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Arkansas Baptist State Convention

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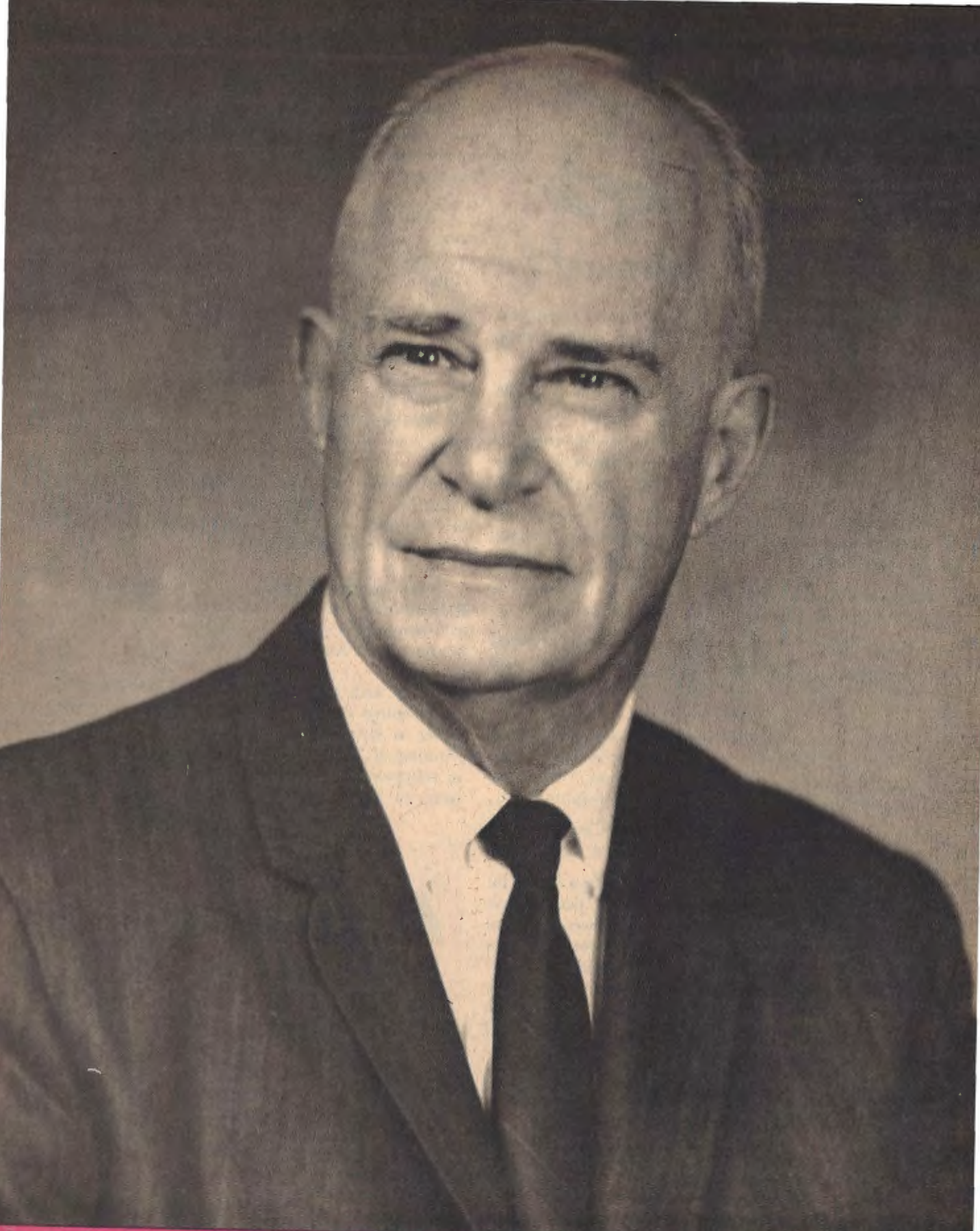
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Arkansas Baptist *newsmagazine*
DECEMBER 15, 1966

Personally
speaking



Ready for Christmas?

Ask the people you meet on the street, "Are you ready for Christmas?" and you will get a wide variety of answers.

For many, many people, being ready for Christmas means having the Christmas shopping done.

For hundreds of thousands it means having their affairs in order to permit Christmas journeys for family get-togethers and visits with friends of the years.

For mothers and housewives and others responsible for setting family tables, it means the planning of menus for the holiday season.

Being ready for Christmas may mean these and a thousand and one other things to different people.

Someone has said that being ready for Christmas means having a spirit of giving, for, we are reminded, Christmas is a time for "giving up, giving in, and giving out":

"Christmas is a time for giving up—sin, bad habits, selfish pleasures." "Christmas is a time for giving in—surrender to Christ, acceptance of Him as King." "Christmas is a time for giving out—real giving, not swapping."

Henry VanDyke deals with the practical aspects of being ready for Christmas in the attitudes of one's heart:

"Are you willing to forget what you have done for other people, and to remember what other people have done for you? To ignore what the world owes you, and to think what you owe the world? To put your rights in the background and your duties in the middle distance? To put your chances to do a little more than your duty in the foreground? To see that your fellow men are just as real as you are, and to try and look behind their faces and their hearts, hungry for joy?

"To admit that probably the only good reason for your existence is not life, but what you are going to give to life? To close your book of complaints against the management of the universe, and look around for a place where you can sow a few seeds of happiness?

"Are you willing to do these things even for a day? Then you can keep Christmas."

Just ten days till Christmas! Are we ready?

Edwin L. McDonald

IN THIS ISSUE:

IT continues, pro and con, the discussion of the happenings at the Arkansas State Convention in Little Rock in November. More comment from our readers appears on page 4.

* * *

THE chapel of the Baptist Building was a scene of great activity in recent weeks. From over the state poured in bandages that members of the Woman's Missionary Union had prepared for shipment to Indonesia. The bandages were packed at the building into 20 mammoth steel drums. The story and picture are on page 6.

* * *

PERHAPS the recent decision of American Baptists not to participate in a hemisphere-wide evangelistic endeavor will be reconsidered. At least, that is the hope of the Southern Baptist Home Mission Board. The Baptist Press story is on page 7.

* * *

NO one is as blind as the person who refuses to see. What do you see? What are you looking for? These are the questions taken up by Harriet Hall with feminine intuition on page 16.

* * *

THE masculine point of view comes from "Po" Dr. Ralph Phelps, who tells us how the folks with no money still manage to hunt in Arkansas. His weekly column of sports and humor is on page 14.

* * *

IT is with deep regret that the people of Arkansas say goodbye to their beloved Nelson Tull, who is retiring as Brotherhood secretary after 20 years and the winning of 7,500 souls to his Lord. His work continues in retirement, however, as you will discover in the cover story on page 5.

Arkansas Baptist

newsmagazine

December 15, 1966

Volume 65, Number 49

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

Right to opinions

A NEWSPAPER feature by United Press International calls attention to the fact that today (Dec. 15) is the 175th anniversary of the First Amendment to the United States Constitution.

The First Amendment, frequently referred to in the continuing debate over the separation of church and state, has to do not only with freedom of religion, but also with the freedom of speech, press, assembly, and petition. In full, the amendment states:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

The UPI article, dealing exclusively with the freedom-of-religion provision, follows:

The first amendment is America's guarantee of religious liberty. It defends your right to believe whatever you wish about God and human destiny, without interference, coercion or brainwashing from the government.

Americans have enjoyed the protection of the first amendment for so long that many have come to take it for granted. Many seem to believe that freedom of religion has always existed in this country.

It hasn't. Colonial America had established churches, just like those of European nations. Religious intolerance was the rule rather than the exception—even in colonies established by people who came to America seeking freedom of worship for themselves.

The Puritans of Massachusetts administered public floggings to Baptists, Quakers and other Christians whom they labeled "dissenters and heretics." Colonial Virginia forbade preaching of the gospel by anyone save ordained ministers of the Church of England.

The absence of a specific guarantee of religious freedom in the original text of the Constitution was a major issue in the debate preceding its ratification. The Constitution might never have been approved were it not for the firm promises of men like Washington and Madison to support prompt addition of a Bill of Rights.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Exactly what these 16 words mean has been a subject of controversy for 175 years.

Thomas Jefferson argued—and many since have believed—that the First Amendment erects a "wall of separation" between church and state, requiring the government to take an absolutely neutral attitude toward religion.

But other founding fathers thought—and many today

agree—that constitutional language simply forbids an established church and requires the government to treat all religious bodies impartially.

The Supreme Court has at various times seen merit in both theories. In recent years, it has seemed to be steering a middle course between extremes of interpretation of the First Amendment.

In ruling against religious exercises in public schools, the courts upheld the "wall of separation" concept.

On one point, there is little if any dispute. The First Amendment, by making America's churches independent of the government, has made it possible for religion to achieve a greater degree of vitality in this country than it has in any nation which has an established state church.

Americans may not fully appreciate how much the spiritual life of this nation has benefitted from the brief sentence written into the Constitution on Dec. 15, 1791, but others do.

It was the concrete example of American experience, more than any other argument, which precipitated the Vatican Council's historic declaration in favor of religious liberty.

Americans United for Separation of Church and State, an organization which favors a strict interpretation of the First Amendment, has voiced concern recently that government handouts, in the form of grants to church-related schools, colleges, hospitals and other institutions, may tempt United States churches to surrender some of their independence.

Others, equally sincere, find no substantial ground for this fear.

And those of each school of thought are assured the rights to their opinions by the First Amendment!

It happened

Down in Arkansas

One for the road

I COULD not help but be impressed with the roadside chivalry and the utter self-forgetfulness of a driver who paused at an intersection just ahead of me and, while blocking me, waved magnanimously and leisurely to another car to cross ahead of us. But I am still wondering about the gallant's sobriety. The car to which he motioned was duly parked and unoccupied!—ELM

The weaker sex

WHY do some young fellows today grow their hair long like girls? Because, says Dr. Ralph Greenon of Beverly Hills, Cal., "They are not seeking lovers—they are seeking twinship with girls." We had suspected as much.

The people speak

A painful silence

I have read with interest the post-mortems by others on the recent Arkansas Baptist State Convention, Little Rock.

I regret first of all that our Conventions are made up largely of pastors and other church staff people. I do not believe that representative opinion can be found from among Baptists generally when this is the case. I believe that pastors should insist in the future that more of our laymen and lay-women attend. We need their counsel.

It is regrettable also that some of our long-time pastors and wise leaders remain silent Convention after Convention. Men who have served for a decade or longer in our most influential churches are choosing to remain mute when their voices and opinions are sorely needed. The "heavyweights" need to speak out!

Almost everywhere I went during the Convention I heard strong resentment expressed toward certain others who insist upon being heard on every issue. Quite often the spirit manifested was sub-Christian. I longed for the steady voice of an Otto Whittington, a Charles W. Daniel, a Monroe Swilley. We have men capable of such leadership and wisdom, but alas, they remained tongue-tied.

Perhaps the most disappointing factor of all has been the quick branding of certain men in our Convention who are sincere in their statements—whether they be right or wrong. Certain men, highly capable and dedicated, have been relegated to the "modernist" role—and often without benefit of trial. Some of our very finest men are treated with suspicion and disdain—and this needlessly. They too, go into hospital rooms and to the funeral homes giving

comfort and offering prayers for the bereaved. They too stand at the altar and receive those who are accepting Christ as personal Savior. They too, pray for the lost world and give extensive leadership in helping to raise large sums for world missions.

We are fighting battles in Arkansas that other states closed the books on 40 years ago. Above all, let's be Christ-like about total Convention relationships. Be Baptist—learn to agree to disagree.—Andrew M. Hall, Fayetteville, Ark.

'Bright specimen'

I am one of the fortunate folk to receive regularly the **Arkansas Baptist Newsmagazine**. It is a very bright specimen of Christian journalism, technically very well produced, rich in information and inspiration, and I read it always with great pleasure. When it comes I make a bee-line for your own editorial. Your memories of the days "down on Bunker" have given me many a chuckle!

Your fine paper adds appreciably to the interest of my retirement. Even the envelopes are treasured, and used again for bulky letters!

Every good wish to you for Christmas and the New Year.—Rev. W. D. Larkson, 27 Grange Court, Upper Park, Loughton, Essex, United Kingdom

Jewish appreciation

Thank you very much for the "bouquet" on the second page of the **Arkansas Baptist** [Our issue of Dec. 11].

I pray that we and our children will be worthy of the blessings of God and the friendship of men like you.—Elijah E. Palnick, Rabbi, Temple B'nai Israel Little Rock, Arkansas.

Who may worship?

Whoever shall call on Christ's name and believe he is the Son of God—regardless of color of skin, black, white, pink, yellow, etc.—will be saved. Then why do some deny anyone, black or white, to worship in the house we call the Lord's house where we supposedly go to worship the Lord—not the pastor nor the members but the living Lord.

So I say that whoever commits this injustice of judging who may worship in the Lord's house, therefore refusing a seeking person the privilege of worshipping our Lord, is guilty of refusing to let God's will be done in the time of need for true, humble witnessing for the Lord.

This may sound strong and hurt some, but I say if the shoe fits wear it.—**News-magazine** reader and a Southern Baptist Christian. (Signed but name withheld)

Southern student sought

An Indiana church of some 500 resident members is seeking a Minister of Music. The church is looking for someone who would be interested in attending Southern Seminary, and commuting to school. A pool could be arranged with the Youth Minister for traveling. The position is a student position, and a teaching or secretarial position could be arranged for his wife. The church has an aggressive evangelistic program, and is looking for someone to fit into such a program.

Anyone interested in such a position should mail their inquiries to box 207 Scottsburg, Indiana, First Baptist Church. The church is approximately 30 miles from Louisville, on an Interstate highway.—Malcolm McGuire, pastor



TEXARKANA CHURCH—Bronway Heights Church recently dedicated its new building, which features central heat and air conditioning. Of cinder-block construction, it houses an auditorium, classrooms and all facilities. Participating in the dedication were some of the former pastors, M. T. McGregor, Hope Association missionary, and Pastor J. W. Ingram.

Bronway Heights was started in an old bus body as a mission of Arabella Heights Church. When the congregation was constituted into a church it occupied a one-room frame building to which classrooms were later added. The church has 96 resident members.

Arkansas Baptists' preaching layman

As a cotton-headed P. K. (preacher's kid) in his native Mississippi, Nelson Franklin Tull was called "Preacher" by his school mates. Now that he is approaching retirement, at the end of this month, Arkansas Baptists' only Brotherhood secretary to date looks back on a brilliant career of school teaching and church and denominational work, but always as a layman.

He once served as associate pastor of Kentucky's largest Baptist church—Walnut Street Church, Louisville—and, later, as financial and educational director of Tennessee's largest church—First Church, Nashville. And he has held revivals and soul-winning campaigns in 21 states and "presented Christ" more than 3000 times to 5000 people in personal witnessing.

Asked why he has never been ordained to the ministry, he replied, "I have always felt that my most effective ministry was as a layman working with laymen."

Mr. Tull, who has served as secretary of the Brotherhood department of the Arkansas Baptist State Convention since the creation of the department, April 1, 1946, estimates that 7,500 persons have been added to church membership in revivals he has held. Born in Lexington, Miss., on Feb. 21, 1901, Nelson was the second of five children of Baptist preacher Dr. J. F. Tull and Fannie Jackson Tull. The ups and downs of growing up in parsonages did not seem to be too disillusioning for the Tull children. All three of Tull's sisters married preachers and his only brother has for many years been a member of the faculty of Southeastern Seminary, Wake Forrest, N. C.

The sisters are: Willeen, whose husband is Dr. Ralph Herring, director of the Seminary Extension department of the Southern Baptist Convention; Madierle, whose husband is Dr. Hermond Westmoreland, pastor of South Main Baptist Church, Houston, Tex.; and Mildred, who married a Methodist preacher, Rev. Vernon E. Chalfant, now retired and living at Augusta, here in Arkansas. His brother is Dr. James E. Tull, professor of Theology at Southeastern Seminary.

Mrs. Tull is the former Miss Lucile McGraw of Ingomar, Miss., a life-time trophy of Nelson's superintendency of the Ingomar Public Schools where he was employed when he met and courted her.

The Tulls have a daughter, Frances, now Mrs. John F. Mowrey of Nashville,

The Cover



Tenn., and a grandson, John Phillip Mowrey, a graduate student at Baylor University.

Although he never received a diploma from college, Mr. Tull accumulated the equivalent of a college education, at Ouachita University and elsewhere, and was licensed to teach. For 18 years he taught mathematics and science in East Side Junior High School, Little Rock.

Prior to this he served as school superintendent for three years and as teacher one year, in Mississippi.

Tull is the author of *Effective Christian Witnessing*, a how-to-do-it book on evangelism published by the Brotherhood Commission in 1961. At his latest report, two years ago, the book had sold more than 30,000 copies. It is still available through the Baptist book stores.

One thing the veteran lay leader plans to do in retirement is to write at least one other book, one to be titled *Just a Layman*. In this book he will report "some things I've seen laymen do."

He also expects to do some fishing and much reading and to engage in revivals, soul-winning clinics, conferences, and enlargement campaigns and supply preaching "as the Lord leads." But he is not interested in accepting a full-time job, several of which have been offered him recently.

For the time being the Tulls plan to continue to reside at 312 W. 5th Street, in North Little Rock, where they have lived for many years.

And that's what it's like for the Nelson Franklin Tulls, in December, 1966, just ahead of beginning their retirement career.—ELM



... For the first time in 46 years, anti-birth control laws in France stand a chance of being repealed. France is one of the only Western nations where the sale of birth control devices or the dissemination of information on their use are illegal. One reason for the changing attitude is the skyrocketing number of illegal abortions—running between 500,000 and a million annually. At least 10,000 French women annually die from abortion attempts even though abortion is a criminal offense with heavy prison penalties.

... In a debate in the U. S. House of Representatives, Aug. 18, 1966, Representative Kluczynski (D-Ill.) stated about the Highway Safety Act of 1966: "Present statistics indicate that alcohol is a factor present to some degree in about 50 pct. of all accidents. This is a serious problem, and a perplexing one. Its alleviation and control will be extremely difficult, but it is obviously too serious, in terms of highway safety, to be evaded. Accordingly, H. R. 13290, directs the Secretary of Commerce to make a study of the relationship between alcoholism and highway safety, and to report the results of that study to the Congress by July 1, 1967, together with his recommendations for any legislation that he believes could help to alleviate this growing problem".

Bandages for Indonesia

BY BOBBIE FORSTER

Democrat Staff Writer

About 20 mammoth steel drums—each of which once held 55 gallons of lard—will be on their way to Indonesia, via the port of New Orleans, from “at least 300 Women’s Missionary Unions” from Baptist churches across Arkansas.

The drums are being filled at the Arkansas Baptist State Convention Headquarters building here with bandages made from old sheets, squares of cloth—all with unfinished edges—which can be made into clothing, men’s shirts (the collars and buttons have been removed) which will be turned into hospital jackets and gowns.

Destination: Kediri Baptist Hospital on Java.

Why?

“Because bandages are scarce and of inferior quality there,” answered Miss Nancy Cooper, executive secretary for the WMU division of the state convention. “The call for this aid came in August from Miss Ruth Ford, a nurse assigned to Kediri Hospital, who talked at a meeting on the campus of Ouachita Baptist University in Arkadelphia. “We took her appeal to district meetings and from there the call for help went back into the individual churches.”

Miss Cooper waved a hand at tables and chairs laden with cloth and bandages and said:

“And this is the result—or a part of it. We have already packed six barrels. There are about eight in this room and we have about six more to go.”

The drums were bought for \$3 each from large bakeries and then carefully cleaned. Large sheets of plastic were purchased. These are used to line the drums to keep moisture out. Then the packing begins.

Freight is charged by the pound on the way to the port but shipboard freight is charged by the cubic foot.

“So,” Miss Cooper added, “we’re packing these drums very, very tightly indeed to get as much into every cubic inch as we can.”

She estimated that cost of getting the materials to Kediri Hospital would be about \$50 a barrel, including the purchase price of barrels and plastic and the shipping charges.

Miss Cooper explained that the bandages—sheets torn into 2 and 3-inch widths and then tightly rolled—would be sterilized once they have reached the hospital.

“You see the torn sheets in both bandage widths and quartered sheets and the collarless, buttonless shirts will go through customs at their destination as rags, and the duty will be very low,” she said. “Otherwise, the duty would be extremely high indeed, almost prohibitive.”

Miss Cooper said the response to the call issued in August has been “wonderful.”

(Continued on next page)



In foreground Miss Cooper (left) and Miss Cobb; in back, left to right, Mrs. Hagood, Mrs. Murphree and Miss Williams.

—Democrat photo by Moon

SBC board hopes American Baptists will join Crusade

BY DALLAS M. LEE

ATLANTA—The Southern Baptist Home Mission Board officially expressed hope here that the American Baptist Convention will reconsider its decision not to participate in a hemisphere-wide evangelistic endeavor.

Baptists from North and South America will conduct a year-long evangelism emphasis in 1969 called the Crusade of the Americas.

The Southern Baptist agency, acting at the conclusion of its annual session here, expressed regret that the General Council of the American Baptist Convention decided early in November to veto participation in the crusade.

The board asked Executive Secretary Arthur B. Rutledge and Evangelism Director C. E. Autrey to work with Southern Baptist crusade committees to encourage American Baptists to reconsider this action.

In other action, the board approved a record \$12.1 million budget and officially designated big cities as the No. 1 mission target.

The 1967 budget includes \$175,000 in salary increases for the board's 2,200 missionaries.

Board members also adopted 14 long-range guidelines, one pinpointing cities to receive the major missions thrust, another citing evangelism as the heart of that thrust.

Another guideline stated that the interest of the Home Mission Board "shall be in each person because of his intrinsic worth apart from incidental identification as to race, language, economics, nationality, or religion."

The new budget also provides for four new staff positions: associate secretaries in the departments of metropolitan missions, pioneer missions and missionary personnel, and a secretary of records processing services.

About \$7 million of the budget is earmarked for the division of missions, which includes nine of the board's 12 programs:

"Just this week we received a package of bandages from a lady in Texas whose two grandchildren were born at that hospital," she added. "The other grandmother living in Arkansas, wrote her about the need for the bandages and she shipped a big package to us saying she wanted to help."

Helping Miss Cooper with the packing Monday were Miss Elma Cobb, Mrs. R. E. Hagood, Mrs. Melvin Murphree and Miss Shirley Williams.

Kediri Hospital is located on the island of Java in Indonesia. The clinic was opened in 1955 and the first hospital buildings were dedicated in 1957. The hospital opened its own school of nursing in 1961.

Southern Baptist missionaries entered Indonesia first in 1951, arriving in the capital city of Djakarta on Christmas Day of that year. Two months later they received formal approval to continue their work in the Indonesian area.

The Arkansas project is concluded.

Establishing new churches and church-type missions, pioneer missions, rural-urban missions, metropolitan missions, language missions, Christian social ministries, work related to non-evangelicals, associational administration service and work with National Baptists (Negro Baptists).

The board's other three programs are evangelism development, chaplaincy ministries and church loans.

Board members also voted to allow the church loans division to charge the same interest rate to churches that it pays for its borrowed money.

This will mean an immediate hike of ½ and possibly 1 per cent over the current 6 per cent rate charged the churches, church loans director Robert H. Kilgore said.

Failure to adjust to rising commercial interest rates, he said, would force the board to use Cooperative Program revenues to cover church loans operating expenses. Currently, interest payments cover both the interest the Home Mission Board pays on borrowed money and expenses of processing the loans.

About 1,000 churches currently are on the church loans rolls, Kilgore said, representing a \$20 million investment.

Two new staff members were named at this meeting.

Paul Russell Adkins, previously director of the Buckner Baptist department of aging, a unit of Buckner Baptist Benevolences in Dallas, was elected to direct the program of Christian social ministries.

This program administers Baptist center work, juvenile rehabilitation, literacy missions and migrant missions, and the possibility is being studied of adding additional responsibilities such as ex-prisoner rehabilitation and work with alcoholics and drug addicts.

In other action involving Christian social ministries, the board boosted the disaster relief allocation from \$50,000 to \$125,000. This permanent fund was established in March 1966 to assist churches and church workers in hurricane-ravished south Louisiana.

Pat McDaniel of Detroit, currently assistant to the executive secretary of the Baptist State Convention of Michigan, was elected as the first of three new field representatives in the church loans division.

He will work with local and state leadership initiating loan applications and servicing loans in a geographic area to be assigned.

In regular appointment procedures, Mr. and Mrs. Roberto Garcia were appointed to regular missionary status. Garcia is a professor at the Mexican Baptist Bible Institute in San Antonio, Tex.

Also, Robert W. Lawson of Sumter, S. C. was transferred to the South Bend, Ind., area as a pastoral missionary.

The board reset the election of officers for a spring meeting and voted to maintain the current slate:

Edgar M. Arendall of Birmingham, president; Davis C. Hall of Phoenix, vice president; W. Arnold Smith of Atlanta, vice president; Mrs. Clint E. Rogers of Atlanta, recording secretary; and Mrs. Marie Cooper, of Atlanta, assistant recording secretary. (BP)

Arkansas all over

OBU debaters win

Ouachita University's debate team was victorious for the second straight year in capturing the Arkansas sweepstakes trophy at the University of Arkansas Dec. 2.

The Ouachita team, coached by Jim Campbell, dominated the Arkansas division so completely that it scored more points than all the other Arkansas teams combined. Second place in the competition went to Harding.

Lana La Grand, Ironton, Mo., also won a trophy for placing second in junior oratory. Paul Rhoads, North Little Rock, got into the finals but did not place. The debate teams of Judy Freeman, Arkadelphia, and Ruth Ann Johnston, Mena, and Pat Philliber, North Little Rock, and Connie Goswick, Ft. Smith, each won two debates.

In the only debate with an Arkansas school, Ouachita defeated the University of Arkansas. Thirty-six colleges and universities from eight states were represented.

Other speakers for OBU were Becky Dryer, Mountain Home, Dean Ritchie, Hampton, Charles Godwin, Texarkana, Tex., Dennis Murray, El Dorado, Pat Coulter, Hot Springs, Claude Lynch, Osceola, and Linda Brown, Texarkana.

Open new libraries

Two Baptist churches of Arkansas have taken advantage of a free Brotherhood book offer during October by organizing new church libraries.

As an encouragement to churches to start new libraries, the Brotherhood Commission offers 10 free books on Brotherhood and Royal Ambassador work.

Arkansas churches include First, Flippin, and Kelso, Rohwer.



PLEASE fight birth defects

JOIN MARCH OF DIMES



CAROLERS—The Rev. and Mrs. Billy H. Love (left) and the Rev. and Mrs. Billy Bob Moore, new Southern Baptist foreign missionaries, began a week of orientation at Foreign Mission Board headquarters in Richmond, Va., by singing Christmas carols.

FMB appoints two Arkansans

Two natives of Arkansas, Rev. Billy Bob Moore and Mrs. Billy H. Love, were appointed missionaries on Dec. 8 by the Southern Baptist Foreign Mission Board.

Mr. and Mrs. Moore will serve in Uganda. Mr. and Mrs. Love expect to work with English-speaking people in Malaysia.

Mr. Moore was born in El Dorado, but grew up in Texas, where he is now pastor of Rosedale Church, Beaumont. Mrs. Love, the former Thelma Hayes, was born in Booneville, but grew up in Missouri. She and her husband now live in Hermitage, Mo., where he is pastor of Hermitage Church.

The Moores and the Loves are among 26 persons given missionary assignments during the Foreign Mission Board's December meeting. This group

brings the Southern Baptist overseas mission staff to 2,212 (including 166 persons on short-term assignments).

Chapel calls pastor

Bob Courson is the new pastor of Morrison Chapel Church, North Pulaski Association. He formerly served Jarvis Chapel, Crossett.

In other associational news a second unit has been added to Indian Hills Mission. Roy Mathis is pastor. (AB)

Combs to Booneville

Doyle Combs is the new part-time youth and music director of First Church, Booneville. He is working on his master's degree in music at Ouachita University.

New subscribers

| Church | Pastor | Association |
|---------------------------------------|--------------|--------------|
| New budget after free trial: | | |
| Central, Mineral Spgs. | Lee I. Dance | Little River |
| One month free trial received: | | |
| Ash Flat | Dewey Green | Rocky Bayou |

Revivals

Black Rock First, Nov. 6-13; Ed Summers, evangelist; Herbert Johnson, song leader; 9 professions of faith for baptism; Bernard Ford, pastor.

Camden Hillside Church, Nov. 28-Dec. 4; Tommy A. Hinson, pastor, First Church, West Memphis, evangelist; Terrell Wallace, Warren, song leader; 1 surrendered to preach; 1 by profession of faith; 2 by letter; Herman D. Voegelé Jr., pastor.

Highfill First, Oct. 23-30; Johnny Lawson, Garfield, Vee Hoyle, Decatur, Jack Porter, Pea Ridge, Gene Box, Gravett, Roy Reed, Bentonville, and John Terry, Siloam Springs, evening speakers; Jack E. Lawson, pastor, morning evangelist; Clarence and Lois Whitmill, Central Avenue Church, Bentonville, music director; 3 by letter; 1 other profession of faith; 4 family altars established; 13 rededications.

Sugar Creek Church, Nov. 28-Dec. 4; Jack E. Lawson, Highfill, evangelist; Clarence and Lois Whitmill, Bentonville, music directors; 2 for baptism; 1 rededication.

Trask, Mo., Mt. Zion Church; Nov. 9-20; Jamie Coleman, Fayetteville, evangelist; Gene David, singer; 14 professions of faith; 10 by baptism; 12 by letter; 33 rededications; 1 family altar; James Duncan, pastor.

Thrash resigns church

Jim Thrash has resigned the pastorate of Pleasant Hill Church, Bauxite, effective Dec. 18, and has volunteered for pilot training in the U. S. Air Force. After completion of his military service, he plans to enter Southwestern Seminary.

Mr. Thrash is a graduate of Ouachita University. He is a native of El Dorado and has served churches in Southern Arkansas.

Ordained in Texas

Lawrence Shipley, pastor of Rock Creek Church, near Mineral Wells, Tex., was ordained to the ministry Nov. 27.

Moderator was Dr. Norman L. Roberts, Parker County area missionary. The charge to the church was given by John Stevenson. Birdie Jones, pastor of Garner Church, brought the charge to the candidate.

Mr. Shipley, a student at Southwestern Seminary, has been pastor of Rock Creek Church since July. He is a former member of First Church, Mulberry.

Presswood in pastorate

J. C. Presswood is the new pastor of Tennessee Church near Texarkana. He makes his home in Texarkana. (AB)



CHAPEL SPEAKER—Congressman and Mrs. E. C. Gathings visited Southern College recently. He was chapel speaker and discussed functions of the executive branch of the federal government. Afterward he visited J. T. Midkiff's Social Science class and participated in a question and answer period. Left to right above Mr. Midkiff, Mrs. Gathings, the Congressman and President H. E. Williams.

Beacon lights of Baptist history

Independence Association

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

Independence County Association was formed in 1850 under the leadership of Mordecai Halliburton and J. H. R. G. Gorder.

Churches entering this new formation were New Hope, Rehoboth, White River, Prospect, Philadelphia, Mt. Pleasant, Pleasant Grove, Batesville, and Friendship. Prior to this organization the churches had affiliated with Spring River Association and White River Association.

For some eight years Independence Association cooperated with White River Convention. This body, organized from 1850-58 for convenience of churches north of the Arkansas River, was never in opposition to the Arkansas State Convention, organized in 1848. Poor means of travel was the primary reason for its existence.

White settlers first came to Independence County in about 1810. In 1813 the O'Neals and Hess's, coming by flat boat up White River, found two settlers where Batesville now stands. These newcomers from Tennessee continued 15 or 20 miles up the river and had the distinction of being the first settlers above Batesville.

Baptists have been active in the Independence Association territory since 1814, when George Gill, a Baptist minister, came to where Batesville now stands. He served in this area, preaching and organizing churches until his death in 1848. He was the earliest pioneer Baptist preacher to settle in this territory.

Independence Association claims the honor of having within its membership the oldest existing church in the state cooperating with the Arkansas State Convention. It is Rehobeth at Moorefield. This church was organized by David Orr, a missionary from Missouri, in 1829. It is thought Mr. Gill assisted in this organization.

The church now owns seven acres of land and a church parsonage. When the school at Moorefield consolidated with the Batesville school system in 1953, Rehobeth church bought the building and land which adjoined its original property. The school auditorium has been converted into the sanctuary and the class rooms serve now for Sunday School classrooms.

This association also has the distinction of being the home association of W. B. O'Neal of Gravel Ridge. Mr. O'Neal, retired, one of the oldest Baptist preachers in the state, was born in Independence County, May 24, 1884. He served many years in this area, is an ardent supporter of our state work, and an historian. He furnished the material for this article.

To sing for Vietnam

The adult choir of First Church, Fayetteville, has recorded several Christmas hymns and selections from the Messiah, to be played on the An Khe radio station in An Khe, Vietnam. At another time speakers will be set up on the mountain side and the music will be played to the men on duty.

The request for the music was given to Mike Weaver, interim music director, by Mrs. Bill Arrington, when her brother, Capt. Jim Buckner, stationed in Vietnam, wrote for Christmas music from home. (CB)

Fordyce church robbed

Thieves prowled through the basement of First Church, Fordyce, Sunday night, Nov. 27, taking all the money on the premises. This included petty cash, money in the soft drink machine and the day's receipts locked in the safe. More than \$700 was involved. The loss was covered by insurance.

Enlarge deacon body

First Church, Marianna, has voted to enlarge the deacon body to 16 members, and has ordained Custer Thomas, Prince Duke Jr., Jack Gentry and Charles Moore.

Jim Graddy, deacon, brought the charge to the candidates, Dr. F. H. Rutledge brought the charge to the church. Prince Duke Sr., a deacon and father of Prince Jr, led the ordination prayer. W. F. Curtis the father-in-law of Mr. Gentry presented the credentials. Lewis E. Clarke is pastor.

Church 'labor of love'

Caledonia Church, El Dorado, recently served a Thanksgiving meal in its new building addition, constructed as "a labor of love" by the membership, also honoring Pastor Hugh Nelson on his birthday.

A total of \$2,070 has been spent for the building, which includes a kitchen, fellowship hall and restrooms. The building is soon to be completed.

Coronation at Ward

First Church, Ward, recognized five as Queens-with-a-Scepter in coronation ceremonies Nov. 5: Barbara Gilbert, Sara Gilbert, Phyllis Chaplin, Debby Castleberry and Barbara Maddine.

Beth Williams, Gail Cook and Anita Marshall were crowned queens. Orville Castleberry is pastor.



SANATORIUM CHRISTMAS—Members of First Church, Booneville, brought presents for patients at the Arkansas Tuberculosis Sanatorium to prayer meeting Nov. 30. More than 65 gifts were turned over to Chaplain William H. Heard for distribution at Christmas. D. Hoyle Haire is pastor.



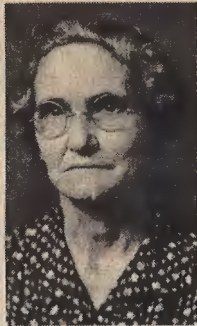
MT. OLIVE BURNS NOTE—Mt. Olive Church, Crossett, observed its 60th anniversary Nov. 27 by dedicating the sanctuary and educational building and burning the note made in 1958. Organized in 1906 in a one-room school house by a small group, the church now has more than 600 members. The 500-seat sanctuary and west wing of the educational building were built in 1958 when Roy Bunch was pastor. Left to right above: Mr. Bunch, J. B. Rainey, Fred West and Lloyd Gardner, trustees when the note was made; and Kenneth R. Everett, pastor.

Deaths

MRS. SALLIE J. COOPER, 76, Oct. 10, Arkadelphia.

Mrs. Cooper became a member of the Missionary Baptist Church, Hagler, in early teens. She leaves a sister, seven sons and a daughter.

She lived in Heber Springs for many years, but at the time of her death made her home at Arkadelphia with her daughter.



MRS. SALLIE COOPER

WALTER POPE BINNS, 71, former president of William Jewell College and prominent in national Baptist affairs, at Falls Church, Va., Dec. 3 as a result of a heart attack.

Dr. Binns was president of the Liberty, Mo., college from 1943 to 1962. For ten years he was a member of the Executive Committee of the Southern Baptist Convention, and the was chairman of its administrative committee for eight years.

For the past three years Dr. Binns was chairman of the Baptist Joint Committee on Public Affairs, retiring from this post in October this year. He was a member of the Baptist Public Affairs Committee for 23 years.

He also was president of the Virginia Baptist General Association and president of the SBC Foreign Mission and Relief and Annuity Boards for several years.

He has also been on the executive committees of the Baptist World Alliance and of Protestants and Other Americans United for Separation of Church and State.

MRS. M. N. McCALL, former missionary to Cuba and wife of the late Moses Nathaniel McCall, a missionary to Cuba for 42 years, at Orlando, Fla. Nov. 28.

Mrs. McCall was the former Mabel Lipscomb of Greenville, S. C. Dr. McCall spent 42 years in Cuba (1904-1946), about 40 of those as superintendent of Baptist work in Western Cuba. He died on Mar. 8, 1947, in Jacksonville, Fla.

JESSE N. PHILLIPS 74, retired minister who became known as the "apostle to the roughnecks," during the boom days of the East Texas oil field, at Henderson, Tex., recently.

A former associational missionary for the Baptist General Convention of Texas, he served in the Baptist ministry for 50 years prior to his retirement in 1959. He was a pastor of churches in Tennessee, Kentucky and Arizona in addition to his Texas pastorates.

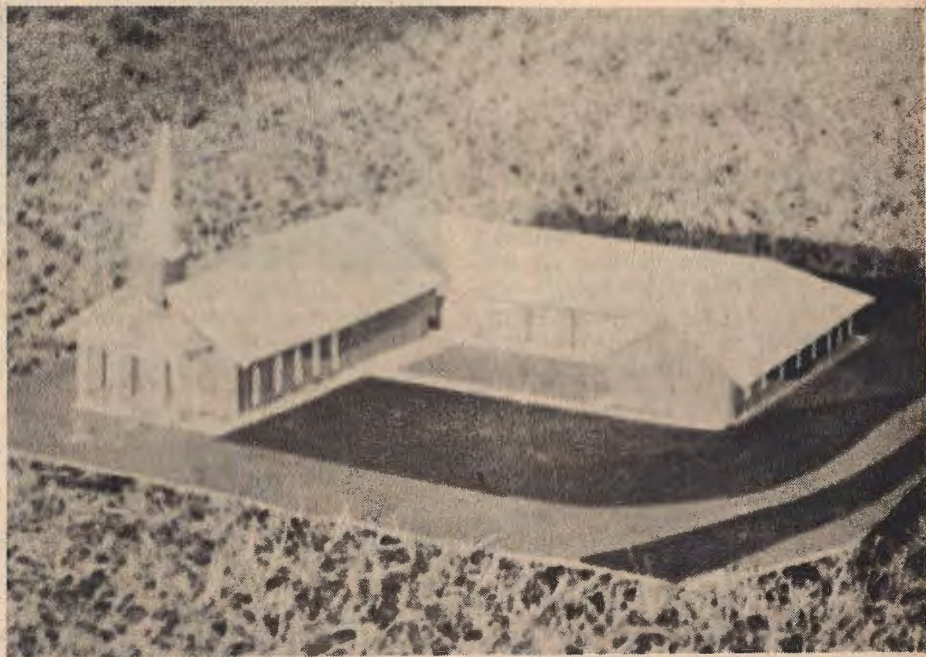
Compares two years gifts

Following is a comparative statement of the Cooperative Program contributions by our churches for 1965 and 1966:

| | 1965 | 1966 |
|-----------|--------------|--------------|
| January | \$159,664.10 | \$164,355.33 |
| February | 162,906.23 | 173,550.74 |
| March | 161,808.59 | 185,035.66 |
| April | 156,672.34 | 170,931.83 |
| May | 154,760.94 | 162,103.65 |
| June | 155,118.72 | 186,096.81 |
| July | 175,183.60 | 187,113.32 |
| August | 149,144.95 | 172,641.97 |
| September | 175,109.47 | 190,197.07 |
| October | 190,986.40 | 172,997.10 |
| November | 155,383.24 | 186,352.92 |
| December | 236,186.89 | |

\$2,032,925.47 \$2,171,653.79 BUDGET

This has been our best eleven months in Cooperative Program giving by our churches. We are approximately \$155,000 ahead of last year. If our churches give as much in December as they did last year we will reach our entire budget goal. Every month this year has exceeded that of last year with one exception, October. Brother pastor, will you please ask your treasurer to get your December remittance to our office not later than January 5, 1967, to be included in this year's contributions? How thankful we are to God and our churches. Let's make December our best month yet and go over the top together.—S. A. Whitlow, Executive Secretary.



Hillside starts Camden building

Hillside Church, Camden, held groundbreaking services Nov. 20 for the new sanctuary of colonial design, shown in the architect's sketch above.

The sanctuary will be 44 by 85 feet. It will have two class rooms at the rear and a seating capacity of 300. There will also be office space, a young people's department and restrooms.

Hillside was organized in 1954. This is the fourth building addition since that time. The church is presently meeting in part of its educational space.

The building committee is headed by

Travis Beeson as chairman. Serving with him are Bill Cross, Melvin Haynie, Harold Hyman, Mrs. Leroy Jackson, Mrs. Sandy Nutt and Sam Sarrett.

Herman D. Voegelé Jr. is pastor. He came to Hillside in May, 1959, from Southwestern Seminary.

Lamb ordained

Bobby Lamb was ordained to the ministry Dec. 4 at Northside Church, Star City. He is attending school at Southern College, Walnut Ridge.

January theology study

PAWLING, New York—A mid-winter retreat and continuing theological studies program will be held here Jan. 19-21, co-sponsored by Southwestern Seminary and the Metropolitan New York Baptist Association.

Three professors on the Southwestern faculty will direct the sessions, designed to provide intensive study in specific fields, Christian ethics, theological studies, and pastoral care.

Leading the studies will be Professors C. W. Brister, pastoral ministry; Milton Ferguson, theology; and William Pinson, Christian ethics.

Invitations are being extended to Baptist pastors and laymen in the New England, Central New York, New York, and Frontier Baptist Associations, seminary officials said.

Sessions will be held at the Holiday Hills YMCA Assembly near Pawling, about 70 miles from New York City.

Southwestern Seminary faculty members have participated previously in two other such programs, in Denver, Colo., and in Chicago, Ill. (BP)

Oklahoma church burns

OKLAHOMA CITY, Okla.—A three-alarm fire roared through the Northwest Baptist Church here, causing an estimated \$470,000 loss of the church sanctuary and two educational buildings. First report of the blaze was turned in at 1:05 a.m., on Dec. 5. Within minutes most of the building had been engulfed and an estimated 190 firemen were battling the flames.

Charles Burba, a member of the church whose insurance company carried the church's policy, said that coverage matched almost penny-for-penny the total loss of the auditorium. Losses of the two educational buildings were also covered by insurance.

Burba, who saw a \$10,000 organ which he had presented to the church now only charred bits of materials, commented that the church would probably "come out better than it had been before."

"I believe that all things work together for good," he said. "The church is people—not a building," he added. (BP)

Ransom idea dropped

BAGDAD, Ky.—The Executive Board of the Kentucky Baptist Convention voted to hold in abeyance any implementation of a motion adopted by the full convention earlier to raise \$37,000 in ransom money to try to free two Baptist missionaries imprisoned in Cuba.



GREET MISSIONARY—These Tanzanians are part of a group who gathered when Southern Baptist Missionary Carlos R. Owens visited their village on the shore of Lake Tanganyika. Upon the initiative of some of the villagers, a Baptist congregation is being organized. (FMB Photo).

Meeting at Cedarmore Baptist Assembly near here, the board did not rescind the action of the convention, but in effect said it would not be implemented.

The Southern Baptist Home Mission Board, which is responsible for Baptist work in Cuba, had issued a statement a few days following the convention saying the action was in direct contradiction with its request not to consider any such ransom proposal. (BP)

Southwestern in will

FORT WORTH—A gift of \$50,000 has been left to Southwestern Seminary here from the estate of the late Mrs. A. Van Howeling of Plainview, Tex.

L. B. Reavis, director of development for the seminary, announced the gift and said Mrs. Van Howeling had held a lifelong interest in young preachers and had been a friend of the seminary for many years.

Prior to her death Oct. 19, 1966, Mrs. Van Howeling requested the contribution

be used for "the education of missionaries and ministers of the Gospel." Her gift will be added to the seminary endowment fund, Reavis said. (BP)

Music school accepted

DALLAS—The School of Church Music of the New Orleans Baptist Theological Seminary, New Orleans, La., was elected an associated member of the National Association of Schools of Music at the NASM's annual meeting here.

In addition, the Graduate Commission of the association approved the seminary's curriculum leading to the Master of Church Music degree. (BP)

Polhill to retire

RICHMOND, Va.—Lucius M. Polhill, for 12 years executive secretary of the Baptist General Association of Virginia, told the convention's General Board here that he planned to retire in one year. He announced his date of retirement as Dec. 31, 1967. At that time, he will be 68, the mandatory age of retirement under the policy of the convention. (BP)

Mercer faces crisis

MACON, Ga.—Trustees of Mercer University voted here to ask the Georgia Baptist Convention to consider calling a special session to explore "the future financing of Christian education in Georgia Baptist colleges."

The action was taken after the Baptist college's trustees had voted to proceed promptly with construction of a \$1½ million science center, even though they were restricted from seeking a federal loan to help finance the construction.

A few weeks earlier, the Georgia Baptist Convention rejected its Executive Committee's recommendation to allow Baptist schools to accept government loans, provided they repay any subsidy involved.

Mercer was waiting in the wings with a \$500,000 loan request for the science building, but did not ask for the loan when the convention voted down the policy recommendation favoring federal loans.

The Mercer trustees addressed their request for a special called convention on their financial crisis. (BP)

Texas sets record

DALLAS—Missions gifts from Texas Baptist churches in November were the largest of any single month in the history of the Baptist General Convention. Announcement of the record \$1.12 million through the state convention's Co-operative Program during November highlighted sessions of the convention's Executive Board meeting here.

T. A. Patterson, executive secretary of the convention who announced the record missions gifts, said that the November receipts, almost \$150,000 over the month's budget, boosts total receipts for the year to almost \$10.9 million, within reach of the convention's \$12 million budget for the year.

A recommendation that Baylor University Medical Center in Dallas be allowed to conduct a \$4 million fund raising campaign and to negotiate for another \$4 million in long-range financing was approved. (BP)

Baptist PR man cited

WASHINGTON—Lloyd Wright, former public relations director for the Baptist General Convention of Texas, was presented a "distinguished service award" by the United States Information Agency for his work as director of press and publications for U. S. I. A.

Leonard H. Marks, director of U. S. I. A., presented the award, the highest the government agency gives to its employees, to the 34-year-old former Texas Baptist public relations man. He was public affairs deputy at the Peach Corps after leaving the Texas convention. (BP)

Baptist beliefs

Paul's purpose on the frontier

BY HERSCHEL H. HOBBS

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

"Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Romans 15:20).

Paul has just mentioned the wide area in which he has preached the gospel. From Jerusalem to Illyricum (v. 19). Illyricum was a Roman province just west of Macedonia, corresponding in part to modern Yugoslavia and Albania. There is no other mention of Paul having preached here. Robertson suggests that he did this during a time while he waited for II Corinthians to have effect before going to Corinth (cf. II Cor. 13; Acts 20:1-3). Paul wrote Romans in contemplation of going to Rome, thus farther west.

Then the apostle explained his purpose. He said "So have I strived." A better translation would be "making it my aim." This renders a present middle participle of a verb which means to be fond of honor. The present tense means that it was an abiding purpose. So he says that this is a matter of honor. What is? To preach the gospel in pioneer areas. "Not where Christ was named." He considered it a matter of honor to preach the gospel in areas that had never heard of Christ. He did not want to build upon a foundation laid by another preacher. He wanted to be out on the frontier planting the gospel in virgin territory.

What a lesson this is to present-day preachers. Dr. George W. Truett once said, "Many preachers are like Abraham. They looketh for a field." So often our work is confined to swapping, or, what is worse, stealing sheep, when there are multitudes about us who have never even heard of or heeded Christ.

The world may give its plaudits to those of us who are pastors of great churches. But Paul by his example gives glory and dignity to the pioneer preacher and missionary.

Briefs from Baptist Press

The Baptist Spanish Publishing House, in El Paso, Tex., observed its 60th anniversary on Oct. 10 with an international reception and the opening of the first meeting of its advisory committee. Heading the list of honor guests invited to the reception were the mayors of El Paso and of Juarez, just across the Rio Grande in Mexico; U.S. and Mexican consuls for the area, and Dr. Frank K. Means, secretary for Latin America for the Southern Baptist Foreign Mission Board, which sponsors the institution.

ATLANTA—The Georgia Baptist Children's Home has sold its 81-acre campus in Hopeville, Ga., to the City of Atlanta for \$3½ million in what is believed to be the largest real estate transaction in the history of the Georgia Baptist Convention. The property will eventually be used for expansion for runways at the Atlanta airport. The Children's Home will vacate the property by the summer of 1968. The home has already purchased about 400 acres of land in South Fulton County near Palmetto, Ga., upon which to erect a communal responsibility in the area of church long-range planning.

MEMPHIS, TENN.—Directors of the Brotherhood Commission approved a record \$512,540 budget, re-elected officers, and asked their Executive Committee to look into building needs. The new budget, which was made retroactive to Oct. 1, topped the 1966 fiscal year budget by \$46,540.—Brotherhood News Release.

NASHVILLE—"The Sunday School Program of a Church," with 10 chapters compiled by A. V. Washburn, has been written to define and interpret the work of a Sunday School in present day relationships. The chapters of the book show the Sunday School and how it is involved in the work of a church. The tasks of a church to be accomplished by the Sunday school are discussed in the chapters.

Cooperation essential

Brotherhood has come to a significant milestone in its development into a mature channel organization of our churches and our denomination. With its assignment of "Missionary Education and Missionary Activities Involving Men, Young Men, and Boys", Brotherhood has arrived at a place where its contribution to the life and work and growth of our churches is unique in that Brotherhood alone among all the other organizations has the task of leading men, young men, and boys into the study of missions and into sustained mission action.

With the impending retirement of the present Arkansas State Brotherhood secretary and with the new task assignment of Brotherhood, it is of crucial importance that the new State Brotherhood secretary have the continuing cooperation of Arkansas Baptist pastors in order that "Missionary Education and Missionary Activities Involving Men, Young Men, and Boys" shall get cleanly off the ground and into its sustained orbit.

Arkansas Baptist men, young men, and boys will follow their pastors into the real work of the Kingdom of God. Missions is the real work of the Kingdom. Brotherhood is Missions in action.

Pastors, lead your men into a worthy Brotherhood program. Such a program will result in the salvation of many people, and to the building up of the Kingdom of God to the ends of the earth. Such a program will glorify our Savior!

Men, Young Men and Boys, follow your pastor as he leads you into true missionary endeavor—Nelson Tull

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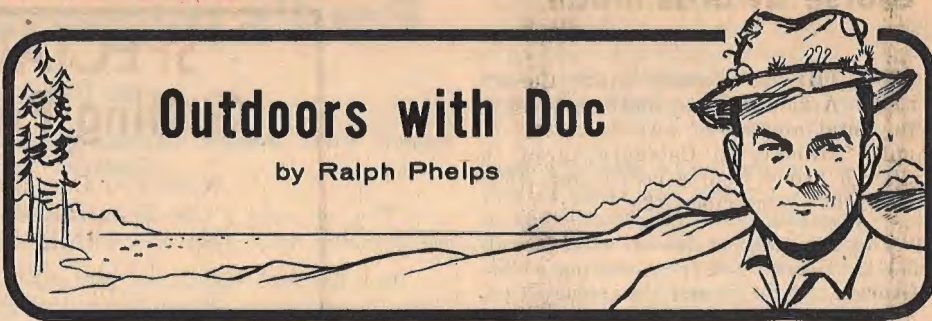
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Outdoors with Doc

by Ralph Phelps



A po' boy goes huntin'

One of the good things about deer hunting in Arkansas is that poor people can do it, too. Our Ouachita men are living proof of this.

In many states, one has to belong to a deer club, own a lease, and travel a considerable distance to get to hunt. Then he has to pay room and board where he stays or must own expensive camping equipment and pay for a guide, camp cook, etc.

Of course, one can belong to a deer hunting setup such as this in Arkansas; and the cost can be large, particularly when the tab includes refreshments aged in wood. (This is hearsay, of course, for I haven't been to such a deer camp. All of my "Come-down-and-hunt-with-our-club" invitations seem to come each year before July 1; nobody extends an invite near the hunting season)

But a fellow can also have a lot of fun without spending much money or being off the job very long, as we demonstrated during the first deer season.

Wimpy Hendricks, Ouachita's superintendent of buildings and grounds, is the key man in our setup, for he is the keeper of the dogs and the fellow walks endless miles during the drives. The kennel (menagerie would probably be a better word) includes some 13 dogs, not a one of which is pure anything except dog. At first glance they look like either Walkers of black-and-tans, but a closer examination reveals that their ancestors were widely acquainted. Even if they lack pedigrees, though, they will run a deer if you will lead them to one.

The routine calls for anybody on the faculty or maintenance staff who wants to hunt to meet at Wimpy's dog pen, at 5:30 a.m. each morning of a deer season. These pens aren't hard to locate, even in the dark. The group will vary from six to 15, depending on who has to be around for an 8 o'clock class that morning.

We then head out for a nearby scope of woods where previous examination has revealed deer sign. There are plenty of paper company woods around where we are free to hunt, but the big problem is to find a place where a camp has not already gotten squatters' rights. There seems to be an unwritten law that if a bunch ever hunted a section of woods, they have hunting rights there ad infinitum.

When we get to the scene of the morning's hunt, we put "standers" at the likely crossings, and Wimpy starts out with the dogs. If he is lucky, he will soon "jump" something; and a woods-rattling chase ensues. All of the "standers" come alive and hopefully listen to see if the dogs will bring the quarry their way.

Two members of our group, Doyle Smith and Horace Pruitt, killed bucks the first season this year. George Johnson claimed he hit a wolf and showed us a few drops of blood on dry leaves, but the dogs couldn't find his reported victim. Some cad remarked that George probably scratched himself on a briar, then fired his gun so he could cry "Wolf!"

When the chases end for the morning, most of the fellows drift back to school and, hopefully, to work. The rest hunt the lost dogs, most of which are generally found by the next morning.

One of the highlights of these hunts is stopping by Carmey Cox's country store to eat cheese and crackers and drink soda pop beside his old wood stove. More deer have been killed around that stove than ever were shot by the same guys in the woods!

Although I didn't get a shot during the "pore-boy" hunting, I had a great time—and no hangover to cure. I also didn't spend anything on bullets.

Church music study course awards made

OF THE 29 Baptist State Conventions, Arkansas was ninth highest in the total number of awards earned for music training in Category 19 of the Church Study Course books from October, 1965 - September, 1966.

The five high states were Tennessee, 3,771; Texas, 3,627; Alabama, 3,308; Georgia, 3,218; and Florida, 3,147. Arkansas' total was 1,260.

Thirty-three of the 43 associations in the convention earned music awards, representing an increase of seven over the previous church year. The leading five associations were Pulaski, 146; Liberty, 112; North Pulaski, 101; Hope, 75; and Delta, 74.

Churches receiving the largest number of training awards were Austin Station, 44, Caroline Association; Forest Highlands, 41, Pulaski; Park Hill, 39, North Pulaski; Monroe, 36, Arkansas Valley; and El Dorado First, 35, Liberty.

Awards are earned in the summer approved music worker program classes, the two state music camps at Ouachita, associational music schools and camps, local church schools, and home study programs.—Hoyt A. Mulkey, Secretary.

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FOR THIS REASON, YOUR ARKANSAS BAPTIST FOUNDATION URGES YOU TO ATTEND TRAINING UNION THE EVENINGS OF DECEMBER 18 AND 25 AS ADULTS STUDY IN THE CHRISTIAN TRAINING CURRICULUM THESE TOPICS:

"WHY MAKE A WILL"

"WITNESSING THROUGH YOUR WILL"



Anniversary convention

One of the features celebrating the 60th anniversary of the organization of Young Woman's Auxiliary is to be a state-wide YWA Convention at Second Church, Little Rock, Feb. 17-18, 1967.

Representing Woman's Missionary Union, SBC, will be Miss Laurella Owens, editor of *The Window*, official magazine for the organization. Miss Owens is the daughter of missionaries who served in old Palestine, and is the sister of Mrs. John McClanahan of Pine Bluff.

Several missionaries will be featured on the program among whom is Miss Ann Wollerman, missionary in Brazil since 1945.

Activities will start with an evening session of Friday, Feb. 17, and close with an anniversary luncheon on Saturday.

Detailed information is being sent organizational leaders. Registration will begin early in January.—Nancy Cooper, Executive Secretary and Treasurer



Feminine intuition

by Harriet Hall

What do you see?

What are you looking for?

A construction site was surrounded by a tall wooden fence with peep-holes here and there so that passers-by might view the progress on the other side. A young fellow, not tall enough to reach the knot-holes, asked various ones, "What do you see?" "A big hole in the ground," answered the first on-looker. "Some workmen," said the next man. "A large crane," said another. "Some concrete and steel," answered still another. Of course the different answers were dependent upon the observer's point of view.

Have you ever stopped to think how things might "look" to you if you were blind? What do you suppose you would most enjoy seeing if you had not received the precious gift of sight at birth?

Helen Keller once said that she had given some thought as to what she would look for if she were given three days of sight. She said that on the first day of sight she would seek out her friends—the people who had been so kind to her. Then she added that she would also seek out a newborn baby and a puppy before that first day ended. She would memorize each detail to recall later when the darkness again enveloped her. On the second day she would thrill to the sunrise, the sky, the trees, the birds, the brooks, and as much as her soul could hold of the beauties of nature. She would also like to include in the second day a visit to a museum and art gallery. The last of her three days she would spend looking at the marvels of industry and the faces of men at work and children at play.

Perhaps your list of things to see would differ from that of Miss Keller's but surely the anxiety and eagerness would be the same. How much of the beauty of this world do we take for granted? The joy of seeing a smile on a friendly face, the privilege of watching a skilled workman at this task the fascination of watching a little baby with some new response each day—all these and many more everyday sights we have with us constantly.

Someone has said that no one is as blind as the person who refuses to see. Let us pray that we will use the wonderful gift of sight in a way that will bring honor to Him who gave it to us.

Paul reminds us (I Cor. 2:9), "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The best is yet to be.

Perhaps we need the spirit of Ella Wheeler Wilcox as she says:

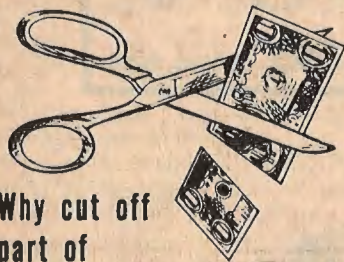
"I see more light
Than darkness in the world; mine eyes are quick
To catch the first dim radiance of the dawn,
But slow to note the cloud that threatens storm,
The fragrance and the beauty of the rose
Delight me so, slight thought I give the thorn.
And the sweet music of the lark's clear song
Stays with me longer than the night-hawk's cry."

These are only a few lines from *Attainment* by the poet. One other line from the same poem is: "Love lights more fires than hate extinguishes."

What do you see? What are you looking for? It depends on your point of view.

* * *

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.



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The Horizon Book of Ancient Rome, by the editors of Horizon Magazine, William Harlan Hale, editor in charge; Robert Payne, author; published by American Heritage Publishing Co., Inc., New York, book trade distribution by Doubleday & Company, Inc., 1966, \$18.59

Distilled here are the 1,200 years of grandeur that was Rome, in 416 pages including 385 reproductions of which 85 are in color. Included are 13 special picture portfolios and the illustrating of the text throughout the book.

Author Payne is a popular historian whose earlier books include *The Gold of Troy*, *The Roman Triumph*, and *The Isles of Greece*. Covered here are the rise, reign and collapse of Rome, from the early Etruscan period to the end of the western empire. The last of the 13 chapters describes the enduring Roman legacy—especially in language, law, architecture, and the art of government—which survived through Byzantium, the Christian Church, and the Holy Roman Empire.

The reader is afforded insight into the Roman mind through a sampling of Latin literature and oratory. Passages from the works of Vergil, Cicero, Caesar, Catullus, Ovid, Horace, Livy, Tacitus, and many others have been taken from English translations. Grouped in three 16-page anthology sections, they include: the late republic, the early empire, and the later empire.

(See cut on this page, "A citizen of ancient Rome and his wife.")

Sisson's Word and Expression Locator, by A. F. Sisson, Parker Publishing Co., Inc., West Nyack, N. Y., 1966, \$7.50

Here is a "dictionary in reverse." You cannot locate a word or expression in a dictionary unless you have a reason-



A CITIZEN OF ANCIENT ROME AND HIS WIFE.— People of every class and age—not just the rich and illustrious—were portrayed with near-photographic realism by Roman sculptors. In these candid likenesses, so different from the idealized portrait sculpture of the Greeks, the Romans created a new art form of lasting power and vitality. The couple is one of the 385 illustrations included in *THE HORIZON BOOK OF ANCIENT ROME*, just published by American Heritage Publishing Co., Inc. The volume covers the 1,200-year epic of Rome's rise, reign, and collapse. Book trade distribution by Doubleday and Company, Inc.

able idea of the spelling of the word. But this book is arranged to help you find the words you need if you have the meaning or idea.

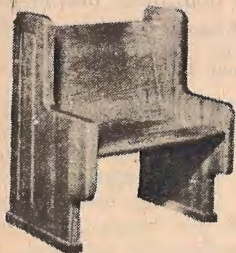
How find a word for a person with a mania for holding public office? Simply look under "public" and you find that this person is an *empleomaniac*. Or, suppose you want an expression that describes someone who is mentally deficient in most areas of knowledge, but brilliant in one field. Look under "person" and you discover that such a person is an *idiot savant*.

The book contains over 100,000 words and expressions.

The Adventure of Living Under New Management, by Sam Shoemaker, Zondervan, 1966, \$2.95

The author takes a look at the potentials and possibilities of the Christian life. He uses the experiential and experimental approach to "growing up spiritually." He provides here a practical explanation of the meaning of the "exchanged" life and points to the exciting exploration of limitless horizons open to the committed Christian.

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Christian known by concern for souls

"A person who is not concerned for souls does not have a vital relationship with Christ." So says Alexander McClaren of a past generation. This is a severe measure for Christians



J. T. ELLIFF

(leaders and laity alike), but it undoubtedly is a fair one. How could anyone be intimate with Christ and not care for the souls of men? The more intimate one is, the more he will mirror Christ's compassion for the lost. Often we are guilty of concentrating on the wrong aspect of a problem. I believe our efforts to get men to evangelize is a case in point. The "root" of our problem, which must be dealt with for any effective remedy, is surely our faulty commitment to Christ. To urge men to witness who are not properly committed to Jesus will result, at best, in mechanical and perhaps only temporary performance. On the other hand, a Christian who lives in daily intimacy with Christ and His word will not need to be told to give out the good news.

What can we do? First, study the Bible until we are convicted a Christian's main job is to be a daily vocal witness. Mere intellectual knowledge will not do. Most Christians already have a mental knowledge of this. What we need is conviction brought on by a study of God's word with Holy

Spirit guidance.

As a suggestion, ask a small group of Christians who really want to be used of God to meditate in private over various scripture passages, eventually putting down what they think the verses say and how the truth applies to their lives. Let the group meet and share their thoughts and pray for God to convict them of the truth they have found.

Let the group next discuss how they can carry out the will of God as revealed through their study. Let each person secure the help of the group in discovering all the possible ways he could witness to men daily through his work and other contacts. Discuss what could be said, when and how of particular situations. Pray for guidance.

Then let the group meet regularly to share their testimony as to how God is using them. Make a solemn vow that there will be no attempt to parade the results of your witnessing. On the other hand, don't be afraid to let others know how God has awakened your heart to this vital work. Give thanks to God for blessings received and agree in prayer for those about whom you are concerned.

A study of the Bible, I believe, will reveal that this is a scriptural approach to a serious problem.—J. T. Elliff, Secretary.

Pulaski growth factors studied

will grow larger. The projected membership in 1980 per church will be about 600.



R. V. HAYGOOD

Population

The population of Pulaski County in 1960, according to U. S. Census, was 242,980. The estimated population in 1964 was 276,000. By 1970 this population will increase to 320,000 and by 1980, according to Metroplan, the population will be 400,000.

New work

In 1940 Southern Baptist churches in Pulaski County were reaching 16.1 percent of the county's population. Between the years 1940 and 1953 there were approximately 30 churches organized. In 1953 Southern Baptists were reaching 19.8 percent of the population. During the years 1953 to 1960 about 5 churches were organized and in 1962 we were reaching 20.7 percent of the county population. From 1960 to 1966 we dropped to 19.4 percent. It is our goal, through organizing churches and increasing the size of the present churches, to reach back up and beyond the 1960 peak.

The size of churches

The average size of our churches was about 440 per church in 1940. During the years when many churches were organized, 1940-1953, the average membership dropped to about 425. During the years 1953-1960 very few churches were organized but the average membership of our existing churches rose to 525. As our cities grow the average membership of churches

Percent of population reached

In 1940 our churches were baptizing people at the rate of one person for every 13 members per year. By 1953 it took 19.7 members to win one person to Christ during the year. In 1966 it took 27 people one year to win one person to Christ. The national average is one for 30. It is our hope that we can change this crash course and by 1980 we can be heading back toward the one for 13 ratio.

We must have 30 new churches!

As we examine the history of Southern Baptist growth we find that there has been an era of instituting new churches and then it levels off and there is a time when these churches grow larger, and then there is another era of organizing new churches. I believe that the year 1966 brings us to the time when we are to begin organizing more churches. In 1960 there was one Southern Baptist church for every 2,500 population in Pulaski County. Today there is one Southern Baptist church for every 3,000 people. With the population increase, assuming that it will be 400,000 in 1980, we would need 30 new Southern Baptist churches north and south of the river to maintain the work that we are doing now, assuming that the average membership will be 600 per church. This would mean that in our association we would need to organize about 17 or 18 churches just to maintain the level of work which we are doing now. It is our hope that we can regain the 1960 level by organizing approximately 30 churches south of the river by 1980. This can be done but it means that every church in Pulaski County must become concerned about mission work. This would mean that a little over half of our churches would need to organize a mission which would become a church by 1980.—R. V. Haygood, Pulaski County Association



Southern Baptists and Congress on Evangelism

The following impressions and suggestions were given by Southern Baptists attending the recent Congress in Berlin:

Impressions of the Sessions

The papers and addresses were stimulating, perceptive and well prepared. Great value and encouragement were derived from fellowship with Christians of other countries and denominations. A strong emphasis on the Bible, the power of the Holy Spirit, and concern for a lost world characterized the meeting. The Congress focused its attention on basic evangelical doctrines and avoided theological extremes.

The Congress sought to create a sense of urgency concerning personal evangelism, calling for the spontaneous expansion of the church in world outreach. Participants were made aware of the estrangement of young people from the church and the need of devising ways of reaching various groups, with particular emphasis on the academic community. Positive emphasis was not given to developing the doctrine of the eternal destiny of the lost, and to the centrality of preaching in evangelism.

Suggestions for Implementation

That Southern Baptists should continue to think and plan in terms of evangelizing the world in this generation. That the gospel be preached in its apostolic simplicity to all groups with reliance on the Holy Spirit as the major factor in communication. That modern literacy methods be employed in all mission efforts. That full use be made of all mass communications media in relating the gospel to our time.

That implementation of the spirit of this Congress begin with the rededication of each participant. That we reconfirm our present Southern Baptist evangelistic program with our conviction that these plans can work only when those who use the plans are filled with the Holy Spirit.—Jesse S. Reed, Director of Evangelism.

Patient hears from pastor

"Chaplain, do you know my pastor?" an elderly patient at the State Tuberculosis Sanatorium asked W. H. Heard, Baptist chaplain. Upon learning that the Chaplain did know her pastor the patient, with great pride, showed a brief, but meaningful, letter which she had just received. How much

it would have meant to that pastor if he could have sensed the joy which his note brought to one who is now shut out from home and church and shut in at an institution of care. It had taken only a few minutes for this busy pastor to write his letter, but it brought hours of joyous memories to one who could no longer hear him preach. It let her know that she was not forgotten. It let her know someone still cared; it told her that her church was a church that remembered in concern!

Pastors . . . Sunday School teachers . . . church leaders, will you help your chaplain minister to those who come from your communities and churches? It is such a boost to the morale of a patient to be kept on the mailing list of his church, to receive the bulletins, etc. These things are tangible touches of home which bring renewed hope and appreciation for a home church that shows a genuine desire to share days of separation as well as the productive days. It would be so helpful if a letter came to the chaplain from the pastor or a teacher telling of the spiritual background or need of a new patient. The family physician sends a report on the physical condition and history to the medical department. Is not spiritual care as meaningful as physical? Pastors and church people are busy people, but is it possible that we can become too busy to hear the ancient words of God, "Comfort ye, comfort ye my people"?



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A Christmas serenade

By VINCENT EDWARDS

Many years ago, an exchange of music took place between two armies at war during the Christmas season. It happened on Christmas Eve, in 1870, when the Prussian soldiers were at the very gates of Paris.

The French Army was on one side of the river Seine. The Germans were on the other side. From time to time there was firing whenever an enemy became careless and showed himself above the breastworks.

In one of the French outposts, there was stationed a young man, Henri Regnault. He was a brilliant artist, but he had given up his work to go to the defense of his country.

On Christmas Eve, the members of Regnault's platoon thought they had never seen drearier weather. It was dismal and cold. To make the men even more uncomfortable, a wet snow was falling. Only the exchange of fire between the two armies broke the stillness.

Suddenly a church bell in the nearby suburb of Suresnes began to toll the hour. Then a soldier spoke up in the most gloomy tone.

"That's midnight. And it's Christmas. But what a Christmas for all of us!"

Regnault said nothing, but he must have been deeply stirred. It came over him what Christmas really meant to mankind.

Before his comrades could stop him, he climbed on top of the barricade. Enemy bullets spattered around him, but he paid no heed. He began to sing.

His fine baritone voice rose in a favorite French hymn of Christmas, "O Holy Night" by Adolphe Adam:

"O holy night;

The stars are brightly shining;

It is the night of the dear Saviour's birth."

His words carried far into the darkness. They must have been clearly heard by the Germans in their trenches across the Seine.

Somehow his song carried a different kind of challenge to the enemy. It bore the everlasting message of "Peace on earth, good will toward men." No matter how much hatred, violence, and death were on earth, there would still be beauty and love—so the music told.

When Regnault finished his song, he discovered that a lull had come in the shooting. A silence hung over the whole area. His comrades had stopped fighting to listen to him—and so had the enemy.

Then across the river, another voice rose in the night. A young German soldier was singing the favorite Christmas hymn of his native land:

"Silent night, holy night,

All is calm, all is bright

Round yon Virgin Mother and child!

Holy Infant so tender and mild."

As the words went out into the darkness, the French listened as respectfully as their enemies had listened to



Shepherds then and now

By THELMA C. CARTER

Shepherds today in the plains below Bethlehem guard their flocks in much the same way shepherds did in ancient times. Many of these shepherds dress as they did in Bible times. They still wear a long cloak of handloomed wool, which gives them protection from rain, snow, dew, and sun. Under the cloak is a simple, straight tunic. Their headgear is a veil, made by folding a square yard of anything from toweling to silk. It is held close to the head with a coil of goat's hair.

These men still wear a girdle of folded cloth whose slits make pockets for coins. The slits also hold pebbles, which the shepherds toss to get the attention of the sheep. The men carry a scrip, which is a pouch for food.

Shepherds also carry the usual three-foot long rod. Sometimes it is studded with nails to drive off the enemies of the sheep. The rod is straight and heavy.

The picture is unforgettable if one sees a shepherd as he strides off in front of his sheep, leading them across dangerous roads to still waters and guiding them along deep gullies to a safe grazing place.

Most shepherds live in the small villages near Jerusalem and Bethlehem. Some are nomads, wandering here and there with no permanent home.

The shepherds look forward to the Christmas Eve celebrations held in Jerusalem. They are a colorful people, happy to take part in Christmas activities and to meet and visit with their friends.

Regnault. A solemn stillness rested over both battle lines on this memorable night.

When the singer's voice finally died away, the silence lingered for several minutes. It seemed like a reverent hush, commemorating some holy occasion.

Then all too soon, the rattle of musketry was taken up once more by both armies.

Not long after this, a bullet found its mark, and Henri Regnault gave his life for his country. When he fell, France lost one of her most promising artists and one of her most lovable sons.

As long as his comrades in arms lived, they never forgot how the young Frenchman's sweet, noble nature came out in that song he sang on the banks of the Seine on Christmas Eve.

The promise of the Messiah

BY L. H. COLEMAN

PASTOR, IMMANUEL BAPTIST CHURCH, PINE BLUFF

The story of redemption in the Old Testament is totally lacking apart from Jeremiah and Isaiah, particularly Isaiah. Jesus quoted most often from Isaiah and Psalms during his earthly ministry. Attention has been given to the purpose of the Abrahamic covenant, its renewals, and Israel's breaking the covenant. When Israel kept the covenant, God blessed his chosen nation; when the people sinned they suffered punishment, such as the Babylonian captivity.

The Messianic

From Abraham through the prophetic era the Israelites looked forward to the coming of the promised Messiah. The Messianic hope was much alive in the heart of Jacob, Samuel, David, and countless other individuals mentioned in the Old Testament. There are many significant doctrines in the Hebrew Scriptures, but there is not a teaching of any more importance than the Messianic hope. Unfortunately it is that the vast majority of Hebrews today still have a misconception of this great tenet. The term "Messiah" meant to the Jews prior to the coming of Christ: (1) the Anointed One (2) the expected Prince of the chosen people (3) the predicted Redeemer. Some misinterpreted the promised Messiah to mean the Messianic age.

An illustration of this hope is found in Jeremiah 33:14-16. Jeremiah keenly anticipates the coming of the righteous king. Jesus' reign is to be characterized by righteousness. (Jesus not only taught his disciples to crave righteousness; he righted many wrongs of his day.) The righteous "shoot" is then turned from

the king to the city of Jerusalem. Jerusalem shall be called by a new name, "The Lord is our righteousness" (v.16).

II. Isaiah 9:6-7.

This passage gives a sublime vision of the Messiah. From the seed of Abraham would come the Redeemer of mankind, the King of the ages. In majestic tones Isaiah tells of His deity and His kingdom of endless duration. His name will be called: (1) Wonderful Counselor. There should be no comma between the words **Wonderful and Counselor**. Jesus is the supreme fount of wisdom and drinking from this fount will result in the greatest advice one can receive. (2) Mighty God. Jesus is more than mere man. He is God! He is divine in every sense of the word. (3) Everlasting Father. He is "a Father forevermore." Jesus said: "I and my father are one" (John 10:30). In fact, Jesus was an exact reproduction of the Father (Cf. John 6:44-46; 14:9). There never has been a time when He did not exist (Cf. John 8:58). (4) Prince of Peace. Jesus came into the world as the heavenly host declared, "Peace on earth" (Luke 2:14). Jesus was the giver of peace—peace that passeth all understanding, peace that the world cannot give, and peace that the world cannot take away.

III. The suffering servant passage, (Isaiah 52:13-53:12)

Isaiah gave us the loftiest literature in the Old Testament. Perhaps the high-water mark of Isaiah's writings was in the famous Messianic passage depicting the Messiah as the suffering

Life and Work

December 18

Jeremiah 33:14-16; Isaiah 9:2-7; 52:13-53:12

servant. Is there any wonder that he is called, "the prince of the prophets?"

For a full treatment of this passage please read **Isaiah Fifty-Three**, by Edward J. Young (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952). A class easily could spend one month studying this lofty passage.

Instead of picturing the Messiah as a pompous king perched in royal splendor on a throne of prestige and power, Isaiah depicts the Messiah as a suffering servant, man of sorrows, and rejected, smitten Redeemer. Note the following description:

1. His marred appearance brought astonishment (52:14).
2. Even though disfigured kings shall stand in awe before Him (52:15).
3. From a human standpoint Jesus at Calvary was far from a beautiful sight (53:3).
4. One of the most fundamental ideas in the passage is the fact of Jesus' substitutionary atonement (53:5).
5. The word "prison" in verse 8 could best be translated "oppression." Jesus was taken away without a fair trial; he was innocent.
6. Jesus died between two malefactors. He was buried in the tomb of Joseph of Arimathea (53:9).

An outline of the passage is as follows:

- (1) Introduction 52:13-15.
- (2) Lowly manifestation 53:1-3.
- (3) Substitutionary, vicarious suffering 53:4-9.
- (4) Victorious atonement 53:10-12.

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BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

With this Sunday's lesson we begin fifteen studies in the Gospel written by Dr. Luke, the "beloved physician" who assisted Paul in his work. The book, written by a Gentile (see Col. 4:10-14), was apparently intended primarily for circulation in non-Jewish communities. Many consider it the most beautiful of the Gospels, and it contains some details not found in the other writers.

As to the primary sources used by Luke in compiling his life of Christ, the author himself does not say. Irenaeus in 185 A. D. wrote, "Luke the follower of Paul recorded in a book the gospel that was preached by him." As a companion on Paul's travels, the doctor unquestionably had almost endless hours to share in what the evangelist-missionary knew about Jesus. The author himself states that he had decided "to write an orderly account" based on what he had learned from "those who from the beginning were eyewitnesses and ministers of the word" (Luke 1:1-4). This Gospel is extremely valuable and gives us insights not found elsewhere in the New Testament.

The first lesson in this new series deals with a prophecy of Zacharias shortly before the birth of Christ. His words, which have come to be known as the Benedictus (from the Latin word which is the first in his announcement), predict the coming of the Saviour and the role of his forerunner.

Zacharias was an elderly priest of the Temple in Jerusalem. Barclay says that there were possibly 20,000 priests in Jerusalem at this time, all of whom were needed at the special feast times but most of whom had nothing to do during the slack seasons. For this reason, they were divided into 24 sections or courses serving one week twice a year during the nonfeast periods. This is the background for the statement in Luke 1:8 that Zacharias "was serving as a priest before God when his division was on duty."

As he performed these priestly functions, Zacharias was suddenly confronted by an angel of the Lord who told the old gentleman that his wife, Elizabeth, would bear a child and that the boy should be called John, one who should be a great representative of God (1:14-17). When the priest questioned how this could happen since his wife was old, the messenger declared that the father would be unable to speak until what had been predicted had come to pass.

In due season Elizabeth, who was a cousin of Mary, the mother of Jesus, bore a son. The neighbors all wanted to call the baby Zacharias after his father, but the parents insisted that the name be John. Since he could not yet speak, the father wrote his insistence for the group to read.

When Zacharias' tongue was finally loosed, he burst forth in the paean of praise and prediction which we are studying today. There is the natural joy of fatherhood, experienced at an age when he had thought it impossible; but there is much more. Good, in *The Jesus of Our Fathers*, writes that here is a joy which Zacharias "felt in another Child who should soon be born, and in the relation of his own son to that other Person greater than himself. Inspired by definite knowledge of the approaching Birth of Christ, this devout priest had his eyes fixed here upon the Horn of Salvation . . . in the House of David."

I. The coming of the Saviour.

Six months after Zacharias' vision, the angel Gabriel appeared to a young woman named Mary and foretold the birth of her son, Jesus. This means that Zacharias' Benedictus was spoken approximately three months before Christ was born in Bethlehem, yet it plainly spoke of the coming Saviour.

"Blessed be the Lord God of Israel," the priest declares; and we can almost feel his exultation in this cry. Then he gives a number of reasons for this praise.

First, "He has turned to his people, saved them and set them free" (1:68, N.E.B.). Many of the Jews must have thought that God had looked the other way so long that he had forgotten them, for they were lowly subjects of the hated Romans, God had not forgotten them, though, for in the coming of the Son of God the Father's deep concern for them was to be manifested. The freedom he was to give them (here spoken of as if it were already an accomplished fact) would not prove to be political freedom, as many of them hoped, but would be an even more lasting kind of liberation—freedom from sin and death of the soul.

Second, "He has raised up a deliverer of victorious power from the house of his servant David" (1:69, N.E.B.). The word translated "horn" in the King James version is synonymous with power; the Redeemer was to have overwhelming power as the Son of God. That

International
December 18
-Luke 1:67-80

Jesus was to be a descendant of the House of David had been predicted earlier, and the genealogies in the Gospels confirm this fact that he was from the lineage of King David.

Third, he has kept his promise made long ago and delivered by the lips of God's prophets. God had promised that "he would deliver us from our enemies, out of the hands of all who hate us; that he would deal mercifully with our fathers, calling to mind his solemn covenant . . . to rescue us from enemy hands, and grant us, free from fear, to worship him with a holy worship, with uprightness of heart, in his presence, our whole life long" (1:70-75, N.E.B.). The fullness of God's glorious promises to Israel would be realized in the advent of Christ.

II. The role of the forerunner.

Zacharias then foresees the role which

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his son, who will become known as John the Baptist, will play. "And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people in the forgiveness of their sins, through the tender mercy of our God, when the day shall dawn upon us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet in the way of peace" (1:76-79, RSV).

While John, a mighty preacher calling for repentance toward God, would attract a great following in his own right, his task was to prepare the way for the ministry of the Son of God. Later, when some would conjecture as to whether or not John was himself the Christ, he would state emphatically, "He who is mightier than I is coming, the thong of whose sandals I am not worthy to untie" (3:16). We cannot help but wonder how many times during John's boyhood he had been reminded of his father's inspired vision of the role the lad would ultimately play.

Together with the Messianic prophecies of the Old Testament, Zacharias' words are a thrilling foregleam of the coming of the Christ.

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A Smile or Two

School daze

What they think when little Johnny starts to school for the first time:

His mother: My little darling is almost grown up!

His father: I hope he makes a fullback.

His sister: Now I've got to walk to school with him and can't go with the other kids.

The neighbors: Thank goodness: Now we can have peace for a few hours a day.

His dog: Yoo-o-owl-l-!

Well, thanks!

Some weeks after getting \$1,000 compensation for the loss of her jewelry, an elderly woman wrote the insurance company that she had found the missing jewelry in the cupboard.

"I didn't think it would be fair to keep both the jewels and the money," she wrote, "so I thought you'd be pleased to learn I have given the thousand dollars to the Red Cross."

The very latest

A little boy seated himself in a barber's chair and declared he wanted a haircut.

"How would you like it cut, son?" asked the barber.

"Like Grandpa's," he said.

"How's that?"

"Real short," said the boy, "with a hole in the top."

Take the Fifth!

Judge: Are you the defendant in this case?

Defendant: Not me, Your Honor. I've got a lawyer to do the defending. Me, I'm the guy who stole the chickens!

BIBLES REBOUND

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Single bliss

She: And how is your bachelor friend?

He: When I saw him last he was mending very slowly.

She: Indeed. I didn't know he'd been ill.

He: He hasn't been. He was darning his socks.

Attendance Report

December 4, 1966

| Church | Sunday School | Training Union | Ch. Adns. |
|--------------------------------|---------------|----------------|-----------|
| Alzheimer First | 145 | 75 | |
| Ashdown Hicks First | 35 | 28 | |
| Berryville Freeman Heights | 142 | 51 | |
| Blytheville Gosnell | 232 | 74 | |
| Camden First | 548 | 132 | 5 |
| Cullendale First | 370 | 107 | 2 |
| Crossett First | 545 | 154 | 3 |
| Mt. Olive | 200 | 88 | |
| El Dorado Caledonia | 37 | 35 | |
| East Main | 295 | 103 | 1 |
| First | 749 | 475 | |
| Immanuel | 441 | 160 | 2 |
| Foreman First | 153 | 57 | 1 |
| Greenwood First | 294 | 127 | 3 |
| Gurdon Beech St. | 158 | 71 | 2 |
| Harrison Eagle Heights | 261 | 109 | |
| Imboden | 123 | 80 | |
| Jacksonville Bayou Meto | 131 | 83 | 1 |
| First | 491 | 159 | 4 |
| Marshall Road | 250 | 169 | 2 |
| Jonesboro Central | 483 | 189 | |
| Nettleton | 269 | 118 | 2 |
| Little Rock Immanuel | 1,225 | 439 | 1 |
| Rosedale | 289 | 97 | |
| McGehee South | 125 | 80 | 6 |
| Manila First | 134 | 77 | |
| Magnolia Central | 707 | 263 | |
| Monticello First | 363 | 121 | |
| Second | 232 | 130 | 2 |
| North Little Rock Baring Cross | 611 | 152 | 1 |
| Southside | 39 | 17 | |
| Calvary | 454 | 169 | |
| Forty-Seventh St. | 201 | 105 | |
| Gravel Ridge First | 173 | 90 | |
| Runyan Chapel | 72 | 39 | |
| Levy | 547 | 153 | 3 |
| Park Hill | 898 | 245 | 3 |
| Indian Hills | 98 | 50 | |
| Sixteenth St. | 46 | 34 | |
| Sylvan Hills First | 282 | 88 | 1 |
| Paragould Mt. Zion | 117 | 63 | |
| Pine Bluff Centennial | 249 | 102 | |
| First | 849 | 179 | |
| Green Meadows | 103 | | |
| Second | 200 | 89 | 1 |
| South Side | 722 | 228 | 1 |
| Tucker | 30 | 19 | |
| Watson Chapel | 254 | 107 | |
| Plainview First | 73 | 24 | |
| Springdale Berry St. | 97 | 51 | |
| Elmdale | 324 | 92 | |
| First | 445 | 131 | 1 |
| Stephens First | 150 | 44 | |
| Van Buren First | 412 | 189 | 1 |
| Oak Grove | 166 | 121 | 2 |
| Second | 66 | 44 | |
| Vandervoort | 50 | 27 | |
| Ward Cocklebur | 30 | 31 | |
| Warren First | 424 | 130 | |
| Southside | 88 | 79 | |
| Immanuel | 270 | 83 | |
| West Memphis First | 657 | 167 | 2 |
| Ingram Blvd. | 319 | 131 | |

In the world of religion

Looks to Common Bible

MINNEAPOLIS — An evangelical church leader said here that the new Common Bible being studied by Roman Catholics and Protestants could be used toward carrying out the great commission to preach the Gospel to every creature.

Dr. Arnold T. Olson, Minneapolis, president of the Evangelical Free Church, attended his 15th session of the Advisory Council of the American Bible Society in New York City when the matter was presented by Walter M. Abbott, S. J. Dr. Olson said, "The very fact that a priest, Jesuit at that, would be invited to address the leaders of American Protestantism and that such an invitation would be accepted would not have taken place 10 years ago."

There were two main reactions to the Catholic request for cooperation in translating and distributing a Common Bible, Dr. Olson said.

"Those caught in the ecumenical movement were enthusiastic because a Common Bible could lead to a single church, while those in the conservative, evangelical segment studied it from a view toward carrying out the Great Commission to every creature." (EP)

Deletion of 'deicide'

NEW YORK—Total church giving by members of 44 U. S. and Canadian Protestant and Anglican denominations reached \$3,300,996,291 in the 1965 fiscal year, the National Council of Churches reported.

The NCC's Commission on Stewardship and Benevolence said the 1965 total in its annual "Statistics of Church Finances" represented the highest figure ever reported in the 45 years since the compilation has been made.

Last year the commission reported that contributions to 41 denominations totalled nearly \$3 billion in 1964. (EP)

Deletion of 'Deicide'?

School controversy

SYDNEY—A decision of Sydney's Anglican Synod to seek government funds to establish its own school system if Roman Catholics receive sufficient state aid to "fully maintain" their school system has provoked a sharp response from both Catholic and Protestant churchmen.

The Anglican Synod decided it would seek the support of other denominations and other dioceses to obtain aid if it were given to Catholics. Such state assistance, it held, could be allocated by each denomination to the religious training of adherents, whether in church or state schools.

Dr. W. E. Murray, a Catholic spokesman, denied that requests by Catholic schools for direct state aid entitled Anglicans to receive proportionate sums for their own school system. He declared that if assistance were granted to the Anglicans and other denominations then Catholics should be able to claim massive sums they had paid over the past 80 years to establish their schools without government assistance. (EP)

Soviet squelches criticism

NEW YORK—An addition to clause 190 of the Criminal Code published by the Presidium of the Supreme Council for the U.S.S.R. allows the Soviet government to punish severely any criticism—even oral—of existing policies toward religion.

According to this law, systematic spreading orally of inventions known to be false and libelous in regard to the Soviet Union's governmental structure, the preparation and distribution of such writings in print or any other form, is punishable by confinement in prison for three years of forced labor up to one year, or by fine of up to a hundred rubles. (EP)

Protestant giving

NEW YORK—A Jewish lay leader suggested here that if a common Christian Bible is produced by Catholic and Protestant scholars, any references now in the New Testament blaming Jews for the Crucifixion of Christ should be deleted.

If this were done, said Seymour M. Liebowitz, president of the National Federation of Temple Brotherhoods, "it would eliminate a major cause of anti-Semitism and pave the way for a tremendous advance in the ecumenical spirit for improved interfaith understanding in the last third of the 20th Century." (EP)

Takes top award

WHEATON, Ill.—Two Wheaton College student publications for 1965-66 again have received "All-America" ranking, Associated Collegiate Press' highest rating. It was the fourth consecutive AA award for *Record* (weekly newspaper) and the third for *Kondon* (literary magazine). (EP)

Denied Nigerian visa

CAPETOWN—A South African missionary and linguist for the Wycliffe Bible Translators of the U. S. has been denied a visa to go to Nigeria for a Bible translation project.

Keith Forster, a 27-year-old layman, said his request for a visa was turned down by government officials. He plan-

ned to stay in Nigeria for a number of years to translate the New Testament into one of that nation's several tribal tongues. He will seek a visa instead for New Guinea or Colombia. (EP)

Capital punishment retained

DENVER—In a statewide referendum, Colorado citizens voted to retain capital punishment by a vote margin approximately two to one.

The referred law proposing abolition of capital punishment in Colorado received much pre-election notice in the press and through civic action groups as well as from the pulpit. Clergymen were aligned on both sides of the question, with a number of ministers taking active part in committees for abolition. Both those favoring retention and those for abolition claimed Biblical support. (EP)

Call from the Congo

LONDON—Baptists in the Congo—a country torn by intermittent strife since it became independent of Belgium in 1960—have appealed to the Baptist Missionary Society here for 55 new missionaries. They also want an unlimited number of teachers who can specialize in religious instruction.

News of the appeal was given to the general committee of the society during its fall meeting at Torquay, in southwest England. It was reported by the Rev. R. H. Tebbutt, chairman of the Africa sub-committee, who added:

"Many evangelistic opportunities are being missed because missionary personnel are having to devote their time to educational and institutional work."

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