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Arkansas Baptist State Convention

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# Arkansas Baptist

*newsmagazine*

DECEMBER 7 1967

## Personally speaking



### 'Read a book!'

*Life At Its Best* is a book that Clabe Hankins wouldn't give a dime for.

When Baptist Book Store Manager Robert Bauman tried to sell Clabe a copy, Clabe said "No, thanks," that what he needed was a book on *Life At Its Worst*. He said he could handle life at its best.

Yeh, old Clabe may have something there.

When young pastors used to cry on Professor O. W. Yates' shoulder at Ouachita about trouble in their churches, Dr. Yates, head of the Bible department for many years and "father confessor" for many of us, would reply in his staccato Irish brogue: "Teach a book! Teach a book!"

Of course, Dr. Yates had in mind one of any number of Southern Baptist study-course books always available. (The fact that he usually made no specific recommendation revealed his great confidence in the Sunday School Board and its publishing divisions.)

As I have thought about the Yates approach to church trouble it has occurred to me that most church dissension grows out of boredom and do-nothingness. It seems to be true of church members as of people in general that "an idle mind is the devil's workshop." And just about any Baptist study-course book even a student preacher would pick up would suggest a lot of things Christians can and ought to do in their churches and in their daily lives.

Dr. Yates would not have thought of teaching a book as an end in itself, but the mere fact that a pastor leads a church to vote to study a book is getting something done, even if it should not go any further than that.

Dorothy Canfield Fisher has said: "Through books . . . ideas find their way to human brains, and ideals to human hearts and souls."

The sceptics might retort: "Yeh, through what books and what ideas and what human brains and what human hearts and souls?"

As the old fellow says, "That do make a difference!"

Would we not have to confess that the most of us Christians today feed our minds and our souls a lot more on the daily news than we do on the eternal verities found in the Bible—the Book of Books?

We ought to try to keep up with what is going on

in the world, but if all we do is to center on the tragedy that spotlights the news we become "of all men most miserable."

Read THE Book, Clabe!

*Erwin L. McDonald*

### IN THIS ISSUE:

THE *Newsmagazine* begins a three-part series this week on problems of the Christian life. The first part, concerning the nature of the gospel, and how it relates to the application of Christian ethics, will be found on page 5.

SOUTHERN Baptists are setting the stage for "Project 500," a gigantic, two-year "push" that may reach a cost of \$25 million. Its aim: starting new churches in 500 carefully selected locations throughout the land. You'll want to read the full story on pages 14 and 15.

YOUR relationship to your evangelist is an important one, and often misunderstood. For some suggestions on how to treat him, turn to page 8.

EVERY profession has its unethical members, and occasionally this problem occurs in the ministry. For what happened when an Arkansas church faced this troublesome experience, read "Protecting the ministry," our Beacon Lights feature, on page 4.

THE Louisiana Baptist Convention has taken action forbidding its hospitals from taking federal aid in any form and has opposed direct aid to parochial schools. The story is on page 12.

COVER story, page 17.

## Arkansas Baptist newsmagazine

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Abbreviations used in creating 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.

## Big business

HOME Missions used to be the "red-headed step-child" of Southern Baptists. But that was a long time ago. Last week the Home Mission Board, meeting in Atlanta, approved a \$13.4 million budget for 1968, an increase of \$1.3 million over this year's budget.

The Board adopted "Project 500," which will be a two-year effort, 1968-69, to organize 500 new churches and church-type missions in 500 "carefully-defined strategic locations in answer geographic areas of Baptist work."

Approximately \$1.5 million of the 1968 budget will be for this convention-wide church extension project. Of this amount, \$1 million has been earmarked for church loans, something vital to getting new churches started and on their own feet. Another \$1 million will be added to the project from the Annie Armstrong Offering if this offering reaches its goal of \$5.5 million. (The Annie Armstrong Offering for 1967 reached \$4 million early in November but is not expected to attain the current goal of \$4.5 million.)

More than 300 of the 500 strategic locations have already been selected and Southern Baptist Convention agencies, including the Home Mission Board's program of establishing new churches and missions, are gathering momentum for promotion of the effort.

The timeliness of Project 500 is highlighted by the fact that Baptists of North America will be engaged in Crusade of the Americas, the 1969 hemisphere-wide evangelistic campaign. Said Arthur B. Rutledge, executive secretary of the Home Mission Board: "It is our hope that the Crusade of Americas will turn tens of thousands in the United States to Christ. The entire staff of the Home Mission Board will be offering its heartiest support, and the Project 500 effort should be a healthy complement to the Crusade."

Largest sector of the Home Mission Board budget is the \$7.8 million designated for the missions division, which includes nine of the Board's 12 programs:

Establishing new churches and church-type missions; pioneer missions; rural-urban missions; metropolitan missions; language missions; Christian social ministries; and work related to non-evangelicals.

The Board approved six new staff positions, bringing the Board's staff to 81. New assignments are expected to strengthen the work in church loans, Christian social ministries, pioneer missions, rural-urban missions, work with National Baptists (Negro), and survey and special studies.

As of Nov. 1, the Home Mission Board had 2,284 missionaries on the field, a gain of 119 over a year ago.

Approximately 450 new missionaries are expected to be appointed during 1968.

Southern Baptists can thank God for what he is bringing to pass through the Home Mission Board.

## Eternal dividends

FOR a number of years Mr. and Mrs. L. F. Richardson, members of First Baptist Church, Nevada, Mo., have been providing ministerial scholarships through their church. They have just announced twelve scholarships of \$500 each for the 1968-1969 school year.

While the scholarships are designed primarily for students preparing for the Gospel ministry, the scholarship committee, headed by Pastor O. V. Dodson of Nevada First Church, gives "consideration to worthy and qualified students who may be preparing for other full-time, church-related vocations such as mission service, the ministry of music, or the ministry of religious education."

The scholarships are available regardless of race for attendance of Baptist colleges or seminaries. Students interested in applying should contact the Nevada church.

Applications will be received until Feb. 28 and awardees will be notified by next May 1.

This is a very commendable thing the Richardsons are doing. They are wise in recognizing the fact that there are dedicated, worthy students who need financial help if they are to acquire the education they need for maximum achievement in their fields of service.

Investment in the lives of young people promises far greater returns than investment in stocks and bonds and real estate. The Richardsons have found a way to "take it with them."

## Catholic honors

AS a rule, the announcement that a person of world renown has had an honorary degree conferred upon him is rather routine news. But when the honoree is a Southern Baptist and the honorer is a Catholic institution, the news is greatly enhanced by its rarity.

So the awarding of a doctor of humane letters degree to evangelist Billy Graham by Belmont Abbey, a small Catholic college in Belmont, N.C., recently, is worthy of more than a mere glance.

The citation called the noted Baptist one of the few men who have "significantly shaped for good the events of our world" in the 20th century.

Stated the citation:

"When time has shifted the 20th century, and most

ot us have receded into statistics, there will remain visible to the eye of history a relatively few men whose individual minds and wills have significantly shaped for good the events of our world. In this small company—the company of Picasso and Einstein, of Schweitzer, Churchill, and John XXIII—will certainly be found the figure of William Franklin Graham.”

Greatness is where you find it—regardless of denomination. The Catholic brethren who have thus taken cognizance of the greatness of this Baptist preacher have revealed that they are no small men themselves.

## New ground

Six thousand Southern Baptists in two states is not an impressive figure for those of us who live where there are “more Baptists than bitterweed,” but this is quite a significant number for the Wisconsin-Minnesota area, where there formerly were none. Latest available figures from Frank B. Burress, superintendent of missions for Wisconsin, Madison, indicate a total of 2,525 members in 16 churches in Wisconsin and 3,631 in 26 churches in Minnesota.

## The people speak—Of war protests

### Singer available

Knowing that the need for Evangelistic Singers is great, I want to share with you and the readers of the Arkansas Baptist Newsmagazine the name of a man who should be very helpful to many of our churches in this field. He is Carlston “Red” Berry. He has just returned to the state and to the Lord’s work after having been in the fields of teaching in public schools, coaching, and radio station management.

Carlston attended Ouachita Baptist University and has ten years experience working in the churches of our State. Recent revivals have led him to churches in Oklahoma, Mississippi and Louisiana as an evangelistic singer with evangelist Homer Martinez.

He may be contacted at 409 Richmond, or by calling WEBster 2-4824, Jonesboro, Arkansas.—Don Moore, pastor, Walnut Street Baptist Church, Jonesboro, Arkansas.

### ‘Bugs’ really out!

Thank you so much, my friend, for your article on attaining the ripe old age of sixty. You referred to yourself as a late 1907 model. However, you were not a real late model. I happened to be a tax deduction for my father and came on December 31, 1907. You see, when the models came out that late, all the bugs were taken out as well.

There was a time when I thought that age sixty was old. However I must confess that I have since changed my mind. I am convinced that life does not start at forty, it starts at sixty.

Let me also tell you how much I thoroughly enjoy reading the Arkansas Baptist Newsmagazine. It is a source of inspiration and excellent information concerning the work of Arkansas Baptists and of our whole denomination. Thank you for a job well done.—Ernest J. Loessner, The Southern Baptist Seminary, 2825 Lexington Road, Louisville, Ky. 40206

SEATTLE—Pastors who support persons dissenting must consider the responsibilities that go with that right says a Seattle Baptist minister in his church’s publication.

“There is a difference between dissenting as a responsible citizen and dissenting as an extremist who would

### Beacon lights of Baptist history

## Protecting the ministry\*

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

Every profession has its disappointing members; the ministry is no exception. This is recognized, but how to deal with the problem is not simple. Time itself seems to be about the only thing that proves whether or not one is a victim of circumstances or vicious in his conduct. Sometimes the problem is moral, again it may be doctrinal. Modern man would likely say such a one was sick and let it go at that. But Baptists did not always pass it off so simply.

At the meeting of Elkhorn Association in Kentucky, Aug. 12, 1797, such a question arose. The churches were cautioned to beware of Robert Smith, formerly a member of Bracken Church, who had been excluded and was preaching in other parts of the state. John Gano, William Wood, Ambrose Dudley, Augustin Eastin, and John Mason were appointed a committee to guard against irregularities in the ministry.

In 1799 the same association advised churches to beware of encouraging any stranger to preach among them without proper credentials and fair character. It was not an uncommon thing for churches to invite one to preach who might come into a community posing as a preacher. Oftentimes the people heard little preaching, and in sparsely settled areas saw and heard few strangers. It was easy to beguile others if one wanted to do so.

In 1869, First Baptist Church, Benton, faced an embarrassing situation concerning a Baptist preacher. This man came from Missouri in supposed “good standing” and was accepted. But soon the church received reliable information that he had deserted his wife and five children and had taken another man’s wife. The couple had appeared in Saline county posing as husband and wife. When they learned that the church knew the truth about them they left under the pretense of going back to Missouri, but headed in the direction of Louisiana.

The church acted forthrightly. Its resolution reads: “Resolved (1) that we feel it to be our indispensable duty for the good of church and community at large to give publicity of the conduct of said Murphy.

“Resolved (2) that these proceedings be spread at length upon the minutes of this church and that copy be forwarded to the Arkansas Gazette for publication Requesting all public Journals friendly to the cause of Christ and the laws of the land to hand him a round.”

\*William Warren Sweet, *Religion on the American Frontier, The Baptist*, (New York, Henry Holt and Company, 1931)

Minutes, First Baptist church, Benton, Arkansas

# **The Gospel: individual and/or social**

BY T. B. MASTON

RETIRED PROFESSOR OF ETHICS, SOUTHWESTERN SEMINARY, FT. WORTH, TEX.

There has been considerable debate through the years concerning the nature of the gospel. This debate has been revived to some degree and in some circles in the contemporary period.

## **No involvement**

For example, some Southern Baptists insist that we should be concerned exclusively with winning individuals to Christ and maturing them for Christ. They contend that we should not get involved in social issues.

It is doubtful if many Southern Baptists would say that we should be exclusively or even primarily interested in social conditions and problems. Many do believe, however, that Christians should be concerned with both the individual and the world in which he lives.

After all, the individual Christian does not live in a vacuum or in isolation. He necessarily lives in a particular cultural situation and in relationship to other people.

As a citizen of the world the Christian fulfills or plays numerous and sometimes complex if not conflicting roles. Whatever may be these roles he cannot escape the fact that he is a Christian. The word "Christian" should precede and define or limit every role he plays.

For example, he may be a husband and a father but he is a "Christian" husband, a "Christian" father; and the prefix "Christian" should make a difference. So it is with every role he plays. He may be a doctor or a lawyer, farmer or banker, employer or employee, teacher or pupil, legislator or judge. He may be a member of the Chamber of Commerce or of a labor union, a white man or a Negro, a citizen of the U. S. A. or of the U. S. S. R. If a Christian, his faith should find a way to express itself in every role or area of his life.

## **Christian ethic in practice**

This means that whether we like it or not the gospel we preach and teach inevitably must be applied to every aspect of our social situation. This has to be true if we are to meet the needs of individuals, if we are concerned about the way they express their Christian faith.

The church's concern for the world will be expressed primarily through the lives of redeemed men and women. There is no sound hope for a better world without better men and women and the only hope for the latter is to bring men and women into a vital, life-changing union with the resurrected Christ.

Redeemed men and women need, however, to know how they can apply effectively their Christian faith to the different areas of their lives. This means that churches, under the leadership of the Holy Spirit, should provide opportunities for the study of methods or strategies that can be used to influence the world and its structures for Christ and his cause.

Our churches and our denomination should also be concerned with conditions in society because of the effect of those conditions on men and women, boys and girls. Conditions in the home and in the community in general may make it relatively easy or difficult to reach the individual

for Christ. Environmental factors will very definitely affect his spiritual growth and maturity. This suggests again that even if we were exclusively concerned with the individual, we would have to be concerned with the world in which he lives.

The gospel we preach and teach is not "an individual gospel" or "a social gospel," it is a gospel that knows no limits in its application to life. It is a message for the total man, and because it is it is also a message for every aspect of the world in which he lives. Next: "Pastors and the Divorced"



## Jacksonville church sends boxes to soldiers overseas



*PACKING overseas boxes are, left to right, Mrs. Sally McCollum, whose husband is in Thailand; Mrs. Ruth Martin, whose husband is in Vietnam; Mrs. Jo Aten, whose husband is in Thailand; Mrs. Sharon Webb, whose husband is in Thailand; and Mrs. Marion Kelley, whose husband is also in Thailand.*

The Woman's Missionary Union and Brotherhood led the members of Marshall Road Church, Jacksonville, in a mission action project of packing boxes of goodies for the men of the church family who are overseas. There were 16 boxes packed, containing home-made cookies, fruit cake, candy, raisins, nuts, gum and other items. The boxes will go to Libya, England, Thailand, Taiwan, Korea and Vietnam.

## Arkadelphia First clears indebtedness

First Church, Arkadelphia, recently made final payment on an indebtedness which was originally a bond issue for \$190,000. The debt was retired more than two years ahead of schedule.

Early payment was made possible by the late C. F. Sturgis, who refinanced the redeemed bonds at 4 per cent interest, Dr. Sam Reeves, pastor, said. The bonds had paid 5 percent interest.

The auditorium was rebuilt and expanded from a seating capacity of 350 to 1,200, at a cost of \$240,000.

Participating at a note-burning ceremony at the church recently were Sherwin Williams, chairman of the board of deacons; Dr. Ralph A. Phelps, who served as interim pastor and chairman of the building committee when the auditorium was rebuilt; Dr. Reeves; and Curtis Echols, chairman of the finance committee when the original bond issue was issued.

## Midwestern alumni meet

Midwestern alumni held a luncheon meeting Nov. 7 to request permission to establish the Arkansas chapter of the Seminary Alumni Association. The petition was presented to Mr. John W. Goodwin, assistant to the president, Dr. Millard J. Berquist. Dr. Roy Lee Honeycutt, Old Testament professor at Midwestern, brought greetings from the Seminary and spoke of its progress.

Officers for the Arkansas alumni chapter were elected as follows: president, C. Phelan Boone, Lee Memorial, Pine Bluff; vice-president, Russell K. Hunt, First Church, Batesville; recording secretary, Miss Christine Hile, Park Hill, North Little Rock.—Reporter

## Ordained deacons

Cecil Crawley and E. J. Treylow were ordained deacons in a service held Nov. 5 in Matthews Memorial Church, Pine Bluff.

Rev. Vernon R. Dutton, pastor, challenged the candidate. Rev. Dutton spoke about "A Functioning Deacon in a New Testament Church." (CB)

## Burris licensed

Rev. Paul Burris, a student at Southern College, Walnut Ridge, has been licensed to preach by First Church, Stuttgart. Mr. Burris has also been called as mission pastor at Aberdeen. (CB)



*NEW deacons ordained this fall at University Church, Fayetteville, include bottom row, left to right: Richard Wells, Dr. Carter Price and Dr. Loyd Patterson. Top row, left to right: Dr. Jim Turpin, Dr. James Hinton and M. R. Patterson. Mr. Wells is deputy prosecuting attorney for Washington County, and Mr. Patterson is head swimming coach at the University of Arkansas. The other four men are professors at the University.*

**Thirteen deacons ordained, Little Rock**

Thirteen deacons were ordained in an evening service held at Second Church, Little Rock, Nov. 26, pastored by Dr. Dale Cowling.

The ordination sermon was delivered by Dr. S. A. Whitlow, executive secretary to the Arkansas Baptist State Convention, following a report of the presbytery by Norman Snow. The ordination prayer was delivered by R. B. Haygood, superintendent of missions, Pulaski County Association.

The new deacons are: W. O. Bates, Joseph L. Buffalo Jr., Billy K. Cooper, Doyle R. Dillahunt, William V. Dutton, Arthur P. Goodwin, Gene Hornbeck, Robert L. Jones Sr., J. L. Pootee Jr., John I. Purtle, Joe Southerland, David A. Stephens and John David Whitlow.

**Truett Thomas named music minister**

J. Ronald Condren, pastor of the First Church of Alma, has announced the appointment of Truett Thomas as part-time minister of music and youth for the church.

Mr. Thomas lives in Ft. Smith and is employed by the Derrel Thomas Company, Van Buren. For the past three years he has been assistant to the minister of music at Grand Avenue Church, Ft. Smith. He was ordained a deacon of the church last year.

Mrs. Thomas, the former Marion Sadler of Carlisle, has been organist for the Grand Avenue Church for the past eight years.

The couple attended Ouachita University in 1957, and have three children: Tammi, 8; Derek, 6; and Leslie, 3.—Reporter



MR. THOMAS



*NEW pastorium for Mt. Olive Church, Crossett, shown here, has over 1,900 square feet of space. Kenneth R. Everett is pastor of the church. The building committee included Fred West, chairman; Walter Wallace, Harvey Simpson, James Goyne, J. D. Moore, Travis Roberts and Drew Turner.*



*A DEDICATION service for Grace Church, Camden, was held Nov. 5. Heyward L. Adams is pastor of the church, which was constructed by members of the congregation. They were assisted by friends who purchased materials and furnished needed tools and machines for the job.*

**Perfect attendance**

Park Hill Church, North Little Rock, recognized several of its members recently by presenting them with pins for perfect Sunday School attendance. Those receiving pins were as follows: Edgar Lee Cox and Mrs. Edgar Cox, nine years; Wash Hale, seven years; Kim Chenault, four years; Hartwell Hale, Edgar Cox and Karla Chenault, three years; and Mr. and Mrs. C. E. Rixse, one year. (CB)

**Ordination service**

Four men were ordained as deacons of First Church, Monticello, Nov. 26.

An ordination service was conducted for the following: Dr. Van C. Binns, Bruce McRae, Terrell Spencer Jr., and L. F. Garrison. W. Richard Vestal Jr., is pastor of the church.

**Deaths**

McCLIN JOHN CARTER, 90, of Little Rock, Nov. 29. Mr. Carter, a real estate salesman, was a member of Little Rock's Second Church, the Brooks Hays Bible Class; Temple Masonic Lodge, Birmingham, Ala.; the York Rite Bodies, Birmingham; Trinity Masonic Lodge 694 and the Scottish Rite Bodies at Little Rock; and was past potentate of Zamora Shrine Temple at Birmingham.

He was a graduate of Ouachita University and a former business manager for the Birmingham Barons baseball team. He was also a judge in the Collie division of the American Kennel Club.

Survivors include two nieces.



**CHRISTIAN STEWARDSHIP LENGTHENS ITS RAYS OF**

**PROCLAMATION AND WITNESS**



# How treat your evangelist

BY MACK R. DOUGLAS  
PASTOR, FIRST CHURCH, POMPANO BEACH, FLA.



Let me make some suggestions on how to treat your evangelist:

1) Prayerfully choose him. Seek the Holy Spirit's leadership in securing the best man to meet the spiritual needs of your people.

2) Schedule him well in advance. The bigger the man the longer the period. Write him, verifying everything by letter. Spell it out. Leave no room for misunderstanding.

3) Make adequate spiritual and physical preparation. Don't be out of town the week before the revival. Invest that time leading your people in prayerful, as well as soul-winning preparation. Mimeograph a list of all the lost people enrolled in Sunday School, Juniors through Adults—name, address, and phone number.

Let the staff visit and witness to everyone of these before the revival. Urge all Sunday School teachers and superintendents to visit and witness to these people.

Build adequate attendance through the pew-packing plan or some other system to get lost people under the impact of the gospel.

Use the prospect suppers to secure the presence of prospects. Without the mediation of God's Word there can be no salvation. We must build week-night attendance with lost people.

4) Make adequate accommodations for your evangelist. If at all possible, secure a hotel or motel room. Determine

his wishes concerning meals. If he prefers not to eat in the evening, honor this. And seldom is it advisable to plan to eat out more than once a day. Provide him a car if possible, or whatever transportation is needed. Make him your honored guest.

5) Respect his time and health. Give him adequate time for rest, for study, and for recreation. I personally expect my staff and myself to make all the soul-winning visits during the day and do not require my evangelist to spend time visiting. However, if he wishes to, I will take him. In a revival I preach better if I have done some soul winning. I preach to specific individuals with a burdened heart.

Do not take your evangelist to visit sick, make hospital calls and to do your pastoral visitation. You should have done that yourself a long time ago. Send him home more refreshed than he was when he arrived.

6) Tell him every day you appreciate his sermons. Give him evidence of your appreciation. Tell the people how much we all are benefitting from his messages. Be hearty in your approbation and lavish in your praise.

Remember that all some people eat for Sunday dinner is roast preacher. The man of God has learned through much disappointment to expect ingratitude, but he should not have to expect it from his fellow ministers.

7) Give him an honorable love offer-

ing. Recognize his needs. The U. S. Department of Labor says the median income for other salaried professionals is \$11,000, but for the minister, oftentimes, with an equal or even greater education, it is \$6,000. Now this \$6,000 includes \$1,800 for housing and utilities and \$600 for automobile expenses.

It does not honor God when the pastor is the lowest paid person in the category of the professionals. And many pastors have serious difficulty meeting their financial obligations because their salaries are not adequate.

I Timothy 5:17-18 says, "Let the elders who minister well be esteemed worthy of double honor, especially those who labor in the word and doctrine, for the Scripture says, You shall not muzzle the ox that threshes. And again, the laborer is worthy of his hire."

The love offering of the evangelist is one of the rare opportunities the pastor has of raising the level of the ministry. If he apologizes for the offering, if he makes no effort to raise an honorable offering, if he allows the revival compensation to become a mediocre item in the budget, he is saying to his people that the ministry isn't important.

Very frankly many psychologists say this is one of the main reasons many young men will not now consider the ministry—the low income, the lack of appreciation from the general public, as well as the lack of support from fellow ministers. Tell your people, "When you honor God's man, God honors you. This

church does the honorable, worthy, meaningful thing in caring for God's servants when they come to proclaim his word."

We should never apologize for leading our people to support God's man fairly, honestly and graciously.

8) Give him all the love offering. Certainly it is fair to take out legitimate expenses but not utilities and extra nursery care and not to divide a part of it with the staff. If, on that rare occasion, the offering is running more than you think advisable, you simply can quit taking an offering on the last few services.

But that generally is not the problem. I know of specific instances when finance committee members have decided an evangelist was receiving too much and they cut out a part of the offering. This is plain dishonesty.

Also, give him his expenses and offering before he leaves town. If more comes in later you can send it to him.

9) Write him and explain the results of the meeting. Explain the decisions. Thank him for being there. Express your gracious appreciation for his ministry among you.

10) Boost his ministry. Write articles about his service to you. Tell fellow pastors about his ability, about his dedication. Under no conditions add anything but the very truth. Do not exaggerate; but do be gracious.

11) Write his church and thank them for sharing him with you.

What are the results of such a policy?

You will have better meetings. For one thing you will be able to get the kind of evangelistic help you want—the very best. Your evangelist will go away enriched in the Lord. He will go back to his place of service, whether it is a pastorate or to another meeting, a much happier servant of Christ. Your church will be benefitted.

Every revival should be a spiritual festivity. Your people will look forward to revivals. People will be led through this policy to love and respect the ministry more and to support them better. Finally, deeper bonds of friendship will develop among the brethren.

Leadership is a lonely life. Followers seldom understand fully the leader or he wouldn't be the leader. He must find emotional strength, spiritual companionship, and a deep sense of appreciation from his fellow pastors. And above all, more souls will be won to Christ and more Christians will be strengthened in the faith.

And isn't that the real purpose of if all?



## A vanishing way of life



*PART of the passing scene*

Rail fences have all but disappeared from the Arkansas landscape. They were symbolic of a way of life. A time when there were no 'modern conveniences' and a time when man was engaged more directly in a struggle with the soil and other natural elements. These were the horse-and-buggy days and farming was with a mule and plow. A time when fields were small and there was an abundance of cover for small game.

Times have changed and so has man's way of agriculture. Today fields are large and most of the fence rows are either gone or afford little cover, an indispensable requirement for small game.

Small game, quail and rabbits, need not go the way of the old rail fence, but in order to maintain their numbers man must provide the needed year-round cover and food.

## New subscribers

Church	Pastor	Association
<b>New Budget After Free Trial:</b>		
Dennison St., Little Rock	B. L. Parr	Pulaski Co.
<b>New budget:</b>		
Woodland Corner	Tom Fortner	Mississippi Co.
<b>One month free trial received:</b>		
New Liberty Ch., Blytheville	Ray Tweed	Mississippi Co.

# Your state convention at work

## A testimony

During our revival last spring, I was made to realize anew the responsibilities of a choir member. I would like to share some of my thoughts.

First, I was made to realize that the face of a choir member should reflect the inner joy that the privilege of singing the Master's praises brings. . . that those in the audience would know that this is a joy. . . not a job.

Second, I realized that the attitude of a choir member during the service should be prayerful and attentive. In this respect, the choir member has a responsibility that the average member of the congregation does not have. As the choir member faces the congregation, he may be able to see those with definite needs—the lost, the unchurched, the stranger, the sad, those who need to make decisions of one kind or another. Many feelings can be read in the face if we are willing and able to see them. Then the invitation brings its added responsibility to every Christian, but particularly to the choir member. So, though the choir member sings, he also prays.

During these days, these words from 11 Cor. 4:2 have come to have special meaning for me: "Moreover, it is required in stewards that a man be found faithful." Since God gave me this voice, though it is a very average voice, I

am responsible for its use. So, above all, I can at least be found faithful.

During these days I have been made aware of my influence as a choir member. The members of this church family, old and young alike, expect me to measure up to the requirements of a faith-

ful choir member, filling my place, unless actually providentially hindered. Lest I lead one of these young ones to think God's business less than important, can I do less than be a faithful, prayerful, attentive, and radiant steward?—Mrs. Leon Adams, Adult Choir member, First Church, Warren



## Feminine intuition

by Harriet Hall

## A trip to Cape Kennedy

On previous trips to Florida my husband and I have seen many of the scenic and interesting tourist attractions. On our last and most recent trip, however, we had the pleasure of visiting one of Florida's most outstanding attractions—the John F. Kennedy Space Center.

The two-hour, guided tour was one of the most fascinating and educational two hours I have spent in a long time. I recommend it.

Our tour conductor, Bob MacHardy, talked by intercom as he drove from one place to another in and around some of the large installations on Merritt Island, an island 35 miles long, bounded by the Atlantic Ocean on the east and the Indian River on the west.

Mr. MacHardy's comments helped even the average unscientific-minded folks aboard comprehend some of the awesome facts. For example, he pointed to what I thought looked like the Jolly Green Giant's bed springs and informed us that we were seeing "telemetry antenna."

We were all amazed by the awesome VAB—the Vehicle Assembly Building at Launch Complex 39—the world's largest structure in cubic volume.

"Someone figured out that you could park 33,000 Volkswagens on top of the VAB," our guide told us, "and inside you could place four and one-half Empire State buildings."

When we went inside I gaped like the proverbial country girl seeing her first skyscraper. This is where they prepare the heavy launch vehicles of the Apollo/Saturn V type.

"Saturn V can orbit 280,000 pounds or fly 90,000 pounds to the moon," we were informed.

We saw the mobile service structure (5,000 tons of structural steel) and the 6,000,000-pound transporter that can move its 12 million-pound cargo at a speed of one mile per hour.

"This transporter was built by the Marion Power and Steel Company of Marion, Ohio, which is headed by a woman," our guide said. "No wonder it's so slow!" someone quipped.

The most interesting remark, however, came from an eleven-year-old boy who was quite concerned about all the money being spent for manned space flights at the Space Center. He had his own solution.

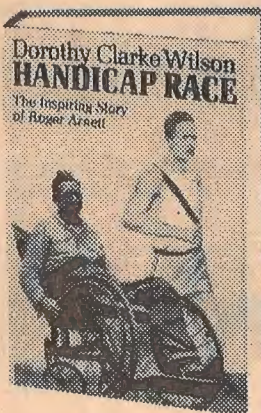
"You can have my homing pigeon and my grandmother's parrot. The pigeon could get them home, and the parrot could tell what they saw."

A feeling of pathos came over us as we viewed Complex 34, the scene of three tragic deaths. We viewed with interest a memorial to the original seven astronauts: Grissom, Glenn, Shepard, Cooper, Shira, Carpenter, and Slayton.

Perhaps the most exciting moment came as we viewed the launch pad for the manned space flight to the moon—"to take place within this decade."

We have done much toward exploring "outer space" but I wonder what we have contributed to man's "inner space"—mind, heart, and spirit.

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# Personal service emphasized at state BSU convention

BY NANCY PHILLEY  
BAPTIST STUDENT DIRECTOR, HENDERSON STATE COLLEGE

"We need to become concerned about the things that concerned Jesus," Dr. Jack Noffsinger told messengers to the State Baptist Student Convention, held at First Church, Conway, last week-end.

"Most of the things that absorb our energies and sap our resources are things Jesus didn't say much about," Dr. Noffsinger continued. "When Jesus talks about the last judgment, he doesn't single out any of the doctrinal points we put so much emphasis upon. The dividing factor between the blessed and the cursed is 'What have you done unto the least of these?'"

Dr. Noffsinger is pastor of Knollwood Church, Winston-Salem, N. C. In a series of messages to the students representing 20 Arkansas college campuses, he developed the theme "Unto the Least of These" with emphasis upon the responsibility of the Christian student to act in love toward his fellow student.



DR. Jack Noffsinger visits informally with Pastor William Flynt of First Church, Conway.

Deploring the "ever-widening gap between the Christian students and the so-called 'worldly' students," he said: "We must believe our God is big enough to be their God too. Only then can we really love and minister."

The students reinforced the idea of breaking down all walls and removing all barriers in our efforts to minister to those on the campuses when they passed a resolution saying:

"We recognize our prejudice in allowing social position, income, way of dress, personal habits, race, and the unbelief of our brother to separate us from him. We further recognize that the lives of the people we meet each day are our greatest opportunity to minister unto the least."

Other resolutions expressed the students' intentions to seriously pray for peace in the solving of problems, both foreign and domestic, and their intention to cooperate with other Christian organizations, while expressing gratitude for our Baptist distinctives, in every effort to further the work of God.

The theme interpretation, written by Dick Bumpass and presented by Arkansas State University students, portrayed various "least of these" students to whom the members of the BSU could minister. The conclusion was: "Love is not something you feel or a way of thinking. It is a way of acting. Love is something you do."

The students will have many opportunities to put love into action away from the campus through the summer mis-



BSU Choir of Arkansas Tech performs at Sunday morning service.

sions program they adopted.

A new project for this year will be the migrant ministry which will be directed by Gerald Cound, BSU director at A&M. He and twenty students will follow migrant workers through the states of California, Washington, and Oregon doing the same work the migrants do. In addition, they will work with the children in the daytime, perhaps do some literacy work with the adults, and at night show films and lead Bible study.

Other students will serve in Alaska, Idaho, Jamaica, Louisiana, Massachusetts, Michigan, Panama, Trinidad, and, Arkansas (at Arkansas Baptist Home for Children).

In addition, the students will provide a beach ministry in Florida during the Easter vacation. Some thirty Arkansas students will go to witness through folk music, drama, and person-to-person dialogue to the hundreds of students who flock to the beaches for that season.

The Convention closed at noon Sunday.



RETURNED Missionary Journeyman Berta Sietz center, talks with Jannette Thompson, Southern College, and Jerry Blacklaw, Hendrix.

## Degree exchange at Southwestern

FORT WORTH, Tex.—The board of trustees of Southwestern Seminary, in its November meeting, elected new officers, gave priority to building projects, changed requirements for bachelor of divinity graduates to qualify for the master of divinity degree and heard numerous reports.

Plans for new buildings were outlined by F. Howard Walsh, chairman of the building and grounds committee of the trustees. Priorities were given to a Children's Building, Health Center, a new president's home, Physical Fitness Building, and additional parking. Construction is contemplated for 1968 on most of these projects.

One of the significant actions taken by the trustees, according to Dr. James E. Coggin, chairman of faculty and curriculum committee, was the new "more lenient" program of exchange of the bachelor degrees. The bachelor of divinity degree can now be exchanged for the master of divinity degree by meeting the language requirements, passing the comprehensive (correlation) examination and paying the \$7.50 diploma fee.

The trustees changed the nomenclature of the basic theological degree from bachelor to master in November 1966.

President Robert E. Naylor pointed out that the 1,859 students enrolled in 1966-67 came to the Ft. Worth campus from 41 states, 16 countries and attended 237 colleges and universities.

"Southwestern has certain distinctives," he said. "It is unique in size. There is not a comparable seminary in the field of theological education. Evangelism continues to permeate the whole life of the seminary," he said.

Naylor referred to the fact that students come from all over the world and graduates go all over the world to serve. Over half of the men appointed by the Southern Baptist Convention Foreign and Home Mission Boards have been trained in Southwestern, he said.

A committee to commemorate the 60th year of the seminary and the 10th year of Dr. Naylor's presidency was appointed: Ralph Smith, chairman; F. Howard Walsh, J. T. Luther, Ft. Worth; Warren Hultgren, Tulsa, Okla., and Ray Perkins, Olney, Tex.

Jay Heflin, Little Rock, was elected to fill the unexpired term of Kendall Berry, Blytheville. Berry resigned as a trustee upon becoming executive secretary of the Southern Baptist Convention Foundation.



*NEW officers for the board of trustees of Southwestern Seminary, shown left to right: Wayne Evans, business manager of the seminary, secretary; James Coggin, pastor, Travis Avenue church, Ft. Worth, chairman; Robert E. Naylor, president of the seminary; and Ralph Smith, pastor, Hyde Park church, Austin, vice chairman.*

Frank Stovall was advanced from associate professor to professor of voice and his title changed from acting chairman of the voice department to chairman.

The next semi-annual meeting was set for February 26 and 27, 1968.

## Louisiana Baptists object to federal aid

LA FAYETTE, La.—Although calling on Congress to provide scholarships to all college students, the Louisiana Baptist Convention took other actions which forbid their hospitals from taking federal aid in any form and opposed direct aid to parochial schools.

The convention approved a recommendation from its executive board which sets a new policy with regard to federal aid to the three hospitals owned by the convention.

The report said severing ties with the hospitals would be preferable to accepting any form of federal aid which might allow the government to exert undue control over the hospitals.

Although it denied federal aid to the hospitals in any form, it did allow the hospitals to participate in Medicare and Medi-aid programs.

A question of interpretation was raised, since the convention last year in Alexandria, La., adopted a hospital policy which allowed federal loans to the

hospitals, but not grants. The question involves whether loans involve a subsidy and therefore come under the category of "federal aid."

In another action, the convention spoke out against direct aid to private schools that teach religion, especially parochial schools.

In a somewhat contradictory action, however, the convention called on the U. S. Congress to enact laws which would provide scholarships to all college students, including students who attend church-related institutions.

A strong stand was taken by the convention in support of the U. S. involvement in Vietnam. Although such resolutions normally pass through the convention's resolutions committee, the rules were suspended for the Vietnam resolution which was adopted overwhelmingly when it was presented.

In other action, the convention voted to participate in an evangelistic crusade in Korea in 1970, and adopted a record \$3½ million budget for 1968, an increase of nearly \$250,000.

Perry Sanders, pastor of First Church, LaFayette, was elected president of the convention. (BP)



# Canadian named head of Baptist women's group

WASHINGTON—North American Baptist Women in assembly here elected a Canadian, Mrs. I. Judson Levy, Nova Scotia, to head their Continental Union for the next five years.

Mrs. Levy's husband is the dean of the chapel of Acadia University, Wolfville, Nova Scotia.

The new president is the second Canadian to serve in this position. Mrs. Edgar Bates, Ontario, was the union's first president, serving 1951-57.

Mrs. Levy succeeds Miss Alma Hunt, Birmingham, Ala., executive secretary of the Woman's Missionary Union of the Southern Baptist Convention. Miss Hunt had been acting president since the death of Mrs. William McMurphy, who was elected to the post five years ago.

Named as vice president is Mrs. Mary O. Ross, Detroit, Mich., president of the Woman's Convention, Auxiliary to the National Baptist Convention, USA, Inc.

A pastor's wife from Sioux Falls, S. D., Mrs. Maurice Wessman, was elected secretary. Mrs. Wessman is a member of the Baptist General Conference.

A Washington, D. C., homemaker aligned with both the American and Southern Baptist Conventions, Mrs. L. S. Casazza, was named treasurer.

The organization also named five members-at-large to its Executive Committee which conducts the union's business in yearly meetings. They are:

Miss Edwina Robinson, a Southern Baptist from Jackson, Miss.; Mrs. Walter Grosser, American Baptist from La Grange, Ill.; Mrs. Delmar L. Wesseler, Lorraine, Kan., affiliated with the North American Baptist General Conference; Mrs. Frank Wigginton, American Baptist from Philippi, W. Va., and Mrs. L. S. Gaillard, Birmingham, Ala., a member of the National Baptist Convention USA, Inc.

In business session, outgoing treasurer Mrs. Frank Wigginton reported that \$66,389 had passed through the treasury in the past year. Funds for the continental unions of the Baptist World Alliance women's department come from contributions through the Baptist Women's Day of Prayer.

The North American Baptist Women's Union is a division of the women's department of the Baptist World Alliance. The group of 14 Baptist conventions, unions and associations meets every five years.

According to its constitution, the purpose of the union is "to promote fellowship, deeper sympathy, and fuller understanding among Baptist women;

to exchange information; and to promote and participate in the Baptist Women's Day of Prayer."

Over 1200 women registered for the three-day meeting here Nov. 16-18, coming from Mexico and Jamaica as well as from all across Canada and the United States.

## Famed Negro Speaks

Negro Theologian Howard Thurman was the featured speaker at the meeting.

Thurman, dean emeritus of Marsh Chapel at Boston University, spoke three times during the conference, opening main sessions with a devotional meditation on the nature of commitment and service to God.

"The growing encounter with the living God is the greatest possible human event," the quiet-spoken minister and writer said in his opening message.

"The things you prefer will live in your soul and spirit, and you will grow into their likeness," he told women from all across the North American Continent.

Thurman described the essence of commitment as "yielding the nerve center of consent" to God. Commitment

means to make all the manifold expressions of one's personality "a lung through which God breathes," he explained.

The famed Negro lecturer, described by Life magazine as one of the 12 greatest preachers of this century, urged the women to admit the living God to the "core" of their lives, giving God "initiative at the nerve center of consent."

Thurman warned against the kind of ministry to persons which is not done out of love but is done simply from a sense of decency or in aesthetic response to the ugliness of life. "Commitment to service means to love," he said.

"Love means that I must identify with the person who is dirty," he continued. (BP)

## About people

LOREN R. WILLIAMS has been named music sales specialist for the wholesale sales department of the Sunday School Board of the Southern Baptist Convention.

A 15-year veteran of the board, Williams is the first music sales specialist to serve in the board's publishing division.

A graduate of State College in Springfield, Mo., Williams received his master of music and doctor of music education degrees from Mt. Vernon University, Washington, D. C. (BP)



SOUTHERN Baptist missionary Matthew A. Sanderford, of the Baptist Spanish Publishing House, El Paso, Tex., shows children's literature to young Peruvians at an evangelical conference on communications, held recently in Huampani, Peru.

# SBC mounting drive

ATLANTA—Southern Baptist agencies are consolidating forces for a two-year push that may utilize up to \$25 million to start new churches in 500 carefully-defined strategic locations.

## "Project 500"

Tagged "Project 500," the 1969 effort will involve virtually all denominational agencies and will draw lay volunteers and funds from strong "helper" churches to initiate the new work.

The project will concentrate on such strategic locations as capitals, port cities, transportation and business hubs, and educational centers in areas of the nation centered since 1940 by Southern Baptists, which means primarily the Northeast and parts of the West and Midwest.

More than \$2 million in anticipated 1968 and 1969 Annie Armstrong (Home Mission) offering receipts plus specially allocated funds in the Home Mission Board budgets will be earmarked for the project.

About \$12 million in anticipated church loan funds and money generated by the new congregations will add up eventually to an anticipated \$25 million.

The SBC Brotherhood Commission and the Woman's Missionary Union will major on the campaign, and Sunday School Board materials will be aimed at generating concern and support.

The Home Mission Board's Christian Service Corps will be used to recruit both long-term and short-term lay volunteers to aid the fledgling "Project 500" congregations.

From 1964-66, the net gain in churches was reported at 262, 409 and 152 annually, respectively. Aside from the mathematics of churches consolidating and closing, most of the increases can be accounted for as new churches (which normally sprout up where a handful of Baptist families exist).

"Project 500", however, will examine factors such as geography, political influence, communications and transportation, population patterns and strengths of existing Christian witness to determine the most strategic locations.

"We expect 'Project 500' to be above and beyond normal growth," said Loyd Corder of the Home Mission Board, who will oversee the project.

"The normal growth that occurs when neighborhoods are in need of a church, or when enough Baptists are together to merit a new work, should continue.

What 'Project 500' will do is strengthen Baptist witness at the most strategic locations in terms of long-range influence and church growth development."

In short, "Project 500" will lay the foundations for a generation of church growth in the newer areas of Baptist work.

## Sites selected

The Home Mission Board's program of establishing new churches and church-type missions, under the direction of Corder, himself has selected about 300 of the "Project 500" locations, using a process of elimination system that begins with local area missionaries.

A diverse pattern has developed, ranging from downtown locations to populous suburban communities. The locations also are covering a range of economic and racial makeups.

Pullman, Wash., is one of the sites selected. It is a town of slightly more than 20,000, and home for Washington State University, which has 335 foreign students enrolled among more than 10,000 students.

Also, just a few miles across the border in Moscow, Idaho, is the University of Idaho. Pullman also is a farming and ranching community in a farming and ranching region of the state.

In the Northeast, Worcester, Mass., and New Haven, Conn., serve as prime examples.

The Worcester work is underway in that metropolitan area of 600,000. The city is a financial and industrial center and is home for three colleges: Beaker College, Worcester Junior College and Clark University.

The mission that is underway is in an inner-city community, and the presence of ethnic groups such as Canadians, Irishmen, Italians, Russians and Swedes constitutes the need for a diverse language ministry.

Worcester is the second largest city in Massachusetts.

New Haven, home of Yale University and Southern Connecticut State College, has a population of 278,000 and is a manufacturing and merchandising center.

A detailed community study form has been prepared for local missionaries to fill out on recommended locations, which considers population breakdowns by ethnic origin, language and religious affiliation. It also determines the economy and influence of the community itself and details the needs for a Baptist witness.

The system for choosing the locations allows for about 1,100 recommendations from the field. State mission executives and the Home Mission Board will pare down the recommendations to total about 500 of the most strategic locations.

## Help aids

Sponsoring churches will be enlisted near the "Project 500" locations to serve as coordinating agents between the local congregations and the associations, state conventions and Home Mission Board.

The sponsor churches also will provide counsel and guidance through their mission committees as well as resources such as manpower and finances.

"Helper" churches from more distant areas will enlist volunteers who will be willing to donate vacation time or more extended periods to go to the "Project 500" locations as Christian Service Corp workers.

Radio and television spot announcements, handbills, hymn festivals, public lectures, family life conferences, literacy and language classes, letter and telephone campaigns, home fellowships and a variety of other community-type ministries will intensify the initial beginnings of the new congregations.

Home Mission Board staff members representing metropolitan mission, pioneer missions and rural-urban missions will visit the "Project 500" locations to offer encouragement and mission impetus.

These three departments, along with language missions, comprise the program of establishing new churches and church-type missions.

## Set location criteria

Local missionaries are making their recommendations for the strategic locations, using, in order of priority, the following criteria for "strategic."

A geographic community with great unmet needs that could be met by the ministry and witness of a new church.

A location from which a new church could wield the strongest possible influence for God in a surrounding area.

"A city that is a business or political center, for example, could have highways and railroads and a good airport and may even be a recreation center," Corder said. "A church would have contact with a larger community than it serves directly and thus exert more influence."

A community surrounded by areas of need, so that a church established now could establish actively new missions later.

A location through which a church would minister to people who would convey the gospel message to other parts of the nation and world.

"Port cities, academic communities, tourist areas, military areas, etc., all would be considered under this point," Corder said.

A healthy prospect for developing sufficient strength to accomplish these goals.

"Usually the prospect of becoming self-supporting is the first criteria stated," Corder said. "We think it's important but we are considering it fifth on the list of priorities."

A good potential for strengthening the state and national work of Southern Baptists.

"Some locations for a church would not particularly affect the influence of the state or national convention," Corder said, "but a capital city location, for example, would." (BP)

## Population: 3.3 billion

UNITED NATIONS, N. Y.—The world's population reached a total of 3,366,000,000 in mid-1966 and should double by the year 2,005 if the present 1.9 per cent rate of growth continues as anticipated.

The United Nations Demographic Yearbook, 1966, just released here, also discloses:

—That the mid-1966 world total is 61 million higher than the comparable figure for mid-1965. In other words, the population increased by an average net figure of 167,000 every day of the year covered.

—That nearly three-quarters, or 72 per cent, of the world's people live in the "developing" regions. One-half of the total is on the Asian continent.

—That in "developing" countries, 41 per cent of the population is under 15 years of age, compared with 28 per cent in the more developed countries.

—That the global death rate during the first half of the 1960's was around 16 per 1,000 of population. The death rate of the "developing" countries alone, however, was more than double the rate of 9 per 1,000 recorded for the 25 per cent of the earth's inhabitants who live in the developed areas.

—That the birth rates averaged 40 per 1,000 population in "developing" countries in the 1960-1964 period, compared with 21 per 1,000 in developed regions.

The yearbook report said that the life expectancy for both sexes has been steadily increasing during the past 20 years. Females have the longest life expectancy in every age agroup. (EP)

# Warns against merger

AKRON, Ohio—A resolution warning that the "ecumenical urge to merge" might tempt some Baptists into compromising conformity was adopted here by the State Convention of Baptists in Ohio during their annual session.

The resolution stated that the ecumenical urge to merge is prevalent and popular in both liberal ecumenicity and in evangelical alliance, and warned that "many are tempted into compromising conformity."

Although the resolution did not specifically state that Baptists should avoid the ecumenical movement, it implied such, depending on interpretation. The brief resolution concluded by saying:

"Therefore, be it resolved that the messengers to this convention declare themselves as committed unequivocally to the practice of New Testament principles traditionally and historically adhered to by the God-blessed people called Baptists."

Another resolution adopted by the convention called upon every church and association in the Ohio fellowship to commit themselves to total involvement in the Crusade of the Americas.

In major business action, the convention adopted a 1968 budget of \$1,108,019, allocating 33 per cent to Southern Baptist Convention world mission causes.

Amendments to the budget recommended by the finance committee added \$4,000 for scholarships for Baptist students, and changed a policy on the salaries of office secretaries and tenure for staff members.

During a pre-convention meeting of the convention's Executive Board, William H. Slagle of Indianapolis, Ind., was elected director of the Ohio Convention's Brotherhood department.

Slagle, secretary of evangelism and Brotherhood for the State Convention of Baptists in Indiana for the past two years, will succeed Darty F. Stowe, who has been elected Ohio's associate executive secretary in charge of annuity and foundation promotion. Stowe previously served in a dual capacity, promoting both Brotherhood and annuity work in Ohio.

Re-elected as president of the convention was Clay I. Frazier of Vermilion, Ohio. The 1968 convention will meet in Columbus, Ohio. (BP)

## Faith at 108



ALASKAN Christian "Grandma" Tucker.

Grandma Natoruck Tucker, who is about 108 years old but still agile enough to live alone, surely is the oldest (and probably most colorful) Christian in Fairbanks, Alaska, and perhaps the oldest Southern Baptist in the world.

She is a member of the Friendship Mission, where Mr. and Mrs. John Isaacs serve as missionaries. Grandma attended services for two years, had a deep experience with Christ, but she used "too old" as an excuse for not making a public profession. She did it, however, in 1965, and in 1966 finally overcame the same excuse again and was baptized.

Currently, Mrs. Isaacs is teaching Grandma to read and write. So far, she can write her name, Jesus and J-O-H-N., with the period because that's the way it is in her Bible. (Home Mission Board photo by Don Rutledge.)





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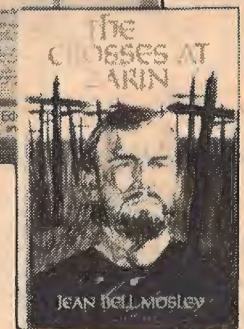
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**A Functioning Faith**, by Billy Simons, World Books, \$3.50.

This is a study of the New Testament book of James, which centers on cant and sham, partiality, self-aggrandizement and gossip, all of which are as real problems today as when the inspired writer first dealt with them. The author is pastor of Central Baptist Church, Carthage, Tex., and a doctoral graduate of New Orleans Seminary.

**How to Stay Alive All Your Life**, by C. W. Franke, Zondervan, 1967, \$3.95

This book has a special word for persons searching for faith, for those interested in psychology, for those seeking the more abundant life, and for the downhearted and the fearful. One chapter is titled, "There Is No Wrong Side of Sixty."

**Make Love Your Aim**, by Eugenia Price, Zondervan, 1967, \$3.95

Miss Price says anyone can be "an expert on love" if he will dare to discover for himself the love God offers. "We have so sentimentalized our concept of love that it bears no resemblance to the original," she writes. "We have taken the word of romantic novels

**'Dead' soldier returns**

WASHINGTON, D. C.—A GI in Vietnam, pronounced dead on the field from wounds suffered after a booby trap exploded, later showed signs of life under the embalmer's knife.

Spec. 4 Jacky C. Bayne, 22, of Fort Mill, S. C., was pronounced dead near Chu Lai, according to a report by the Associated Press, after doctors had worked for 45 minutes trying resuscitation.

His seemingly lifeless body was sent to a registration section nearby. Some time later—no one knows exactly how long—when the embalmer's knife made its first incision there was a faint flicker of life and Bayne was rushed back to a field hospital. After more resuscitation and numerous blood transfusions there were other signs of life.

Today, more than three months later, Bayne in moving toward at least limited recovery at Walter Reed Hospital in Washington.

An Army doctor, who declined to be identified, gave much of the credit for Bayne's recovery to his 61-year-old mother. Mrs. Buni Bayne has stayed at her son's side since he arrived at Walter Reed in early August.

"He says the Lord brought him back from Vietnam," said Mrs. Bayne. (EP)

and motion pictures and TV and perfume ad men above the Word of God: The Bible declares that God is love. How closely does your concept of love resemble the love of God?"

**Mount Vernon: the Legacy**, by Elswyth Thane, Lippincott, 1967, \$6.95

More than the story of a complex and difficult rescue and restoration of a historical landmark, this is the story of the people behind the scenes and their very personal involvement in the task they had set themselves—especially those women from every state in the Union who, through the years, have begged and borrowed, as the occasion required, to re-establish Mount Vernon, as Washington knew it.

**Jesus in Our Time**, by James McLeman, Lippincott, 1967, \$3.95

Two basic questions are dealt with here: What can we know about Jesus? What can we believe about Jesus in the light of modern ideas of faith and history? The author assesses the modern historical point of view and the Christian conviction about Jesus.

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# Students in 'talk-back'

NASHVILLE—Southern Baptist Convention program leaders are beginning a year of denominational dialogues that are giving college students a chance to "talk back" about their conventions. After the first series of dialogues on three Texas campuses last month, the effort seems headed for success.

The purpose of the program, according to R. H. Falwell Jr., of the Southern Baptist Sunday School Board here, is to "help guide Southern Baptists in more effective planning."

Falwell, program director of the board's student department, said the method of the dialogues is for the leaders to listen to the opinions and suggestions of the students and then attempt to relate the denomination's interests to them.

"Information received from reaction and suggestions for future Baptist work will be shared with Southern Baptist and state convention leaders," Falwell said.

Falwell said some very definite reactions were noticed at the first series of conferences, held at North Texas State University in Denton, Tex., Southwestern Seminary, Ft. Worth, and Baylor University, Waco, Tex.

More reactions will come from three other denominational dialogues, each held at several colleges near Southern Baptist-owned seminaries. Dialogue sessions are scheduled in the New Orleans area in January; in the San Francisco area in March; and in the Wake Forest, N. C., area in April.

At the Texas college dialogue sessions, most of the suggestions urged church programs that deal with current issues and life problems, said Falwell.

The students also called for an earlier introduction of real theology and current issues in Sunday School and Training Union organizations. Many of them felt their spiritual preparation for college was inadequate.

"We weren't prepared for college-level thinking," they said. "When we were challenged by other beliefs, or by those who had no beliefs, we felt at a loss. We didn't have the background to be competent witness on campus."

Their reaction was that their church teachers should be better trained so they could adequately prepare their students for life.

"Most of us don't know what 'Baptist' means," said one student. "We need to know what Baptists stand for."

Falwell said most students seemed to have a stereotype view of Southern Baptists as people who didn't know what the real issues were. He said some were frustrated because they couldn't receive

answers from an authoritative viewpoint.

"They would ask when the convention was going to change its 'position' on ecumenism and fraternities. But they didn't understand the nature of the convention," Falwell added. He said they didn't seem to know that the convention is for service to the churches and is not an authoritarian group.

Some were critical of the lack of youth in the programming organizations of the convention, and wanted selected students to be placed in convention planning groups.

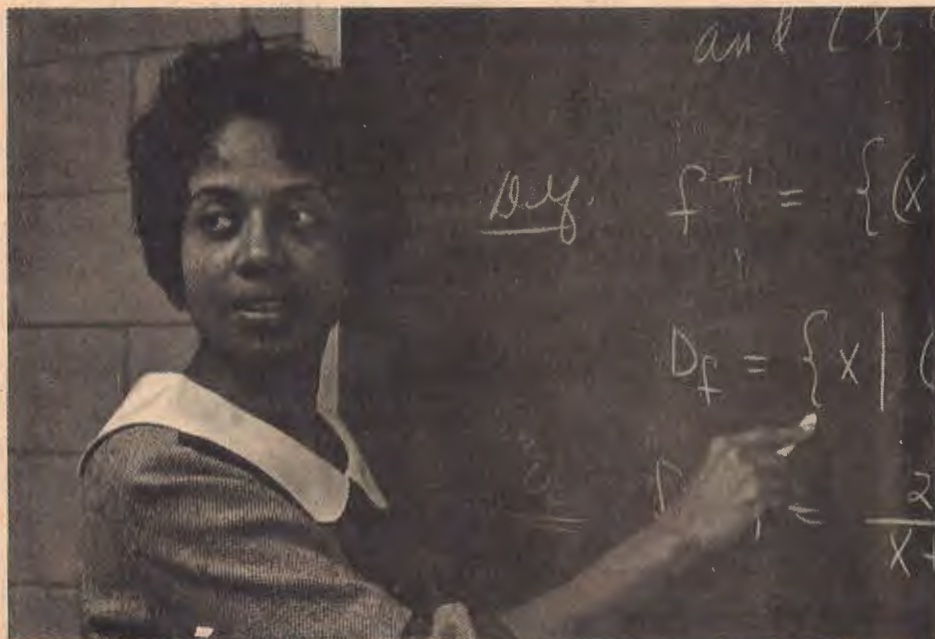
Falwell said there was general praise for the dialogue approach, both from Baptist students and those of other denominations.

"Some students from other faiths were surprised that denominational leaders would submit their programs to criticism from students," he said.

"Our students didn't think we would come and ask them what they thought. As one student put it, it was gratifying to find out our leaders would come and listen rather than bludgeon the students," Falwell said.

But one young man, he said, made the trip worth the effort in one statement.

"This day has helped me," he said. "All my life the Sunday School Board has been just a great white heaven. Now I feel they care about me." (BP)



BAYLOR'S only Negro professor—Taking integration calmly, the only Negro professor at Baylor University (Baptist) in Waco, Tex., shrugs and says it's no different there than at a Negro school. "People are people," comments Mrs. (Dr.) Vivienne Malone Mayes, who teaches mathematics at Baylor. There are about 37 Negroes among Baylor's 6,500 students. (BP Photo)

# Magazine draws protest

SHAWNEE, Okla.—An unofficial student publication at Oklahoma Baptist University has brought public protest from a group of about 20 ministers from Oklahoma City.

The controversy flared into headlines in major Oklahoma newspapers when the ministers met with OBU President Grady C. Cothen to demand "an explanation of the student magazine."

Target of the dispute is an independent publication called *The Pluralist*, circulated and sold among the Baptist school's students by a panel of four students who edit it.

Content of the essay and poetry format magazine has included opinions of the war in Vietnam, and has been critical of the Baptist school's administration and state Baptist leaders.

Smoldering opposition to *The Pluralist* was fanned into a flame by the cover of the current issue, which pictured a shapely OBU student clad in a bikini, a guitarist, and a hippy standing behind a communion table. The caption read: "Where Is The Church?"

The magazine also carried an article by an OBU student entitled "How I Spent My Somber Vacation" describing a speaker at the Oklahoma Baptist assembly as "one of those neon-lighted beffons generally as extinct as a dodo bird."

The controversies erupted one week before the annual meeting of the Baptist General Convention of Oklahoma, which owns Oklahoma Baptist University as its only school. (BP)

# Gifts to preserve the sanctity of Christmas



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## The birds' birthday present

By JEAN BRABHAUR MCKINNEY

December 9 was Lance's birthday. His mother had already baked and iced the cake for his birthday party. Lance fell asleep thinking about how lovely it would look when the candles were lighted.

The next morning was Saturday and Daddy was at home. But even with Daddy around, the day seemed long.

Lance would look at the big clock in the hall and ask, "How many hours before my birthday party, Daddy? How long before my birthday party, Mother?"

Finally Daddy called softly, "Lance, come look out the den window."

Lance looked and saw two beautiful, bright-red birds pecking away at the ground.

"The cardinals are pecking for seeds to eat. They're hungry. The ground is frozen hard."

"There aren't many birds around now, are there, Daddy?"

"No, Son, most of them go south this time of year. The few left have a hard time getting food."

"Maybe Mother could give us something for them."

Mother did. They scattered the biscuits and pieces of stale doughnuts about. From the den, they watched the birds pecking away hungrily.

Lance even forgot about his birthday party for a while. Soon the clock was striking twelve and Mother was calling, "Lunch is ready."

Daddy was saying, "Time for a little boy to stop watching birds eat and start eating for himself."

Even when Lance was taking his rest after lunch, he could see birds fluttering by his window on their way to the garden for crumbs.

"We'll have to save them some birthday cake crumbs," Mother told Lance as she dressed him for the party after his nap.

About this time the doorbell rang. Two of the children and their mothers came in with a rush of cold, outside air. When all the boys and girls had arrived, Mother led the way to the basement playroom.

There they had so much fun opening presents, playing games, and listening to stories. Then Mother came in with Lance's beautiful, white birthday cake—its red candles burning brightly. Everyone had a slice of cake with ice cream before they went home.

Mother came back down to the den after all the children had left. She said, "There's another nice present upstairs for you, from Mother and Daddy."

Excitedly, Lance followed Mother upstairs to the den.

Outside the big windows overlooking the garden, Daddy stood, waving and smiling. Beside him was something that looked like a birdhouse.

"A—a—birdhouse?" asked Lance.

"No," said Mother. "A bird feeder. And here's some seed to fill the feeder."

Mother handed another birthday package to Lance. On it was a card saying, "From Lance to the birds."

Mother and Lance hurriedly put on their coats and rushed out to help Daddy fill the feeder with nice tasty seeds. They also scattered some of the seeds on the ground and filled a pan with water.

Back in the house they sat quietly in front of the big den windows. The cold raindrops were turning to snow. Soon the bright-red cardinals found the bird feeder. How hungrily they ate. Then came a sparrow—two—three—chickadees. They sang merrily and ate while the snow quickly covered the garden.

"Cheep, cheep," they said. "Tweet, tweet."

"I guess they're singing happy birthday to Lance," smiled Mother.

"The feeder is the best birthday present of all," said Lance to Mother and Daddy. "It's a birthday present for the birds as well as for me."

"Cheep, cheep," the smallest sparrow sang, as if he understood.



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Life and work

December 10

Matthew 21:28-32

Job 21:15-17

## Worship through service

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

Promptly at 7 p.m. on Wednesday morning, May 30, 1967, in Miami Beach, Fla., President H. Franklin Paschall called the 110th session of the Southern Baptist Convention to order. The general theme of the convention was "Mandate to Minister." We are now two months into the year of ministry for Southern Baptists. What will 11 million Southern Baptists do to help our world this year and next? How will our 34,000 churches use over 600 million dollars given to them to carry out Christ's program of work? Will our three billion dollars worth of church property help or hinder us in meeting the spiritual needs of mankind?

It all depends on you.

It depends on you who said you would follow Christ anywhere but still remain one of three million "non-resident" members.

It depends on you who said you believed the Bible to be true but have never joined the one organization set up to study the Biblical revelation, the Sunday School.

It depends on you who make up the small minority which gathers on Sunday evening to sharpen your skills as a church member.

It depends on you who stop short of the tithe because of primary interest in something besides God's work.

It depends on you who place Christ before anything and anyone every day of your life.

I'm only one, but. . .

So was Paul! He said "I will not work for Jesus." And he stirred up all the trouble he could. Most troublemakers are troublemakers because they are saying no to Jesus. They are like one of the sons Jesus talked about. Later, however, Paul did repent and probably did more work than anyone else. What if all troublemakers did the same?

Look at Peter! He said, "I will stand for you, Lord; anywhere, anytime." He had to eat those words and they made him sick at heart (Matt. 26:75). It happens to every Christian who promises God he will do his work and never does it. The tragedy is that the repentance may come too late or never come at all. Judas is a case in point. He was

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one of the Twelve but he never became a disciple. He professed discipleship but never practiced it. When the show-down came, he chose the things of the world over Jesus. Demas did also and so have many others since their time.

Think about yesterday. How many times did you actually make a choice that placed you squarely on God's side against the standards of the world? Most of the time we make choices without analyzing them beforehand. We make the choices on the basis of a central or supreme value in our life. For the Christian that central value is Christ. We should determine all our actions by relating them to his will. (For an excellent discussion of this see the Adult Training Union lesson for October 1 by Ross Coggins.)

Do you love Jesus?

The above question is always with us. Jesus first asked it of Peter and he continues to ask it of us because we are all like Peter. We overestimate our own power and underestimate the Devil's power.

What did Jesus mean by this penetrating question? If we add three words to the question we may gain some insight into its meaning.

Do you love Jesus more? After a hearty breakfast of fish and bread, Jesus reminded Peter of what he was before discipleship (son of Jonas). With a sweep of the hand toward the boat, the net and the fish, Jesus asked whether these things were the most important to Peter. When a job or recreation take precedence over Godly service, we destroy ourself and eventually lose what we cherish. The Christian is to serve God through his job and recreation. If he cannot, he is either out of fellowship with God or the activity is inconsistent with righteous living.

It is possible Jesus was referring to "these others." Remember that Peter had boasted once before that his was the greatest love. This time he made no comparisons. The only acceptable standard is to compare your love for Christ to his love for you.

Do you love Jesus enough? Thus far Peter had been looking out only for himself. Jesus challenged him to help others. If you don't love Jesus enough to help someone else, your love is very immature. "There is no exercise better for the heart than reaching down and lifting people up" (John Andrew Holmer).

Think of the companions of Paul. They lived and died in his shadow and we only know a few of their names. But only God can measure the help they gave to make Paul great. "We cannot all be great," said Harry Emerson Fosdick, "but we can attach ourselves to something that is great." "Somebody Needs Your Love" is not only a good song but a great truth as well.

Jesus made certain that Peter understood the high cost of loving. He would someday have to give his life in order to remain loyal. Jesus spoke from experience. Ever so often we ought to ask ourselves: What is it costing me to serve Christ?

Do you love Jesus daily? Sometimes people burst into spiritual flames for short periods of time. After revivals or mountaintop experiences, those same people get very cold again. Jesus needs people to live a steady life, faithful each day. Most anyone can do something great now and then. God needs people to serve him whether others do or not.

When it comes to daily service, "more than talk is called for. Anyone can talk about the truth in general. Christians are people who do the truth in particular" (John Paul Pack).

And in conclusion

Christian service does three things to our commitment to Christ.

1. It defines it. People need to see our words at work. What we do for Christ and others tells people what we think of Christ and others.
2. It refines it. If you want to know whether your religion is any good or not, just put it to work in your life. Christian service refines or sharpens our commitment to Christ.
3. It confines it. Christian service is work done for Christ. It is not for public recognition (though that may come) nor for private satisfaction (though that may come also). It is an expression of Christ living in us. Since Christ served, can Christians do otherwise?

# Can there be peace on earth?

International

December 10

Micah 4:1-7

BY VESTER E. WOLBER

DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

There are two serious interpretations given to this passage from Micah. One school holds that the prophet gave a literal and vivid preview of conditions which will prevail on earth during the millennial reign of Christ. Most of those who hold to this view think that Christ will return to earth, raise out of death righteous men, and reign with them upon earth for a thousand years under ideal conditions as outlined by Micah.

One weakness of this view is that it is rather pessimistic in assuming that the future of mankind prior to the return of Christ is already determined, and is bad. Those who hold to the view have little incentive to apply Christian principles to world problems since they assume that the problems of men and nations cannot be solved. The ship of humanity is sinking, and churches operate what amounts to a rescue operation before it sinks under the waves.

The other serious interpretation explains the words of Micah metaphorically. The prophet had a glorious glimpse of the Kingdom of God and described it in figurative terms meaningful in his day. When prophets sought to describe states of blessedness which they and their first readers had not experienced, they described them in terms which were meaningful to their experience. For example, where John wrote about heaven he portrayed it as a bride, as a city, and as a garden (Revelation 21, 22). It is meaningful for a modern reader to think of heaven as a place lovely as a bride, secure as a walled city, and enjoyable as a garden; but one has difficulty in thinking that heaven is literally a bride, a city, and a garden.

Most of us hold to some modified position combining elements from both schools of interpretation. The Kingdom of God is a glorious experience in this order, but it is coming to a more glorious and indescribable state of bliss in the next order. But in the meantime there are other victories which are yet to be gained, and the Christ who conquered death for us can yet work through us in overcoming evil upon earth.

Whatever may have been the full and exact meaning of Micah it is certain that he foresaw a better day to be

brought about by the wisdom, power, and righteous love of God.

## God's mountain-house (4:1-4)

Micah was not thinking of a house which was to be built on a mountain, but of a house which was a mountain (v. 2), higher than all other mountains. He saw God's temple made influential in the world. He saw many people from the nations of the world streaming into the temple to hear his instruction and learn to walk in his ways. He saw God's word radiating out from his temple to become the mediator between nations and become the internal standard by which strong nations judge themselves. He saw the nations heating and beating their weapons of destruction into tools of production because they did not make war with one another anymore and did not make plans for war with one another. He saw an era of peace, prosperity, and security as each man sat under his own fruit tree economically secure and physically safe. Such was his vision, the details of which must follow.

1. Time. The prophet used a term quite often employed in both the Old and New Testaments—"in the last days." Joel used a similar expression, and Peter said that he was predicting that which was fulfilled on the day of Pentecost near the beginning of the Christian era (Acts 2:15-21). Paul used similar terms to warn Timothy of circumstances in his day (I Timothy 4:1; II Timothy 3:1). Thus, when Micah dated the fulfillment of his prophecy "in the last days" he referred to events which took place after the birth of Christ and prior to his second coming.

2. Place. He located the center of religious activity at Zion, the place where Solomon's temple was erected. The temple symbolized the presence of God, just as the tabernacle had symbolized his presence. Just as the temple superceded and replaced the temple, so the church superceded and replaced the temple as God's accredited institution. Into all the world God's law goes out from his presence to judge men and nations. Modern churches need to return to their main business which is to sound forth and interpret the word of God.

3. Extent. Micah viewed the house of God to be exalted above all other mountains, and saw men of many nations coming for instruction. He saw na-

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tions knocking at God's door seeking instruction on the good way of life—nations already predisposed to obey his teachings.

4. Manner. God's positive influence over the world is to be extended through teaching "the word of the Lord", which word is to become the standard of judgment for settling disturbances within and between nations.

5. Results. The out-going word of God received and believed by the nations of the world will bring justice, peace, prosperity and security.

## God's plan for world peace

We do not have any special insight into God's providential purposes for world affairs, but one conclusion can be carefully drawn from the principles by which he judges the nations: the house of peace must be erected on a foundation of righteousness. Men cannot hammer out an effective formula for peace between nations which make war with God's standards of morality. There can be peace on earth to the degree that men and nations adopt and observe "God's Foundation for Reconstruction"—Trueblood's title for the Ten Commandments. America's error is not that she left the gold standard but that she forgot the Golden Rule. God's people can search out and believe that which is true, and take and do that which is right.

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 B—Big Business (E) p3; Bookshelf p17; Burials. Rev. Paul. licensed to preach p7; Beacon lights: Protecting the ministry p4  
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 F—Feminine intuition: A trip to Cape Kennedy p10  
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 T—Thomas Truett, named music minister p7

Key to listings: (E) Editorial; (PS) Personally Speaking; (L) Letter.



"ME tithe? Man, you must think I look silly."

—ARK-E-OLGY by Gene Herrington

## Rude awakening

The awkward age for most teenage boys is when they discover that they know more than their fathers.

## Big hearted

He always reaches for the check, Regardless of amount. What a guy! What a heart! What an expense account!

## No contest

Moscow is a place where no one stays up all night to find out how the elections came out.

## Terse verse

A clergyman named Jordan had a son at college. The son was about to take his final examination and naturally the father asked the boy to let him know as soon as possible how he got on.

One day the father received a telegram which read: "Hymn 254, verse five, last two lines."

Looking up the reference in the hymn book, he read: "Sorrow vanished, labour ended, Jordan passed."

Eccentric: Someone who minds his own business.

November 26, 1967

Church	Sunday School	Training Union	Ch. Adms.
Alexander First	56	34	
Berryville Freeman Heights	136	39	
Blytheville New Liberty	94	30	
Camden			
Culendale	369	102	
First	471	120	
Crossett			
First	489	193	
Mt. Olive	215	113	
Diaz	193	110	2
El Dorado			
Caledonia	48	37	
Ebenezer	148	57	
First	699	453	
Victory	98	54	
Forrest City First	622	192	17
Fort Smith			
First	1,368	422	11
Towson Avenue	154	104	3
Gentry First	206	103	1
Greenwood First	303	141	
Gurdon Beech Street	167	80	
Harrison Eagle Heights	223	61	
Hicks First Ashdown	39	32	
Hope First	490	139	2
Hot Springs			
Lakeside	103	42	1
Piney Woods	202	101	
Jacksonville			
First	474	121	3
Marshall Road	296	159	3
Jonesboro			
Central	453	192	
Nettleton	267	111	
Lavaca	245	125	
Little Rock			
Geyer Springs	445	150	2
Immanuel	1,123	743	4
Rosedale	226	110	5
Magnolia Central	601	247	3
Manila First	159	80	
Marked Tree Neiswander	117	85	
Monticello			
First	313	114	
Second	229	117	1
North Little Rock			
Barink Cross	639	161	1
Southside Chapel	24	14	
Calvary	427	162	4
Gravel Ridge First	155	92	
Runyan Chapel	82	51	
Forty Seventh Street	226	101	4
Indian Hills	177	43	
Levy	472	160	3
Park Hill	780	245	5
Sixteenth Street	58	38	
Sylvan Hills	293	84	1
Paragould			
East Side	237	112	1
First	498	171	2
Mt. Zion	105	70	
Pine Bluff			
Centennial	211	100	
First	815	186	
Green Meadows Msn.	86	33	
South Side	649	246	
East Side Mission	64	42	
Tucker Mission	29	12	
Watson Chapel	202	85	
Rogers First	461	163	
Springdale			
Berry Street	80	43	
Elmdale	298	103	
First	401	96	
Oak Grove	70	44	
Van Buren			
First	483	214	
Second	70	37	
Vandervoort First	50	23	
Walnut Ridge First	282	121	
Ward Cocklebur	42	35	
Warren			
First	451	141	
Southside Mission	92	81	
Immanuel	249	75	2
Westside	81	41	1
West Memphis			
Calvary	301	165	1
Ingram Boulevard	291	124	2

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## Millionaire gives all

TOUGALOO, Miss.—Not many men who have a million dollars at the age of 29 can bring themselves to give it all away.

But that's what Millard D. Fuller, a thin, dark, intense young man, did. Now at 32 he devotes his full time to Christian work for the United Church of Christ and Tougaloo College in Mississippi. He has reconstructed his life with a totally new orientation.

"How," he was asked, "does it feel to be an ex-millionaire?"

"Fine," he replied. "Great! Just great! My outlook has been reversed; my goals have shifted; my marriage has been salvaged and my objectives are different."

At Alabama University law school Fuller and another student founded a direct mail business which became very successful, supplying products to youth organizations for fund-raising projects. They put their profits into real estate and "eventually we owned half a city block and rented to 40 college students regularly. By graduation we were each making \$20,000 a year." By 1965 the partners were doing nearly \$4 million annually, employing 150 persons. Fuller abandoned law practice to develop his interests, but remained a member of the bar.

His wife left him and went to New York to ask counsel of a minister friend about divorce. But he followed her there and they began honestly to hunt for solutions.

"In a taxi one night I came to a dramatic awareness," Fuller said. "I felt God's presence, that He was calling me to devote fulltime energies to Him and His work. That was in November 1965.

"My wife and I returned to our hotel room and stayed up all night, crying, praying, laughing, singing—a real crazy time."

They had big cars and houses and horses and plans for many more, but they decided to give it all away.

The next morning as they got into a cab the driver said, "Congratulations! This is a new cab, and you are the first to ride in it."

"We saw the tremendous symbolism in it," Fuller said, "and asked him to take us for a ride in Central Park, while we told him of what had transpired in our lives, and our determination to enter a new way of life."

This kind of "miracle," he said, "has occurred over and over again in succeeding months."

Millard Fuller now gives his time to developing Tougaloo College, a United Church of Christ school largely of Negro pupils. (EP)

## Nailed to a tree by gang members

WEST PALM BEACH, Fla.—A freckled, red-haired girl finally admitted to the sheriff here that the identical wounds in the palms of her hands were not accidents, but the result of her "crucifixion" when gang members nailed her to a tree.

Christine Deese, 18, had angered members of the Outlaw Motorcycle Club by withholding \$10 from one of them. They later took her to a hospital.

They had not hung Christine off the ground, but had nailed both her palms to the tree trunk in a "punishment ceremony" to which she had acquiesced. (EP)

## Bears and tv

OCEAN SHORES, Wash.—The bears of Copalis Beach, eight miles north of this resort town, have been watching television through the cabin window of Woodsman Cutliffe Sarkvogel, and they don't like what they see—apparently.

When they don't like the program, says the free-lance shellfish consultant and backwoods philosopher, "they rip cedar shakes off the outside of the house."

Starkvogel explains that he can get only two channels and sometimes they don't like either program.

The EP News Service correspondent who filed the story asked that it not be overlooked because it was his opinion—that the bears might be "evangelical bruins." (EP)

## Rabbi says there is 'abyss' between faiths

SEATTLE—Comforted by efforts between Christians and Jews to seek meaningful brotherhood, a rabbi here nevertheless said he is "shocked" by the way religious institutions are transmitting prejudice.

"It is shocking to be informed that religious institutions, instead of forcefully counteracting prevailing prejudice and stereotyped conceptions about other people, may actually transmit them," said Rabbi Marc Tanenbaum, national director of the Interreligious Affairs Department of the American Jewish Committee.

"We have seen appalling fruits of bigotry," he said, "from its mildest manifestations—such as stereotypes and misconceptions about other groups—to its most violent and ugly expressions, culminating in the pinnacle of 20th Century brutality, the death camp."

To even this imbalance, Rabbi Tanenbaum cited evidence of openness, willingness to examine educational materials and teacher-training procedures through which religious messages are taught to children.

But he added: "The profound disparity in respective responses of Jewish and Christian establishments to the plight of Israel when the Jewish community was threatened with extinction reveals that Christian and Jewish leadership are still separated by a great abyss of lack of knowledge and misunderstanding." (EP)

### Are You Moving?

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