the Alps, and staged a soccer tournament.

Purpose of the program, Ruschlikon students said, was to provide more contacts between students at the various European Baptist seminaries and colleges. All but three of the 34 visitors were from Spurgeon's College in London and the Dutch Baptist seminary near Utrecht.

Students from Baptist schools in many other European countries were invited to come but could not accept the invitation. (EBPS)

Student worker, Sweden

A former missionary in Congo has begun work as new fraternal representative of the American Baptist (Convention) Foreign Mission Societies in Sweden. He is Petter R. Lindland, who will be in student work at the University of Lund.

Lindland and his wife, Sigrid, though born in the United States, have a Norwegian background and speak that language fluently. The similarity of the three Scandinavian languages will enable them to adjust easily to the Swedish. The Lindlands have three children. (EBPS)

State church system on the firing line

President Nils J. Engelsen of the Baptist seminary in Norway has called for "a revolution against the state church system." But, he added, "it must be a revolution directed against a system, and not against a church."

Speaking to the Free Church Student Union of Norway, Engelsen described the state church system as being convincingly inconsistent with the principle of religious liberty. Furthermore, it is inconsistent with the modern understanding of the state.

Those outside the state church become "special citizens," and being in this category destroys the right relationship between the individual and his government, Engelsen said.

All attacks on the state church thus far have proven futile, Engelsen pointed out. Protests to the government were lost or ignored. "Now it seems clear that some other way must be tried," he continued.

The seminary president called attention to discrimination against members of the free churches who are public school teachers. They are forbidden to teach religion, which is a required subject in the schools. Only members of the state church—which in Scandinavia is the Lutheran church—can teach it. In some cases, this denies the free church member a teaching position.

The school law is the weakest point in the system, Engelsen believes. (EBPS)

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