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December 14, 1967

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

DECEMBER 14, 1967

Personally speaking



An uncrowded way

"Walking's not all taken up," we used to tell our friends down on Bunker when they'd be using it as an excuse for not visiting us more often, "we don't have any way to get round."

Walking has just about gone out of vogue in this soft, pampered generation. To paraphrase a famous World War II expression: Never has walking depended upon so few.

It's four and a half miles from our carport in the edge of Lakewood, North Little Rock, to the Baptist Building, in downtown Little Rock, and I have often wondered how long it would take to walk it. Now I know—one hour and 15 minutes. At least, that's what I clocked on a brisk December morning.

Soon after getting underway, I came to a bus stop occupied by a lone, healthy junior high school student. "Why not walk and get some exercise?" I suggested. "No," he grinned, "it's too far!" It was interesting to note that I was half way from this young fellow to his school before a bus came along, and I was within sight of the Junior High School before his bus finally passed me.

There was not a lot of excitement long the way. In fact there was just one "incident." At a quarter to eight a retiree came out of his house and searched his front yard fruitlessly for the *Gazette*. He didn't cuss a word, but the look of disgust on his countenance as he headed back inside said eloquently, "They've missed me again!"

Window shopping is a slight diversion as you walk through town. An ad in one of the stores was especially encouraging. It headlined "cowboy boots" and "cross country track shoes."

As I walked across the Main Street bridge I was amazed to discover that some of the concrete blocks in the sidewalk are separated by cracks an inch or two wide, and that you can see the Arkansas River down under you and through these cracks.

A little more than an hour after starting my journey I was in downtown Little Rock, "at the corner of 'Walk' and 'Don't Walk.' "

Well, I came through in pretty good shape. My knees and ankles swelled a little—but not as much as my head. It was hard not to go around bragging about what I had done. But I guess bragging about how far you can

walk is not the worst bragging. Some folks brag about how much they can drink and still walk.

Edwin L. McDonald

IN THIS ISSUE:

EDUCATION is very much on the minds of thinking Baptists these days. For what two of the *News-magazine's* readers think about the crisis facing colleges and, particularly, our Baptist colleges—read "Baptist education tips" and "What Ouachita needs," in *The People Speak*, page 4.

THERE is a premium on home-made items today, and Harriet Hall thinks this applies to Christianity as well. You'll want to read her comments on the subject in *Feminine Intuition* on page 8.

IN a special feature story on page 12 its author describes how Indonesia the world's largest archipelago and the fifth largest country in the world is embracing Christianity. Gainer E. Bryan Jr. tells the story in "Aflame with revival."

LOSS is familiar to all of us and we cope with it in different ways. Enola Chamberlin in "Adjusting to loss" offers some food for thought. Read it on page 11.

THE second article in our series "Problems of Christian Life" focuses this week on "Pastors and the divorced" which you will find on page 5.

HUNTERS dominate Arkansas Outdoors this week as the Fish and Game Commission's George Purvis writes about what it takes to make a successful man-and-dog team. You'll find "The key to good hunting" on page 7.

COVER story page 9.

Arkansas Baptist news magazine

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

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

Jailing of Col. Davis

THE *Arkansas Democrat* cartoon by Jon Kennedy carried on this page says more about the law enforcement situation in Arkansas than would many thousands of words.

The people of Arkansas from all walks of life have vented their spleens against the recent jailing of Col. Lynn Davis of the Arkansas State Police over his refusal to reveal to the Pulaski County Grand Jury the identity of a person who had supplied him with pertinent information ahead of recent raids on gamblers and gambling establishments.

The average person is not versed enough in the law to know what the fine points are that are involved in the Davis case. But one does not have to be a lawyer or a judge to know when law enforcement is effective and when it is ineffective.

As the *Arkansas Gazette* has eloquently stated:

"The public sense of outrage in the jailing of Colonel Lynn A. Davis might have been less intense if Davis in the four memorable months since he left the FBI to become director of the State Police had not made such a spectacular record of law enforcement against the gambling rackets. It was in the context of a gambling investigation that Davis refused to reveal the name of an informant and was cited for alleged contempt of court.

"The popular outrage might have been less intense too if Colonel Davis had not been jailed in a county where the local record of law enforcement against gambling has been so unimpressive.

"Indeed in the swelling expressions of indignation following Colonel Davis's confrontation with the Pulaski Grand Jury and the Circuit Court there has been one recurring theme—the lament that in investigations involving organized gambling newspaper reporters or a State Police chief seem to run the largest risks of landing in jail. . ."

Casino gambling proponents who have categorically denied any connection between the underworld and gambling in Arkansas have not been very convincing. One good thing that could come out of the Davis case would be a full-scale crime investigation in Arkansas.

Good sermons

A good sermon is helpful, new thought on a question of real concern to members of a congregation, based on the Bible and in line with the preacher's experience.

At least that is the way A. R. Roalman, editor of *Best Sermons* magazine, a man who listens to or reads 300 sermons a month, sees it.

In a recent interview with United Press International, Roalman said that good sermons "have the power to move hearts, change minds, and transform lives."

One of the main reasons why sermons fail, said Roalman, is that they do not offer the listener any new insights or information but "are simply rehashes of facts, viewpoints, and arguments that are already familiar to most of the congregation." The human mind "is not

excited to attention by bland restatements of the obvious," he says.

Another cause for sermon failure, in the opinion of the magazine editor, is trying to deal with too many different ideas at one congregation sitting. He sees it as a mistake for a minister to "try to cram four or five different ideas into a single discourse." With insufficient time to do justice to the big ideas, the preacher leaves his listeners "more bewildered than uplifted."

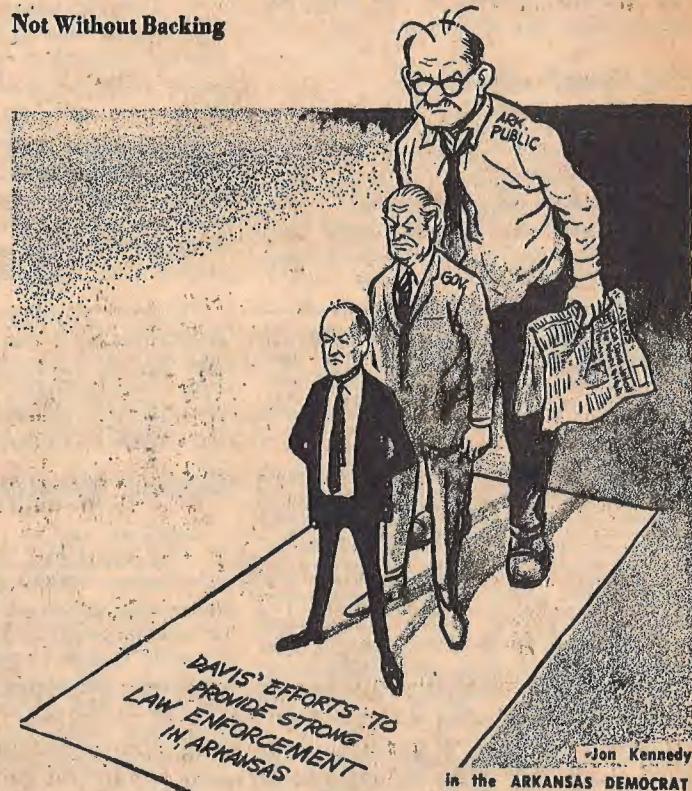
A third major cause of sermon failure is listed by Roalman as "the predilection . . . for sweeping generalities," with the condemnations and exhortations couched "in such broad terms as to be meaningless to the individual."

All of this ought to be helpful to preachers as they face the tremendous responsibility and privilege as they "feed the sheep." But it should throw some light, too, on what churches and individual church members can do to improve the quality and effectiveness of their pastor's preaching.

Recognizing that preaching is one of the biggest and most important of the vocations, churches should endeavor to secure as pastors the best qualified men available. They should also see that their pastors have good places to live, adequate salaries, and adequate staffs so that they can have the most favorable of situations for the fulfilling of their high callings.

Individual church members can add much to the effectiveness of their pastors by loving and appreciating them; by the prompt giving of their tithes and offerings for the support of the ministry and the total missions undertaking of their church and denomination; by bearing their pastors up in daily, fervent prayers; and by faithfulness to the church services and organizations and striving to live as Christians all the time.

Not Without Backing



'What Ouachita needs . . ' Truth will 'out'

Baptist education tips

All informed Baptists are disturbed by the financial crisis now facing our Baptist Colleges. There is no doubt that a liberal transfusion of money would help, but it would only be a short term solution to be followed by another urgent need. Is it realistic to believe that we Baptists can maintain our cherished position of separation of church and state and financially maintain first class educational institutions?

Our Baptist Colleges were originally started to provide education for the full-time leadership of our churches. If this was once the purpose it is no longer our major emphasis. We are, in fact, educating men and women for all walks of life. This is good, if we can afford to continue it. But can we, when we have to compete with a massively financed federal government?

Is it possible that our answer to the current problem lies in an enlargement of our Baptist Student Union program? Why not build dormitories and BSU centers with ample room near our state universities for our Baptist students? Why not let the state provide the mathematics, science, literature, etc. and let us concentrate on our educational plus? Let us infiltrate the state university with our Christian witness. Why not put back into circulation dedicated Christian teachers, letting them be hired by secular universities and there give their witness where it may, perhaps, count the most?—Bill Dudley, Pastor, Westside Baptist Church, P. O. Box 185, Waynesville, Mo. 65583.

The heat controls

I want to commend you on getting that new-fangled "multi-zone heat and air-conditioning" system in the new Baptist Building. According to your article (Nov. 9, page 5) this will make possible the "heating of certain areas while others are being cooled." I feel sure it will make for much smoother operations in the Baptist Building. But—I have a question. Who is going to decide just which offices need to be "cooled off" and which ones need "a fire built under them"??

I have another question. Are such systems adaptable to church buildings? I think they might prove extremely helpful to many a pastor—that is as long as the controls are in his study. I doubt that many of us would want anybody tampering with "our" pulpit area. My surmise is that it would take much more than new air conditioning!—Don W. Reed, Pastor, First Baptist Church, Newcastle, Tex.

REPLY: For pastors and editors the heat controls are always remote.—ELM

I was very interested to read the letter in your November 23rd issue from a concerned Ouachita alumnus presenting some of the imperatives for keeping the college alive. As a recent student I would like to present some ideas which, I believe, Ouachita should consider if she is to not only stay alive but improve.

1. In order to reach any long-range goals, Ouachita must become financially strong. There are essentially 2 ways:

a) Accept Federal aid. The government aids our churches by exempting their property from taxes and their preachers from the Army, why should it not aid in the education of our youth?

b) Consolidate Arkansas Baptist higher education. It is much better to have one fine college than two mediocre ones.

2. Ouachita must pay her faculty well so as to attract the best possible professors.

3. Ouachita should offer more financial help to the needy and gifted students, rather than subsidizing the education of those who play games.

4. Ouachita must learn that in expansion, classrooms have priority over dorms and gyms. If there is insufficient housing, enrollment should be limited—according to ability, not date of application.

5. The two most important elements on campus, the student body and the faculty, must have a voice in the operation, planning, and policy of the college.

6. Ouachita must prepare her students to live, not just to work. She should stress the inter-relation of the academic disciplines and the Christian commitment in the society of the future, rather than mere assimilation of facts.

Through programs such as these, Ouachita can begin the only path that will lead her to greatness—not competition with state colleges, but a definite distinction—the difference that is worth the tuition.—Former Student

Liquor boycott

Sometime ago, I wrote the president of the National Women's Christian Temperance Union asking her to sponsor a campaign asking all people who believe in the evil of liquor to refuse to spend money in any place of business that sells the curse. Personally, I will not buy a loaf of bread in a food store that sells liquor or beer. If our ministers would make this an issue it would mean a lot to the cause.—Concerned.

I am glad that someone, viz. Frances Fuller, Southern Baptist missionary in Amman, Jordan, has the intestinal fortitude to speak up about the Arab-Israeli situation. (See the Nov. 2, 1967, issue and her letter "War Still Hell—even in Holy City," which was in disagreement with the news item, "Interview with Conqueror of Jerusalem," in the Aug. 17, 1967 issue.)

I would go along with what Mrs. Fuller has to say, since she is in a position to see both sides of the controversy, before I would that of an Israeli, who, naturally, sees only one side—"his" side.—Agnes G. Ford, Nashville, Tenn.

Agree or disagree

Disagree with your preacher lately? Good! That is a healthy sign that you are paying attention to what he is saying.

If there is any 'glory' in being a Baptist-type Christian, it is in the God-given right to interpret God's word as an individual.

No two of us will ever completely agree on the "hair-splitting details"—but we have the awesome joy of worshipping God (as Jesus has shown us the way) in Baptist churches cooperating, if you please, all over the world.—Mrs. George Purvis, 13 Belle Meade, Little Rock, Arkansas 72204

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Problems of Christian life

Second in a series

By T. B. MASTON

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



Pastors and the divorced

The pastor should maintain a wholesome pastoral relationship to divorced men and women, in his congregation and in the community.

The question arises whether or not a pastor should perform the wedding ceremony for the divorced.

There are four rather well-defined positions maintained by pastors. Each minister should think and pray through to a position that he can conscientiously defend and can maintain with reasonable consistency.

Some pastors insist that a minister is simply acting as an agent of the state when he performs a marriage ceremony. Hence, they will perform the ceremony for anyone who comes to them with a marriage license.

This does not seem to me to be a defensible Christian position. A pastor is not merely an agent of the state when he performs a marriage ceremony; he is also and primarily a minister of God. As a minister he is responsible to God for what he does in every area and activity of his life.

Other pastors go to the opposite extreme: They will not perform the marriage ceremony for anyone who has been divorced. Some do not believe the Scriptures justify marriage after divorce. Others contend that this is the most practical position for them. They say that they cannot in good conscience perform the ceremony for all divorced and it is difficult, if not impossible, for them to discriminate wisely. They believe that the best policy for them is not to perform the ceremony for any who have been divorced. They also suggest that this policy makes it unnecessary to explain why they will perform the ceremony for some who have been divorced and not for others.

A third position maintained by some pastors is that they will perform the ceremony only for those who have what is called the Scriptural grounds for divorce: fornication or unchastity. Most of those who follow this policy base their position on a belief that Matthew 19:9 would permit re-

marriage for the so-called "innocent party" where adultery has been committed.

A fourth position rather widely practiced by pastors is that every marriage involving a divorced person should be treated as an individual case. In other words, whether or not the pastor will perform the ceremony will depend on whether or not he is convinced that the couple has a good chance of establishing a stable Christian home.

Any pastor who follows this last policy must be willing to take the time for one or more conferences with the couple before agreeing to perform the ceremony. Without such conferences he can seldom if ever know whether or not he should perform the ceremony.

I am not an ordained minister and have never performed a marriage ceremony. For many years, however, I suggested in my classes and elsewhere that if I were a pastor I would not perform the ceremony for anyone who had been divorced.

In recent years, my position has changed considerably. I believe now that I would follow the last position outlined: make each case an individual case.

Several factors have contributed to this change. A major one has been the rather extensive counseling I have done through the years, including many people who have been divorced. Also, as I have matured in years, wisely or unwisely, I have become more sympathetic and less judgmental of people who have made tragic mistakes regarding marriage. Furthermore, I am less legalistic in my interpretation of the teachings of the Scriptures concerning divorce and remarriage.

This is one of the many ethical questions that Christians face for which the Bible gives no clear answer. Each one of us must struggle with the questions, weighing the factors and come to our own conclusions.

(Next week: Stewardship of the grace of God.)

BSU'er heads class

Stanley Miller, a freshman political science major from Hot Springs, is president of the 1,000-member freshman class at Arkansas Tech. Mr. Miller is an active member of the Tech BSU. He sings in the BSU Choir and plays the piano at Hector Mission, a mission of First Church, Atkins. He served as president of the student body at Lake Hamilton High School and has always been interested in political science. He would like to be a student summer missionary next summer.

This is the second year in succession for an active BSU'er to be elected president of the freshman class at Tech. Last year's president was Roy Davis, Russellville, who is now a cadet at the United States Air Force Academy.—Glyn Finley, Director, BSU, Arkansas Tech

Mr. Miller is an active member of the Tech BSU. He sings in the BSU Choir and plays the piano at Hector Mission, a mission of First Church, Atkins. He served as president of the student body at Lake Hamilton High School and has always been interested in political science. He would like to be a student summer missionary next summer.

Kelso Church is debt-free

Members of Kelso Church held a mortgage-burning service Dec. 3, marking final payment of a loan used to build a new parsonage.

The service was led by the pastor, Thomas G. Darter. Preston Greer, church treasurer, and Perdy Wargo, chairman of deacons, participated in the burning of the paper.

An open house reception in the parsonage followed. Out-of-town guests included Rev. Noel Barlow of Dermott, Superintendent of Missions for Delta Association.—Reporter

'Crusaders' to sing

The Calvary Crusaders, of Calvary Church, North Little Rock, will present "The Life of Christ in Folk Song" on Dec. 14 at Arkansas Baptist Nursing Center, Little Rock.

On Dec. 16 they will present the program for an area-wide youth rally at Ft. Smith, sponsored by the Methodist churches in the Fort Smith area—Mahsha Perrine

Park Place Church dedicates new plant

Park Place Church, Hot Springs, dedicated its new, \$225,000 educational plant Dec. 3, on the third anniversary of Rev. O. Damon Shook as pastor of the church.

Guest speaker for the occasion was Rev. Dexter Blevins, a former pastor of the church who is now pastor of Trinity Church, Norman, Okla.

Other program participants included Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine, who spoke as a representative of the Arkansas Baptist State Convention; Charles McMoran, chairman of the church's building committee, who led the dedication prayer; and Pastor Shook, who led the church in the dedication ceremony.

The new building is of brick construction to harmonize with the church auditorium. It includes five nursery departments, two beginner, three primary, two junior, two intermediate, and one young people's departments, along with an office suite, a choir room, storage space, and rest rooms.

Sunday School attendance for the day totaled 412.

Pot-luck lunch was served by the women of the church at noon following the dedication service.

The Park Place Church, organized in the early 1900's, has a membership of more than 1,200 and an annual budget of \$70,000.

Demolition was started last week for the removal of the church's old auditorium and its old parsonage, both of which have been used as educational space. A picture of the new building will be carried in the Newsmagazine as soon as it is available after the clearing of the old buildings.—ELM

Ouachita given grant

Ouachita University has been given a \$2,500 Presidential Contingency Grant by the Esso Education Foundation, it was revealed Tuesday, December 5, by Dr. Marvin Green, acting president of OBU.

The purpose of the program is "to provide the president of the recipient college or university with a sum to be expended at his discretion for unbudgeted items which he believes will further the educational objectives of his institution's four-year undergraduate programs."

Interim pastor

Rev. James A. Overton, who retired some time ago from the active pastorate, is currently serving as interim pastor of First Church, Lake Wales, Fla.



WED FIFTY YEARS—Mr. and Mrs. Erman Haynes of Pocahontas celebrated their golden wedding anniversary Nov. 23. Host and hostess at a reception honoring their parents were the couple's son and daughter, Col. James Ray Haynes and Mary Lee Haynes, both of Washington, D. C. Lifelong residents of Randolph County, Mr. and Mrs. Haynes have been members of First Church for 40 years. Mr. Haynes serves the church on its board of deacons, and both teach Sunday School classes and for the past 30 years have sung in the church choir.

Choir officers installed

Officers of the adult choir of First Church, Fordyce, were installed at a banquet given recently in the fellowship hall of the church.

Rev. Cline D. Ellis, pastor, presented each with a "gold" link that was later joined with the others to make a chain.

Those installed were: Mrs. Cline D. Ellis, director; Miss Becky Vineyard, accompanist; James L. McGriff, president; J. V. Veneman, vice-president; Mrs. F. R. Dunn, secretary-treasurer; Mrs. Jake Johnston, social chairman; Mrs. Otis Cone, soprano section leader; Miss Verna Hornaday, alto section leader; Roy McClain, tenor section leader; Loyd Anthony, bass section leader; Miller Brashier and Roy McClain, librarians; and Mrs. J. M. Wilkinson, robe chairman.—Reporter

Celebrates anniversary

Memorial Church, Waldo, celebrated its 15th anniversary Nov. 10, with a homecoming service.

Former pastors of the church who brought messages were Rev. Jack Bledsoe, pastor, Second Church, Monticello; Rev. Bailey Smith, pastor, First Church, Warren, and Rev. James Cheatham, pastor, First Church, Maud, Tex.

Mrs. Harold Barr, a charter member, showed movies taken at groundbreaking services 15 years ago.

Also participating in the program were Rev. Charles Baskin, pastor, Westside Church, Magnolia, and Rev. M. T. McGregor, Hope Association missionary.

The church was organized in a vacant store building and continued to meet there until the first unit of the present plant was constructed. An auditorium was built in 1953, and today the property, valued at \$125,000, includes the original unit plus an educational building.

Jack Long, a student at Ouachita University, was recently called as music director. Rev. Walter Gilbreath is church pastor.—Reporter



ARKANSAS

OUTDOORS

by George Purvis



The key to good hunting

In many types of hunting the man-and-dog team form an important combination. This is especially true in quail hunting where the dog locates (points) the birds, the hunter shoots, and the dog retrieves the kill.

Many 'bird' hunters seem to enjoy watching the dogs 'work' more than any other part of the hunt.



From a game management standpoint quail hunting can be justified since it is an established fact that about 80 percent of the 'birds' will not survive until the following spring, whether they are hunted or not. Nature in her wisdom has provided that the remaining 20 percent will nest, hatch and raise enough birds to refill the available habitat.

Year-round quail habitat (food and cover) is probably the limiting factor in quail abundance. Changing agricultural practices have eliminated quail habitat in many parts of the state, and now large quail crops seem to occur only when there are ideal rains during the spring and summer months. For the past two years (last year and this year) rains came at just the right time to produce good food and cover for quail and as a result we have had two crops that have been better than normal.

A good bird dog (one that has a good 'nose,' bird sense, and good discipline) is the key to quail hunting success, providing of course the hunter is able to perform his function properly. But to have more quail (for more hunting) more land owners must devote more land to quail habitat. This is the real key to quail abundance.

GIVE THE

Arkansas Baptist

news magazine

FOR CHRISTMAS

Turn to page 19 for information on special offer. This is the gift that comes, not once, but 50 times a year.

Revivals

Levy Church, North Little Rock, Nov. 12-19; Don Womack, Memphis, Tenn., evangelist, Kay Mansell, music director; 23 for baptism, 8 by letter, 1 surrender to the ministry; L. Alfred Sparkman, pastor.

Maplewood Avenue Church, Tulsa, Okla., Nov. 12-19; Jamie Coleman, Fayetteville, Ark., evangelist; 19 professions of faith, 26 rededications, 14 additions, 27 rededications; C. C. Cockrum, pastor.

Berea Church, Jacksonville, Nov. 15-22; Rev. Jack Hazelwood, evangelist, Bob Adams, music director; 29 professions of faith, 26 rededications, 14 additions; James Beatty Jr., pastor.

First Church, Forrest City, Nov. 10-26; Angel Martinez, Ft. Smith, evangelist, Steve Taylor, Greenville, S. C., song leader; 100 rededications, 3 professions of faith, 13 additions, 43 for baptism; W. Clyde Hankins, pastor.



Feminine intuition

by Harriet Hall

Home-made Christianity

One of the stories my father used to tell was how he earned his first five dollars. He spent two weeks, working from "can-see to can't see" to earn that money. The boy who was about to beat his time with his girl had a store-bought suit, so you can guess how my father spent his money. He bought a hat, shirt, three-piece suit, and a pair of shoes. The salesman gave him a tie.

In those days there was a premium on *store-bought* items. Today there is a premium on *home-made* items. What about home-made Christianity? The best test of a man's religion is how he lives it in the home.

Some components of home-made Christianity at its best are:

Mutual respect for individual rights and privileges. The opposite of this would be a constant struggle to see who's boss—or, "holy wedlock vs. unholy deadlock."

Shared interests and enthusiasms.

An understanding attitude—the ability to "put oneself in another's moccasins" as the Indian proverb states; to accept and forgive faults.

The ability to laugh, to play, and to have fun.

Refraining from anything that would belittle or tear down.

Desire to give one's best to each other in mind, thought, and devotion.

Ability to think clearly, using common sense in finding ways to grow together; to change the narrow 'I' to a richer 'we' feeling.

Awareness of marriage as a spiritual process having much to do with the meaning of life.

Open lines of communication, but with the emphasis on the positive approach.

An atmosphere of compliments, helpfulness, kindness, cooperation and love.

As I write these lines, after 25 years of marriage, I can say that it is a good thing to have lived with one husband, one daughter and one son, and home can be a very happy place.

Mission secures pastor

The First Church Mission in Brinkley has called a pastor, Rev. Reece Morrow.

Rev. Morrow is a native of Piggott. He was discharged from the U. S. Air Force a year ago and is completing college preparation for the ministry at Southern College, Walnut Ridge.

The Mission has weekly Sunday services and a full Sunday School program, from nursery through adult classes.

RA banquet held

A banquet was held for 34 men and boys of Brush Creek Church recently in observance of R. A. Focus Week.

Deaths

V. O. PURVIS, 85, Little Rock, Dec. 2, in a Little Rock hospital. Mr. Purvis, a Mason and a member of University Church, Little Rock, was a native of Mississippi and spent the most of his life as a law enforcement officer, including 12 years as sheriff of Prairie County, Ark., and 18 years as deputy U. S. marshal.

Survivors include his widow, Mrs. Jessie Miles Purvis; a daughter, Mrs. L. S. Woolséy, Little Rock; and two sons, V. O., Jr., Denver, Col., and George, of the Arkansas Game & Fish Commission, author of the Arkansas Baptist News-magazine feature, "Arkansas Outdoors."

HENRY H. SAVAGE, 80, in Pontiac,

Supply preacher

Rev. L. A. Elliott, Box 46, Mountain Home, writes that he recently resigned as pastor of Oak Grove Church and is now free for supply preaching, evangelistic work, or to accept a call as pastor.

-From the churches

Dinner for airmen

The Woman's Missionary Union and the Brotherhood of Marshall Road Church, Jacksonville, recently joined together in a mission action project, "The Family Sponsorship for Airmen."

The church has 19 young men who attend their church from Little Rock Air Force Base and families have volunteered to sponsor these men. A special dinner for the airmen was held Nov. 19.

Deacons ordained in Benton service

Four men were ordained as deacons in Calvary Church, Benton, on Nov. 26, with Dr. Bernes K. Selph, pastor of Benton's First Church, acting as moderator.

Those ordained were Eldon Brisbin, Jack Lovell, Wes Johnson and James McCutcheon.

The message was presented by Hugh Owen. Rev. Oscar Golden, Calvary Church pastor, led the questioning. Bernard Barber delivered the ordaining prayer, and Taylor Bennett presented the candidates for ordination.—Reporter

Hold dedication service

Rev. H. P. Brooks, pastor, conducted a dedication service Dec. 3 for the new Black Oak Church building.

Black Oak Church is located five miles south of Marked Tree, on Highway 39. (CB)

Mich., Dec. 3. Dr. Savage served the First Church of Pontiac as pastor for some 35 years and since the mid 1930s directed the Maranatha Conference Grounds. Surviving him are his wife, sons Jim and Bob, missionaries with HCJB, and daughter, Mrs. Helen Broach, also a missionary with HCJB.

Dear Arkansas Baptist Friends,

We deeply appreciate your messages of Christian love and comfort in the homegoing of our husband and father, A. J. Hyatt.

Alice N. Hyatt and Family

Associational planning

A committee from Carroll County Association met recently to explore the best possible associational program for this association for the future. The missionaries and I were called in for counsel at the request of Carroll County

Carroll County is one of our smaller associations with only eight churches and one mission. They adjoin the associations represented by these missionaries. The people are missionary in spirit and anxious to be involved in missionary endeavor.

Rev. Ed McDonald III, pastor of Freeman Heights Church, Berryville, is

chairman of the Carroll County Committee. Those serving with him are Walter Drebenstedt, layman, of Rock Springs Church, Rev. Quentin Middleton, pastor of Blue Eye Church; and Rev. C. A. Wynn, pastor of Grandview Church.

We commend this fine group for its interest in solving one of our most critical problems in our state—that of the small association. Our office is ready at all times to help bring those together who might logically be involved in a solution to this type problem.—J. T. Elliff, Secretary



SHOWN here, left to right, are laymen Walter Drebenstedt and Quentin Middleton; Rev. Ed McDonald III, Rev. John Finn, Rev. Harry Wigger, Rev. Alexander Best, missionaries, and Rev. C. A. Wynn.

Singer available

Word has come that Herbert "Red" Johnson, full-time evangelistic singer from Mountain Home, Ark., has recently had a cancellation for the month of January in "Soul Winning Visitation." Therefore, he is open for the same type of work in other churches; or revivals, if needed.—Jesse S. Reed, Director of Evangelism

Music directors

Perhaps the most vital officer in the music organization outside a local church is the associational music director. Thirty-six of the 43 associa-

tions have reported electing a music director, and eight of these 36 report more than one music officer. These music officers are charged with planning the coordinating music activities of benefit to each association's needs, as well as assisting in other functions by providing music and musicians. So, let us introduce to you these 36 associational music directors and express to them our gratitude and support for the coming year of service.

Arkansas Valley, Larry Bone, Brinkley First; Ashley County, Verne Carpenter, Hamburg First; Bartholomew, Rev. Doyle Neal, Monticello First; Benton County, John Gardner, Siloam Springs First; Boone-Newton, Merle Milligan, Harrison First; Buckner, Mrs.

J. S. Adams, Waldron Temple; Caddo River, Joe Williams, Glenwood First; Calvary, Euell Adams, Beebe First; Carey, Bill Johnson, Fordyce Southside; Caroline, Dr. G. A. Walker, Carlisle; Carroll County, Rev. C. A. Wynne Jr., Berryville Grandview; Centennial, E. L. Spharler, DeWitt First; Central, Charles Mayo, Benton First.

Clear Creek, Wayne Johnson, Lamar; Conway-Perry, O. O. Smith, Morrilton First; Current River, Rev. Grover Blankenship, Success; Dardanelle-Russellville, Ed Wight, Dardanelle First; Delta, Fred W. Helms, McGehee First; Faulkner County, Vernon C. Goode, Mayflower; Gainesville, Jim Duty, St. Francis; Greene County, Adair Ellen, Paragould First; Harmony, Carbon Sims, Pine Bluff Immanuel; Hope, Bill McGibney, Texarkana Beech Street; Independence, W. B. Johnson, Batesville Emmanuel.

Liberty, Charles Goza, Cullendale First; Little River, James Gunter, Wilton; Mississippi County, Rev. Carroll Evans, Manila First; Mount Zion, Charles Butler, Jonesboro Walnut Street; North Pulaski, Ted Stanton, NLR Baring Cross; Ouachita, Jack Drake, Mena First; Pulaski County, Frank Arnall, LR Calvary; Rocky Bayou, Herman Dover, Melbourne; Stone-Van Buren-Searcy, Rev. Jack Porter, Marshall First; Tri-County, Gerald Lewis, Wynne; Trinity, Rev. E. C. Edwards, Harrisburg Calvary; Washington-Madison, Don Edmondson, Fayetteville First; White River, Harold Hambrice, Mountain Home First—Eleanor A. Harwell, Associate Music Secretary

CHRISTMAS FOR CHRIST



BY ENOLA CHAMBERLIN

We all have problems to meet. Big problems, little ones. Not the greatest, perhaps, but certainly not the least is learning to adjust ourselves after a close friend has been removed from our lives.

We may have lost him through a disagreement, a misunderstanding. He may have moved or we may have. He may have been taken by death. In any case we may have to contend with an empty place in our hearts, loneliness and often sorrow.

And there is no turning away. We have to face up. And how we do that will determine the immediate and, more important, the lasting effect it will have on us. For, after all, it is not so much what happens to us as how we react to it that makes it something which will strengthen our character or weaken it.

So, if our reactions are that way, we can turn inward onto ourselves after such a loss living with self pity as a constant companion. If we do this we will be shutting ourselves away from any help which may come to us from others. We will be keeping ourselves unhappy and making everyone we meet unhappy as well.

In addition we will be setting a pattern to our lives which may take many wasted years for us to break. We will be allowing the experience to work its worst on us and weaken our character.

"But," you may cry out, "should one not experience grief at the loss of a loved one?"

Indeed, yes. But not to the extent that it absorbs us to the detriment of the ones who are left to us. In other words, we should not be constantly and continually knocking on closed doors when other doors stand open around us.

We must come to know that we are more a part of what is left to us than to what is lost, and live accordingly. I am not intimating that we should forget. That would be to lose the richness of the association. We should keep that. If we do not it has all been in vain.

But the trend of living must be forward, not backward. We must make new friends, not exactly to take the place of the one we've lost, but to fill in our own lives and extend the best parts of ourselves for the benefit of others. We can go out of our way more than is usual for us, to be of help to people less fortunate than ourselves. This will strengthen our character, build beauty into it.

We all know people who hug their

Glory and peace

BY HERSCHEL H. HOBBS

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

"Glory to God in the highest, and on earth peace, good will toward men"
—Luke 2:14.

Thus sang the heavenly host at the birth of Jesus. It is called the *Gloria in Excelsis*, glory in the highest. Note the balance of words: glory, peace; highest, earth; God, man. And the balancing phrases: "Glory to God in the highest" and "on earth peace." Glory to God; peace to men.

Why this special attribution of glory to God who dwells in glory? Because His greatest glory is as the redeeming God. In the birth of Jesus we see the advent of God in the flesh to provide redemption for lost men.

But what about "peace on earth?" Literally, this reads "upon earth peace among men of good will" or "of good pleasure." Robertson translates it "among men in whom he is well pleased."

Some point out the fact that when Jesus was born the doors of the temple of Janus in Rome were closed. When Rome was at war the doors were open; in time of peace they were closed. But this was the *Pax Romana*, the peace of the sword. This was not the peace of which the angels sang. For the world will never know peace by military might. This peace comes in the hearts of those who are well-pleasing to God.

This peace does not come simply by men showing good will towards other men. The good will is the result of men being well-pleasing to God. And this is true only of those who have been regenerated by their faith in His Son.

So God's redemptive revelation in His Son not only brings superlative glory to God in the highest. It also produces the kind of men on earth who are well-pleasing to Him. And among such men there is peace on earth. It was to this end that Jesus was born in Bethlehem.

New subscribers

Church	Pastor	Association
New Budget After Free Trial:		
Old Union, Monticello	E. L. Wheeler	Bartholomew
Blackwater	L. N. Hinch	Mississippi Co.
New Budget:		
Standley Memorial	Elmer Turner	Stone-Van Buren-Searcy
Calvary, Crossett	E. E. Fulton	Ashley
One month free trial received:		
Holly Springs	Steve Hyde	Carey

grief, refusing to let go of it even to extend a helping hand to someone. They seem to feel that everyone should mourn with them. Or they feel resentful that such has happened to them and not to others. We shun these people as we would shun a contagious disease.

Again, we know people like a woman of my acquaintance. Losing her husband by death, she made a practice of going each day to a hospital for crippled children to bring happiness to many lives.

She did not forget. She used the richness which had been hers with her

husband to build a life without him by giving of herself where there was a need.

It takes courage to go on doing things when the breast feels empty and yet is filled with pain. But there is a compensation. The quicker we face up—the more we get outside of ourselves, give of ourselves to others—the sooner the sharpness of the pain of loss will be toned down into an ache we can bear.

And one last thing. Remember, God will always keep us supplied with strength to meet any situation if we but call on him, and on ourselves to claim it.

Indonesia 'aflame' with revival

BY GAINER E. BRYAN JR.
FOR THE BAPTIST PRESS

DJAKARTA, Indonesia—This nation, the fifth largest country in the world, is experiencing the greatest spiritual awakening in its history, according to a Southern Baptist evangelist from Atlanta.

Indonesia is the world's largest archipelago, stretching along the equator from Singapore to New Guinea.

Evangelist John Edmund Haggai and three traveling companions here on a fact-finding and exploratory mission for the evangelistic association in Atlanta have found Indonesia to be "aflame with revival."

The spiritual awakening is affecting all Christian groups—some more than others—and all areas of the country—again, some more than others.

One religious leader reported that 10,000 people are awaiting baptism in Western Indonesia, and 55,000 are awaiting baptism in North Sumatra.

Whole villages are said to be embracing Christianity. Thousands of conversions have reportedly occurred among military and police personnel under the leadership of chaplains.

The spiritual awakening has affected Southern Baptist mission churches. With 4,000 members, the mission churches with which Southern Baptists work have had 2,700 professions of faith this year, according to SBC Missionary Keith Parks of Texas, treasurer of the Southern Baptist mission in Indonesia.

All Christian leaders in Indonesia contacted here have said that they are convinced that the revival is the work of God, not of man, and that it is "Holy-Spirit led."

The impetus seemed to come from the social upheaval created when Communists attempted to take over the government in October of 1965 and were put down in a blood-bath in which more than 400,000 Communists and suspected Reds were slaughtered.

Some observers say that the killing was done primarily by the Muslims (Indonesia is 90 percent, but nominally, Muslim); and that the Christians, in contrast, showed love instead of hate, even though the Christians stood to lose as much as anybody from Communist domination.

This difference in attitude, say informed observers here, captured the attention of the uncommitted and caused them to favor Christianity.

Religious leaders recognized, however, that some of the new converts might be merely Communists who are trying to save their skins, but they are convinced that most of the professions are genuine.

There seems to be a Muslim backlash to the revival, with a hard-core of the followers of Islam seeking to establish a Muslim state and suppress other religious groups.

Muslims have picketed evangelistic meetings, heckled preachers, and even done extensive damage to church property, especially in and around the city of Makassar on the Island of the Celebes.

Christian leaders here believe that God will lead the Church through its difficulties, as they believe he did through the periods of Dutch colonialism, Japanese occupation, and the Communist threat.

There are constitutional guarantees here to protect freedom of religion. The Indonesian constitution is based on five cardinal principles, the first of which is belief in God. Under the regime of Acting President Suharto, the government is encouraging everyone to profess a monotheistic faith in God.

Four religions are officially recognized: Islam, Hinduism, Christianity, and Roman Catholicism. There is a department of religion in the government, with a division for each major faith.

Haggai, the Baptist evangelist who came here to observe and evaluate the spiritual awakening, reported that many responded to his invitation to accept Christ as Savior and Lord when he spoke in churches of various denominations here.

Traveling with Haggai were Felix Snipes, his associate and music director; Gay Juban, a businessman from Baton Rouge, La.; and myself, formerly editor of *The Maryland Baptist*, Baltimore.



MOTHER and child, Bandung, Indonesia.

Books given Baylor

WACO, Tex.—A collection of rare books, described as "one of the most significant gifts the Law School has ever received," has been donated to Baylor University School of Law by Waco Judge Frank M. Wilson.

Wilson, associate justice of the Tenth Court of Civil Appeals and chairman of the University Board of Trustees, is a 1931 graduate of Baylor.

The 2,185 books and about 50 documents dating back to the middle ages will be housed early next year in a rare book library in Baylor's Morrison Constitution Hall.

The collection contains many of the basic writings on which the system of English law is based. Among these books is the first textbook of English law, printed in 1554, as well as works by Bracton, Glanvill and Coke. The early books and documents are written or printed in Norman, Latin, and English.

There is an original transcript of Sir Walter Raleigh's treason trial and a document written about the same time the Magna Carta was signed by King John, in 1215.

Law School Dean Angus S. McSwain said the books will not be used day-to-day, but will be of interest to legal scholars, historians and those interested in rare law books. (BP)

Name new staffers

ATLANTA—The Southern Baptist Home Mission Board elected two new staff members at its annual fall board meeting here, strengthening departmental work in two growing areas of mission activity.

Roy W. Owen, currently superintendent of missions for the western slope area of Colorado, will be an assistant secretary of the department of rural-urban missions, effective Jan. 1.

Owen will give major attention to assisting state mission directors in making long-range plans for the establishment of churches and missions in rural areas and in towns and cities under 50,000 population.

William Amos Jr., director of the weekday program at 23rd and Broadway Church, Louisville, Ky., will come to Atlanta on Jan. 15 as consultant for church community weekday ministries and Baptist centers, in the department of Christian social ministries.

The Home Mission Board's social ministries also include work with ex-prisoners, juvenile rehabilitation, ministries to migrant workers, and literacy training.

Both new staffers will relate directly to local churches and missionaries in the field to promote and carry out program objectives.

Owen, a native of Merkel, Tex., also has served as an area missionary for

North and South Dakota Baptists. His former pastorates include Calvary Church, Chula Vista, Calif., and First Church, Parker, Ariz. He is a graduate of Baylor University, Waco, Tex., and Southwestern Seminary, Ft. Worth.

Amos, of Charleston, S. C., served as missions chairman of Southern Seminary student body in Louisville in 1964-65, and finished his degree work there in 1966. He is a graduate of Carson-Newman College, Jefferson City, Tenn. (BP)

Receives accreditation

CORPUS CHRISTI, Tex.—The University of Corpus Christi (Baptist) has been accepted for membership in the Southern Association of Colleges and Schools.

Acceptance means that UCC is now a fully-accredited, four-year, liberal arts college. It is related to the Baptist general Convention of Texas.

Southern Association approval is the combination of a four-year, all-out effort involving all of the UCC family, alumni, students and friends, UCC's trustees, administration, faculty and staff, President Joseph C. Clapp, said.

The University of Corpus Christi, located on the Bay of the southeastern edge of Corpus Christi, occupies a 280-acre island formerly used by a U.S. Navy electronics school. The college was moved to Corpus Christi in 1947 from Beeville and was officially opened on Sept. 15, 1947. (BP)



"WE'RE GOING, TOO!" These children from the three-year kids) whose parents are currently in orientation at Ridge-nursery are among 114 Southern Baptist MKs (missionary crest, N. C. Assembly. (Photo by Kenneth R. Bragg)

Baptist youth plan for Americas crusade



More than 100 Baptist young people from the United States, Mexico, and Central America gathered in Guatemala City for a youth congress Nov. 7-12.

Coming from as far as San Antonio, Tex., and Juarez, Mexico, to the north and Nicaragua and El Salvador to the south, they met with missionaries and national Baptist leaders to discuss the role of the Christian young person in his career and in his life. They gave special attention to what young people can do in the Crusade of the Americas, hemispheric evangelistic campaign to culminate in 1969, reports Dr. A. Clark Scanlon Southern Baptist missionary.

Most of the conference sessions were held at the Guatemalan Baptist Theological Institute, but Bethany Baptist Church was host on opening night.

Each evening representatives of a different country presented a panorama of Baptist work in their homeland. On Guatemalan night the meeting place was decorated like a Guatemalan village scene and typical Guatemalan food was served.



INTERNATIONAL Baptist youth congress gets underway.



REPRESENTATIVE of the more than 100 Baptist young people who attended the congress in Guatemala City are (left to right) Victoria Marroquin, Guatemala; Alberto Yanes and David del Cid, El Salvador; Odisea Moreno, Mexico; and Jorge A. Gavidia, El Salvador.



DR. A. CLARK SCANLON, Southern Baptist missionary, leads a discussion during the Baptist youth congress.



YOUNG people exchange ideas during an interlude in the international Baptist youth congress.

Seminary students witness at stockade

Students from the Philippine Baptist Theological Seminary, Baguio, go to a stockade for military prisoners each Sunday to teach Bible and preach.

Many seminary students speak the same dialect as the prisoners, all from the island of Mindanao (their imprisonment at Baguio, on Luzon, makes escape more difficult). Three students minister at the stockade under the sponsorship of Central Baptist Church, Baguio.

A number of the prisoners have professed faith in Christ. When four requested baptism, permission was sought to take them to Central Church.

Denied permission to leave the stockade, the men were baptized in a clear, cold mountain stream. "They were eager, cheerful, and tearful," says Dr. T. C. Hamilton, Southern Baptist missionary associate on the seminary faculty.

"These men have renounced feelings of animosity toward the people who sent them to prison. They are determined to witness for Christ in their homes and communities when they are released."

Impact plan applied in Argentina

In April, 1966, Argentine Baptists, meeting in annual session, approved the Impact Plan, calling for a concentrated effort by nationals and missionaries to expand the Baptist witness in two important state capitals, Cordoba and Tucuman.

Cordoba received attention first. Then in November, 1967, after more than a year of prayer and preparation, an evangelistic campaign was held in Tucuman, a city of about 300,000 in the northwestern part of the country.

Says Southern Baptist Missionary Glen L. Johnson: "I learned anew the meaning of the psalmist's words, 'My cup runneth over,' when I sat facing an old man who had walked down the aisle in our tent campaign seeking the answer to his soul's needs. Because compassionate people cared, Senor Perez, standing on the threshold of eternity at 70, can await the future with peace.

"Though the environment in Tucuman is 99 percent Roman Catholic, the city's two newspapers printed our evangelist's sermons. And we were granted an interview with the governor of the province and presented God's message to him. As we are so much more aware now, God does work miracles!

"Baptists now have only one church in Tucuman, but a second is being started and plans are under way to start a third near the university."



Home from college for Christmas
Bringing the joy and enthusiasm of newfound worlds
Expressing themselves in your church through

Student Night At Christmas

The Church and Revolution, by Peter J. Riga, Burce Publishing Company, 1967, \$5

Modern Catholicism must face up to the important issues of capitalism, communism, Christian humanism and nationalism if it is to have any relevance in today's world, said this author, who is professor of theology at St. Mary's College in California.

And facing and solving these problems will demand radical changes in the present institutional church, says Professor Riga.

The author takes a firm stand on vital questions facing contemporary man and shows why many Christians today are apathetic, unconcerned with secular matters, and satisfied with a purely personal faith. He tries to challenge such Christians from their present state.

Black Power U.S.A., The Human Side of Reconstruction 1867-1877, by Lerone Bennett Jr., Johnson, 1967, \$6.95

The author, a Negro historian-journalist and senior editor of *Ebony* magazine, contends that an understanding of the Reconstruction Period of 1867-1877 is essential to an understanding of the second Reconstruction of the 1960's.

For a brief period after the Civil War, the first and in many ways the last years of Emancipation, there was an upsurge of hope, of brotherhood, of achievement for the Negro and for all Americans, contends Mr. Bennett.

In an incredibly short space of time, he declares, with the yoke of slavery removed, "black politicians, lawyers, businessmen, and farmers showed that neither servitude nor skin color was relevant to the incidence of ability, intelligence, creativity, and dignity when the opportunity for proof arrived."

Biblical Ethics, by T. B. Maston, World, 1967, \$6

Dr. Maston, professor emeritus of Christian Ethics at Southwestern Baptist Seminary, Ft. Worth, provides in this book the first comprehensive survey in many decades to cover the ethical message of both the Old and the New Testaments.

"The Bible is the most important possession of the Christian churches," writes Dr. Maston. "It has been the source and foundation of Christian ethics through the centuries."

Dr. Maston meets the present-day need for sound insight and guidance by pre-

senting the central moral concepts and basic ethical principles of the Bible.

Beginning with the Old Testament *Law Biblical Ethics* traces the teachings on good and evil through the Prophets and the Writings. An account of the ethics of the Apocrypha and the Dead Sea Scrolls adds important background to the Biblical analysis.

The chapters on the New Testament offer especially valuable comparisons of the teachings of Jesus, Paul, and other leaders of the early church. Dr. Maston finds an underlying unity that derives from the nature of God and his will for man.



neglecting
your witness
to witness
witness

Sweet music

I sat in church the other day
And heard the splendid organ
play
A grand old gospel hymn.
There with the organ's deepening
roar
My inward spirits seemed to
soar—
I breathed a prayer to Him.

Then when the tune was soft and
low,
It made me think of long ago
And those who were so dear.
I seemed to see each well-loved
face
And hear them sing "Amazing
Grace"

In tones so sweet and clear.
When the great organ rang its
chimes,
It made me think of happy
times—
Glad Christmas and the snow.
Of all the talents God has given,
Music, to me, is nearer Heaven
Than anything I know.

—Carl Ferrell

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Advance your career where you minister to the whole man for the glory of God. Find this challenge in High Plains Baptist Hospital, Amarillo, Texas.

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Do invitations miss the point?

By WAYNE L. ROBBINS

HEAD BASEBALL COACH, UNIVERSITY OF ARKANSAS

"And now, as the choir leads us in singing 'Jesus is Calling', won't you make the decision now to come, and commit your life to Christ?"

In essence this is typical of many, if not most invitations offered by Baptist pastors as they conclude their sermons.

The words used are familiar and have a holy aura of righteousness surrounding them. They point up a serious need in Baptist life today, for certainly we all need to be sure that our lives are committed to the principles of the Supreme Authority. These words demand positive action rather than mere intellectual assent—yet this type of invitation completely misses the basic point for which evangelistic invitations are intended.

This claim is based upon two assumptions: 1. The evangelistic invitation is intended primarily for the lost person, and 2. Only Christians are qualified to commit their lives to Christ.

Webster defines "commitment" as the "act of doing." This word "doing" has become attractive in church life because we have recognized the need for action in a day when apathy is stagnating religious life. We are correctly compensating for the past over-emphasis which said, "Get them saved and let the rest take care of itself." But, perhaps, we have over-compensated. Perhaps we are beginning to feel that action is all there is to religious life. Many invitations today certainly imply this.

I suggest that commitment is the fruit of conversion. It is not conversion itself. Ephesians 2:8-9 teach us that we are saved by faith, not by any act of ourselves. The implication is clear that salvation is not the result of our acts, or else we would be able to boast that we have brought about our own salvation. Ephesians 2:10 teaches that we are saved in order that we might do good works which God, in the beginning, intended should be our purpose. In other words, salvation, or conversion, is the prerequisite for commitment. They are not synonymous.

Perhaps this trend in our invitations is related to the ever increasing demand for our churches to participate in "social action." Certainly the church that is not involved with the very real and practical problems of its membership is missing the mark—but are we not over-compensating for past apathy here too?

Is social action really the basis for the church's existence? Yet more and more church services are becoming pep rallies for action, and less effort is be-

ing put into making the service a worship experience—and this trend is showing up in the invitation that is offered.

Perhaps this trend in our invitations is related to the rise of secular theology. Secular theology is based upon its rejection of the supernatural characteristics of Christianity. Dr. Harvey Cox, a Baptist, makes this very plain as he explains his reasoning in his essay "Why Christianity Should Be Secularized."

Most Southern Baptist pastors would emphatically deny any sympathy with or any leaning toward secular theology. Yet, I would ask them, "What is supernatural about committing our life to Christian principles?" This is a human act of will. Conversion, on the other hand, is nothing but supernatural. How can we explain in logical or natural terms what happens when a lost person is confronted with the presence of the Holy Spirit and is converted into a new being when that Holy Spirit permeates his soul? Commitment is what we do; conversion is what God does—and confusing these two acts can be fatal!

Perhaps this trend in our invitations reflects our need to stop and analyze our understanding of just what goes on in this thing called "conversion." There are at least four steps or categories in the salvation process: 1. Conviction, 2. Confession, 3. Rebirth, and 4. Commitment (which is the result of the first three).

Conviction takes place when we are confronted with the reality and the presence of the Holy Spirit, and we are suddenly cognizant of the difference between what we are and what we ought to be as we stand naked in the presence of the all-perfect and the all-knowing Spirit. Recognizing our state and the fact that sin put us there, we repent of that sin and call upon that spirit to do for us what we cannot do for ourselves.

Confession is our act of expressing this conviction. Rebirth takes place when we ask the Holy Spirit of Jesus Christ to fill our lives and our soul, and when the Spirit obliges us by doing so.

Commitment should then take place after we have gone through the supernatural experience. But an invitation to commit overlooks this part of the conversion experience.

Now I know that no pastor intends for this misunderstanding to take place. From his perspective the problem can be viewed as one of semantics. But he must not assume that a lost person understands spiritual implications that are not spelled out.

The sad truth is that it is possible to commit one's self to Christian principles without experiencing salvation. There are numerous persons who are devoting themselves to social justice, brotherly love, civil rights, and human welfare who will reject quite openly the existence of a supernatural God. Some have already done so in publications which tell us that God has "died," or that "Christianity is only a movement of people." Yet, these people insist upon retaining the label "Christian." It makes one wonder what kind of invitation they responded to. It could have been an invitation that called only for commitment.

It is my prayer that our churches will continue to increase their concern for the needs and the woes of the world, and I pray that this concern will always be implemented with action, but never let us lose sight of the Source of the cures that we seek to apply to these needs. Let us always remember, as my pastor points out so often, that it is the spirit-filled life that moves mountains.



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'Mighty fortress'

WASHINGTON—Giant Communist posters lined the avenues as world Protestant leaders walked from Lutherhalle to Schlosskirche in Wittenburg, East Germany, on Reformation Day, Oct. 30.

The churchmen had come from all parts of the world to celebrate the 450th anniversary of the day in 1517 when Martin Luther nailed his theological thesis on the door of Schlosskirche and thus launched the great religious reformation.

The posters and Communist flags were hung by East German officials to embarrass the Christian visitors and to say that the Communists were celebrating the 50th anniversary of their 1917 revolution. Crowds along the sidewalks jeered the visitors.

C. Ronald Goulding of London, representing the Baptist World Alliance, wrote to Alliance headquarters here a description of the tension that characterized the hour of this march. "But, then," he continued, "as we came near to the door of the church I saw something that will forever remain with me.

"Towards the back of the crowd there stood a middle-aged lady. She lifted at arm's length above her head not a red flag or a revolutionary placard, but a piece of cardboard on which she had printed the words of Luther's hymn 'Ein feste burg ist unser gott' (A mighty fortress is our God)."

Goulding said that the appearance of this sign, crude and unmounted, spoke volumes in the face of all the Communist propaganda. He said:

"The message came to us that not only in Reformation celebrations but also in the hearts of some of the people a Christian faith is alive in the D.D.R. (East Germany) today."

Rudolf Thaut, general secretary of the German Baptists, had also been designated by Alliance General Secretary Josef Nordenhaug as an Alliance representative at the meeting, but Thaut's application for a visa was denied.

Goulding reported participation of seven Baptists beside himself: David S. Russell and Morris West represented British Baptists; Herbert Weist and Rolf Dammann represented Baptists in East Germany. Three other East German Baptist leaders, Gunter Lorenz, Manfred Sult, and Helmut Muller, also attended.

The eight Baptist visitors led in a Baptist rally in East Berlin following the Wittenburg celebration. (BP)



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Button surprise

BY ELIZABETH PHILLIPS



There has always been a need for buttons.

When there were only savages on earth, even they needed some way to fasten their clothes. They probably broke a thorn from a bush and used it as a pin. As time passed, they learned to sharpen sticks for pins or to punch holes in their clothing, making it easier.

Buttons have been used as ornaments for a long time. But they did not become widely used as fasteners until fitted clothes replaced loose robes in the 1200's.

Even then, buttons continued to have decorative and symbolic importance. The very rich people wore buttons of gold or precious stones to show they were people of importance. Laws were passed forbidding the poor people to wear buttons at all. A person's rank was known by the buttons he wore.

In our day, a man's rank is also known by the buttons he wears. A policeman wears a certain kind of button. The worst disgrace he can meet is to have his buttons cut from his coat.

Have you ever noticed a soldier's uniform? The buttons he wears are not like the buttons on a sailor's uniform.

Long before the automobile was invented, man galloped over the countryside on horseback. Of course, he dressed differently then. His coat was made with

two long, pointed tails in back. Trotting around in his long coat with the flying tails, he often got them greasy and dirty because they flapped against the horse's sides. So he put large buttons on the back of his coat and buttoned the long tails up behind him when he started on a journey. Men's cutaway coats still have such buttons.

Buttons are made from almost anything you can think of—glass, gold, iron, wood, paper, bone, seashells—even seeds! The tagua palm in South America has a beautiful seed. Thousands of tons of these seeds are shipped to the United States every year for making buttons.

And what about clams? Would you rather eat them or wear them? Beautiful buttons are made from the hard shells of a clam. A company in Iowa, on the Mississippi River, makes five hundred million such buttons each year!

Not all buttons are made in the United States. Birmingham, England, is the brass-button capital of the world. Our finest glass buttons come from Czechoslovakia.

Millions of students wear buttons to show their class in school or their favorite club. Often when two strangers begin a friendly conversation, a button has told them they belong to the same fraternal organization.

So you see, buttons do a great deal of work besides keeping our clothes fastened.

Harvey helps

BY ELIZABETH ELLISON

Harvey sat in the big chair, watching. It was nearly time for the church supper.

"I want to do something," Harvey said to Daddy.

"These chairs are too heavy for you to carry," Daddy said in a kind voice.

"Let me help," Harvey said to Mother.

"The food plates are hot, Harvey," Mother said. "You might burn yourself."

Harvey turned away. His eyes filled with tears. "I can't do anything," he said. He kicked the leg of the big chair.

Jimmy sat down by Harvey. "What's the trouble, Harvey?" he asked his little brother.

"I can't do anything," Harvey pouted. "I'm too little!"

"Whoa!" said Jimmy. "What makes you think you're too little?"

"Daddy says the chairs are too heavy. Mother says the plates are too hot," answered Harvey. "No one will let me help."

"That isn't all that needs to be done," said Jimmy. "There are little jobs for little boys—very important jobs!"

"Where?" asked Harvey eagerly. "What jobs?"

"Look around," said Jimmy. "What do you see?"

Harvey looked all around the room. He saw a big package of paper napkins lying on a chair. He saw hymnbooks stacked in the corner.

"I see some paper napkins," he said. "I could open them and put them by the plates."

"That's right," nodded Jimmy.

"And I see the hymnbooks," added Harvey. "I could put them in the chairs."

"Good boy!" smiled Jimmy approvingly. "You see, there's plenty for you to do. Someone needs to do just those things, and there isn't much time left."

Harvey jumped up. He didn't feel sad anymore. He hummed a little tune as he opened the package of napkins.

Soon the people would be coming. They would find the chairs in place. They would find the food on the table. They would find a napkin by each plate and a hymnbook in each chair. And they would find everything ready because Harvey had helped.

Mary: our worship pattern

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

Life and work
December 17
Luke 1:46-55

"Mary," said Harold A. Bosley once in a sermon, "is the symbol of the strength and tenderness of womanhood. In her we glimpse the beauty of a life that had found its way in God at such a deep level that her son continually drew on happenings in their home when He wanted to tell of the ways of God. In her we glimpse the hard work, the heartache and the glory of motherhood. She could ponder the mystery that was unfolding in the life of her son; she could chide Him because He neglected her and Joseph at the temple; she could love Him enough to want to rescue Him from those she thought fanatics and false friends who would push Him to His doom; she could follow silently and in the shadows when He and His disciples set their faces steadfastly toward Jerusalem; while she could not spare Him the cross, she could go to it with Him and be with Him at the end; she could believe in Him so deeply that she could stay with His followers in prayer and hope when all seemed lost; and, like other mothers, she could slip out of the sight of history content to have her son live and lead men as God directed."

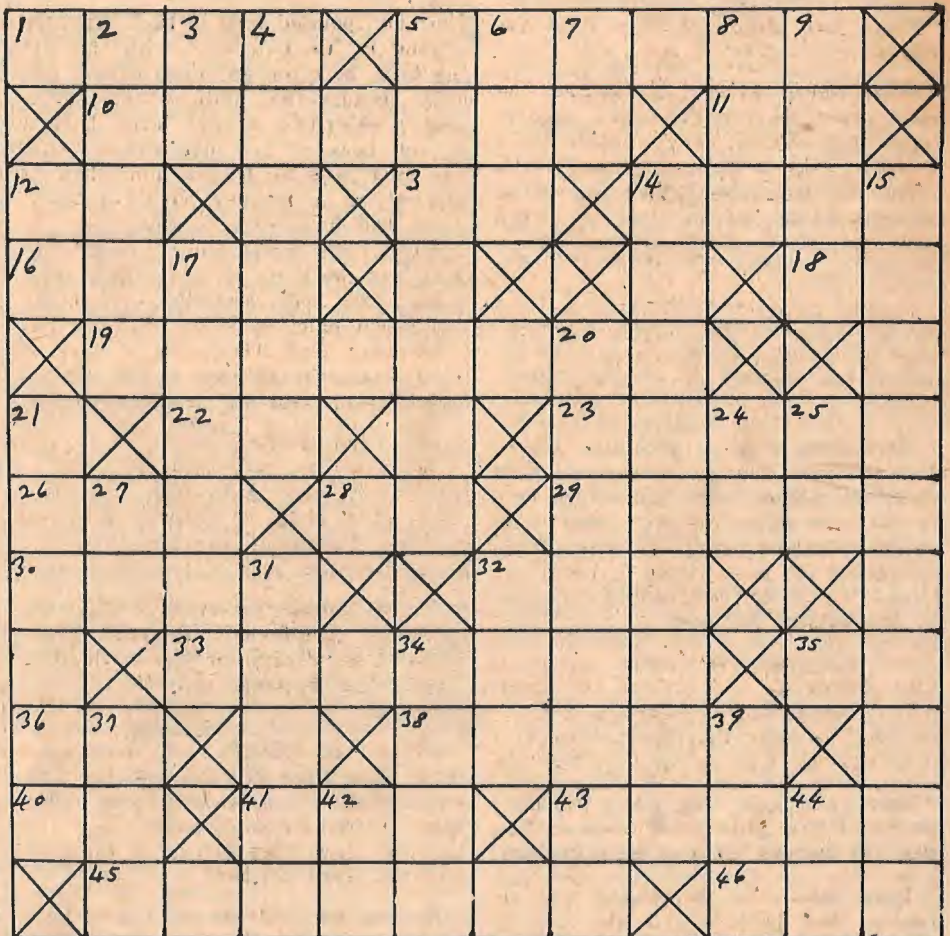
As a result of this study, it is hoped that you too will follow the pattern of worship Mary followed in those early days. The puzzle below will aid you in searching the Scriptures to better understand this pattern.

Across

1. What Mary said we should feel toward God.
5. Mary quoted much from this prophet.
10. The Angel who appeared to Mary (scrambled).
11. Musical note.
12. Alas!
13. A prefix signifying primitive.
14. Contraction for Madam.
16. Resorts.
18. An expression of derisive laughter.
19. Mary was.....when the Angel spoke to her.
22. Preposition.
23. Sounded for every fire.
26. An extract of olives used.
28. Abraham's home town.
29. Girl's name.
30. One who sees something.
32. To set down.
33. What Mary said God showed Him self to be to His people.
35. Where Israel met defeat because of sin.
36. A form of to be.

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38. A district of Asia Minor.
40. Negative.
41. Mary's son later promised to come in and with those who believed.
43. More than enough.
45. Mary believed future generations would call her this.
46. Consume.
- Down
2. From whence God first saved Israel.
3. Hebrew month.
4. Mary relied more on her faith than her
5. Sleep.
6. An odorless mixture of gases.
7. Parent (abbrev.).
8. Period of time.
9. Jacob's first wife.
12. In equal degree.
14. How some people wrongly view Mary alongside Jesus, our Mediator.
15. Mary's song in Luke's Gospel is known as the
17. Mary's nation (scrambled).
20. Mary's relationship to Joseph.
21. Mary's relationship to Elisabeth.
24. Right (abbrev.).
25. Noun suffix.
27. Exists.
31. Elevate.
32. The overall theme of Mary's song.
34. Little devils.
37. A soft sigh.
39. Consumed.
42. Plural pronoun.
44. Egyptian sun god.



(Turn to page 22 for puzzle solution)

Keeping life's covenants

BY VESTER E. WOLBER
DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International
December 17
Malachi 1:6-9: 2:10, 13-16

The remaining three lessons of the year are taken for the most part on the writings of Malachi, who lived and observed life in Jerusalem between 500 and 440 B.C., probably just prior to, or possibly during the return of Ezra and Nehemiah to Jerusalem.

The title "Malachi" means "my messenger" and the message of God comes through quite clearly in the dialogue discussions of the book. A man was asked why he answered every question with another question and replied: "Why shouldn't I?" That man might well have been Malachi.

Inferior offerings

The opening dialogue is carried out between God and the priests. Reduced to its basic ideas, the debate runs about as follows:

God: "Why is it that your priests do not honor or fear me, but despise me?"

Priests: "How have we despised your name?"

God: "By offering polluted food in sacrifice unto me."

Priests: "How have we polluted thee?"

God: "In despising or looking with contempt on the Lord's altar."

Priests: (silence—the silence of exposed guilt)

God: "Is it not evil to sacrifice unto God your blind, crippled, and diseased animals" (The law of Moses called for healthy and unblemished animals, Deut. 15:21.) "Try making such gifts to the governor in an effort to court his favor. Since the governor would not be moved to show favor toward you because of inferior gifts, why should God be entreated and rendered favorable?"

God's complaint against Israel and the priests was that they were not offering unto God the best which they had, but were offering third-rate culls.

The Christian's covenant with God in like manner calls upon us to give back to God the very best that we have in talent, time, and effort. If the church of Christ seems to limp along in some communities, it is probably because the people of God are offering up either unconsecrated or less-than-best talents, the left-overs of time, or wearied efforts.

The reason why Christians make in-

ferior offerings unto God is because they have despised God—taken a light view of God's demands upon them. There is not much, apparently, that God can do for a believer to help him to mature until he begins to take seriously his Christian stewardship; but the person who will volunteer a liberal proportion of his very best unto the Lord can do some good in this world.

Broken marriages (2:10, 13-16)

The opening questions of verse ten do not refer to God as Father, but call attention to Israel's history as children of Abraham bound together under God's covenant. Since they are partakers of the same covenant, they should not be faithless to one another.

The second set of covenant vows which were being broken in Malachi's days were the marriage vows. The prophet was confronted by the same marital problems which Nehemiah and Ezra had to face: mature Jewish men would divorce their Jewish wives and marry young Gentile women. The difference was that the prophet could do no more than expose the problem and urge men to correct it; but Ezra and Nehemiah set about to enforce the Mosaic law in matters of marital relations. Even so, it may well be that the work of the prophet encouraged Ezra and Nehemiah to put down the practice of intermarriage. He reminded them that the reason why God would not accept their offerings was that they had taken unwholesome wives.

There were really two problems: (1) the problem of interracial marriages and (2) the problem of divorce—two of the problems which we face in America today. Marriage between Israelites and people of other races was sinful because it violated a covenant which Israel made with God. It would be difficult to establish on Scriptural grounds that interracial marriage is inherently sinful; and if one could do so, he would still have difficulty in determining just which ethnic groups can safely intermarry. But apart from direct scriptural regulations, some practical moral guidelines can be found. If the offspring of a contemplated marriage will be socially and psychologically handicapped, the marriage should be discouraged.

The second problem was our modern divorce problem compounded. Sometimes couples seek divorce because they "can't get along together," they "don't love each other," etc.; and the parties in-

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involved have no intention to marry again. Sometimes one or each party carelessly becomes emotionally involved with someone else. But in Malachi's day middle-aged men were heartlessly divorcing their middle-aged wives so as to be able to marry young Gentile women. Divorce and remarriage are wrong when sought for any of the above reasons; but Mr. Malachi was dealing with some cold-blooded, hard-hearted moral morons almost as irresponsible as some of our modern jungle cats in the entertainment world who seem to be driven by passion while unrestrained by moral sanity.

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1	2	3	4	5	6	7	8	9	10	11	12
F	E	A	R	S	A	M	U	E	L		
	13	14	15	16	17	18	19	20	21	22	23
	G	B	E	R	L	I	A	R	E		
24	25	26	27	28	29	30	31	32	33	34	35
A	N	A	U	M	A	A	M				
36	37	38	39	40	41	42	43	44	45	46	47
S	P	A	S	M	E	H	A				
48	49	50	51	52	53	54	55	56	57	58	59
T	R	O	U	B	L	E	P	G			
60	61	62	63	64	65	66	67	68	69	70	71
C	I	N	E	S	I	R	E	N			
72	73	74	75	76	77	78	79	80	81	82	83
O	I	L	U	P	A	T	T	I			
84	85	86	87	88	89	90	91	92	93	94	95
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108	109	110	111	112	113	114	115	116	117	118	119
I	S	I	M	Y	S	I	A	C			
120	121	122	123	124	125	126	127	128	129	130	131
N	O	S	U	P	E	X	T	R	A		
132	133	134	135	136	137	138	139	140	141	142	143
B	L	E	S	S	E	D	E	A	T		

A—An uncrowded way (PS) p2; Arkansas outdoors: The key to good hunting, p7; Agree or disagree (letter) p4; Adjusting to loss p11; 'Aflame' with revival, p12

B—Baptist Beliefs: Glory and peace p11; Bookshelf p17; Baptist education tips (letter) p4; Beacon lights of Baptist history: Foreign missions month p9

C—Children's nook p20; Cover story p9
D—Do invitations miss the point? p18
E—Elliott, Rev. L. R., supply preacher p8
F—Feminine intuition: Home-made Christianity p8

G—Good sermons (E) p3
H—Harper, Mr. and Mrs. Erman, wed 50 years p6; Heat controls (L) p4

J—Jailing of Colonel Davis (E) p3
K—Kelso Church debt-free, p

L—Liquor boycott (L) p4
M—Rev. Morrow called to Brinkley Mission p8; Miller, Stanley, heads BSU class p6

O—Overton, Rev. James, interim pastor p6
P—Purvis, V. O., dies p8; Pastors and the divorced p5

S—Savage, Henry H., dies p8
T—Truth 'will out' (letter) p4
W—What Ouachita needs (letter) p4

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

If you have troubles, you may write us about them if you wish. If you haven't for goodness sake write and tell us how you do it!

Just dropped in

Two old fellows in Pennsylvania were scanning the angry sky when one said to the other: "Reminds me of the clouds back in South Carolina just before the hurricane struck last week."

"Bad, was it?"
"Well, I never had no intention of visiting Pennsylvania!"

Hiatus

"The golden age of parenthood comes when the children are too old for baby sitters and too young to borrow the family car."

A harassed businessman was undergoing intensive grilling by an Internal Revenue Service man when he suddenly blurted out: "It's times like this that I wish the Indians had fought harder."

Double trouble

"I must fine you ten dollars and costs," said the Magistrate, "for reckless driving."

"Listen, your honor!" pleaded the young motorist. "We were on our way to the parson to get married."

"Twenty-five dollars and costs. You're a sight more reckless than I thought you were."

Church	December 3, 1967	Sunday School	Training Union	Ch Addns.
Alexander First	76		36	
Berryville Freeman Heights	149		55	
Blytheville New Liberty	98		32	
Camden				
Cullendale First	467		141	1
First	504		108	
Crossett				
First	546		182	1
Mt. Olive	268		131	1
De Queen Kern Heights	79		43	2
El Dorado				
Caledonia	42		39	
Ebenezer	179		74	
First	791		489	3
Victory	84		39	1
Forrest City First	590		212	5
Fort Smith				
First	1,347		460	2
Towson Avenue	172		110	3
Greenwood First	319		152	
Gurdon Beech Street	150		71	4
Harrison				
Eagle Heights	262		69	
Northvale	114		76	
Hicks First Ashdown	29		25	
Hope First	488		155	
Hot Springs				
Lakeside	109		39	
Piney	221		108	4
Jacksonville				
Bayou Meto	158		94	4
First	535		164	2
Marshall Road	310		193	2
Jonesboro				
Central	516		196	
Nettleton	272		136	
Lavaca	245		105	
Little Rock				
Archview	154		91	5
Gaines Street	440		199	3
Geyer Springs	507		165	1
Immanuel	1,165		395	1
Rosedale	276		114	1
Magnolia Central	665		253	1
Manila First	144		68	
Marked Tree Nelswander	96		76	
Monticello				
First	337		107	
Second	244		112	
North Little Rock				
Baring Cross	598		148	
Southside Chapel	148		15	
Calvary	460		165	
Forty Seventh Street	223		93	
Harmony	64		37	
Park Hill	859		222	6
Sixteenth Street	58		38	
Sylvan Hills	248		113	1
Paragould				
East Side	252		128	
First	535		194	1
Mt. Zion	97		62	
Pine Bluff				
Centennial	232		103	3
First	820		200	4
Green Meadows Mission	105		27	1
Second	236		89	
South Side	782		238	2
East Side Mission	62		29	2
Tucker Mission	21		9	
Watson Chapel	193		82	
Rogers First	424		166	
Springdale				
Berry Street	99		50	
Elmdale	307		99	
First	379		106	1
Oak Grove	61		44	
Van Buren				
First	451		192	1
Second	73		37	1
Vandervoort First	48		33	
Walnut Ridge First	306		124	7
Warren				
First	481		129	
Southside Mission	102		85	1
Immanuel	237		88	4
Westside	75		45	
West Memphis				
Calvary	318		160	
Ingram Boulevard	320		151	5

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3 WEEKS

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Senate favors tests on church-state issue

WASHINGTON, D. C.—By a vote of 71-0, the Senate voted to permit court tests to determine whether the Constitution's provision for separation of church and state bars federal aid to church-affiliated schools.

The federal body attached an amendment authorizing such suits to a bill which would extend for three years the 1965 Elementary and Secondary School Act, the biggest program of federal aid to education.

The amendment's sponsor, Sen. Sam J. Ervin Jr. (D., N.C.), said he thinks grants to parochial and other religious schools are unconstitutional under the doctrine calling for separation of church and state. His amendment, reported in an AP release, would also permit suits in other federal aid programs—for example, an anti-poverty project with church affiliation.

Ervin argued that the federal courts have declined to act in many cases involving the issue on the ground that the person bringing the suit could not claim sufficient interest to have a standing in court. (EP)

Mormons get 'lost' texts

NEW YORK—A collection of papyrus drawings and yellowed texts in Egyptian hieroglyphic and hieratic script, long believed lost and linked to some scriptures of the Church of Jesus Christ of Latter-day Saints, have been turned over to church leaders here.

The material, according to UPI, had been discovered in the Egyptian archives of the Metropolitan Museum of Art by Dr. Aziz S. Atiya, an expert on Middle East antiquity, while doing research there.

He called it "one of my most important finds." (EP)

Warns of extremism

DALLAS—A warning that extremism in many areas of American life could lead to civil war has been sounded here by Dr. Raymond Burroughs, moderator of the Cumberland Presbyterian Church.

He said that areas where extremism and intolerance could be found included race, relations, politics, religion and civic affairs.

"Intolerance is something that really concerns me and it is mounting," he said. "There is considerable intolerance even in religious groups. . . .

"There is bitterness within urban areas as well as smaller communities,

Divorce and death

LOS ANGELES—Divorce raises the death rate, but people don't die of divorce, says the head of the California State Department of Public Health.

"But divorced people do die of the side effects," Dr. Lester Breslow explained, mentioning suicide, alcoholism and emotional illnesses.

The last census in 1960, he said, showed that divorced men and women of every age category died at a higher rate than married persons. He added that the suicide rate in California is 1.5 times the national average, and that divorced persons have a suicide rate from three to five times that of married people.

"We in public health," said Dr. Breslow in a Los Angeles Times news item, "have long realized that there was a connection between divorce or separation, and mental or physical bad health." (EP)

Nickel a day rents Church play gear

DES MOINES, Iowa—At a nominal fee, a Baptist church here is renting its play equipment to neighborhood youngsters—usually a nickel a day.

But there are some stipulations. Renters, for one thing, must attend church at least once a month.

The Forest Avenue Baptist Church, affiliated with the Iowa Baptist Convention, is in a neighborhood a mile from downtown Des Moines where some parents can not afford to buy play equipment for their children. Because of a lack of rental equipment, current membership in the club is restricted to youngsters who live within two blocks of the church.

The church's youth club makes available bicycles for 25c; five cents for other equipment. Rentals and returns are made daily after school. (EP)

unleashing destructive power and really destroying the true values of life."

Dr. Burroughs observed that extremists "are more vocal than those who hold the middle ground," and emphasized that "it's time for people who realize the destructive power of extremists to speak out."

A minister and church historian, Dr. Burroughs is president and academic dean of Bethel College, McKenzie, Tenn. (EP)

Church would cut ties

PALM SPRINGS, Calif.—The million-dollar Palm Springs Community Church wants to pull out of the United Presbyterian denomination because of the new "confession."

United Presbyterians last spring gave final approval to the "Confession of 1967" which succeeds the Westminster Confession, which for 300 years has provided a doctrinal background for the faith.

When this action became final, the 50-year-old Palm Springs congregation voted to pull out, in order to maintain the Westminster Confession as its sole confessional statement.

The pastor, Dr. James N. Blackstone, 21 years with the congregation, is charged by the Presbytery of Riverside with violation of certain of his ordination vows for circulating arguments by mail to influence his 950-member congregation to drop the denominational ties. (EP)

Controversial cross

EUGENE, Ore.—Once again for the Christmas season, the controversial cross on Skinner's Butte overlooking the city has been lighted.

The 51-foot concrete cross has shined each Christmas and Easter season since its construction in 1964.

Its legality is being tested by the Oregon Supreme Court, whose case questions whether the cross violates the Eugene City charter on use of public parks. The appeal before the high court is to a Lane County Circuit Court decision that the cross must be removed. (EP)

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