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Arkansas Baptist Newsmagazine

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12-8-1966

### December 8, 1966

Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

DECEMBER 8, 1966

Personally  
speaking



## Sweating it out

THANKSGIVING DAY was the first full day I had had at home in a long time. To be accurate, it was the first full day I had spent in the yard in a long time! Maria got me started to working in the front yard and locked the door. I thought I'd never get inside again.

Well, no, she did not actually lock the door. But it was the same difference. For everytime I would slack up a bit, she'd poke her little hennaed head out the door and say, "You are not going to quit till you do so-and-so are you? You are planning to rake the leaves out of the flower beds, aren't you? And what about the drain pipes along the eaves of the house? I bet they are plumb full of leaves." Etc. and Etc.

There are always at least a dozen things a fellow'd rather do than work in the yard, not to mention lying on his posterior on a comfortable settee in front of the tv with his favorite paper. But, really, working in the yard is not bad once you get started. The physical exercise can be like rain after drouth. It feels good to have your "tired blood" racing through your circulatory system once more, not to mention getting your sweat glands open and cleansed with some honest-to-goodness sweat—pardon me, perspiration.

And there is something thrilling about making a yardful of newly accumulated leaves disappear into whatever a power mower with mulcher makes them disappear into. And have you ever noticed how creative your thinking is when you are doing manual labor? If you could just remember all the brilliant thoughts you have while mulching leaves, for example, the intellectuals would beat a path to your humble door. But how can you make notes and run a power mower? By the time you have finished the chore, had a shower, and slept ten hours to recuperate, the bright ideas have gone with the leaves.

Seriously, the bodies of a lot of us who exist for weeks on end with little or no real physical exercise are more to be pitied than despised. How often our bones and sinews must long for the days when we were keeping healthy battling persimmon sprouts and Johnson grass back on the farm!

If there is a "lesson" for us here, it might be that the abundant life which Christ came to give us includes the physical and the mental as well as the spiritual.

*Edwin L. McDonald*

## IN THIS ISSUE:

THIS week our Jewish neighbors are celebrating their beloved Hanukkah—dedication—as flickering candles glow in eight-branched candelabra. Why is this occasion one of joy for the Jews? The story is told by Rabbi Solomon S. Bernard on page 5.

\* \* \*

A YOUNG Rhodesian, known to many during his Ouachita University days, is mentioned in the story on page 18, "Happiness is . . .", as Miss Patricia Lemonds tells of her joy as a missionary journeyman assigned to the same station as Michael Makoholo.

\* \* \*

THE role of the Christian church and state in education was studied by Baptists from nine denominational groups in a recent conference in Washington. The news report from the American Baptist News Service is on page 16.

\* \* \*

THE lights of Christmas gleaming throughout our state reflect the glow that should warm our hearts at this beautiful season of the Christian year. Two poems of the meaning above the gift-giving and the tree-trimming are on pages 12 and 7.

\* \* \*

THE Southern Baptist Convention Annuity Board protection program has been approved by all 23 state Baptist conventions. Explanation of its benefits is given by the Baptist Press on page 10.

\* \* \*

YOU will be interested in Pastor John McClanahan's poll on the seating of Russellville First messengers at the Arkansas State Convention. See pages 3, 4 and 6.

\* \* \*

COVER story, page 4.

## Arkansas Baptist newsmagazine

December 8, 1966  
Volume 65, Number 48

Editor, ERWIN L. McDONALD, Litt. D.  
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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.

## Russellville issue

A PRIVATE poll by Pastor John McClanahan of First Church, Pine Bluff, on the question of whether or not messengers of First Church, Russellville, should be seated at the annual meeting of the Arkansas Baptist State Convention will be of interest to many. (See tabulation elsewhere in this issue.)

The percentage of those who responded to the McClanahan poll is amazingly high—an average of 66.7 percent for the six categories. This indicates great interest on the part of those contacted.

An average of 81 percent of those replying to the poll indicated they would favor the seating of the Russellville messengers; an average of a little more than 10 percent were undecided.

Of course, no issue before the Convention can be decided by a straw vote. Only duly elected and duly seated messengers can compose the Convention and conduct its business affairs. But if those contacted in this poll—all of them laymen except in the case of some of the BSU Council members—are a fair sampling of Arkansas Baptists in general, it seems Baptists over the state feel quite different from the majority of those who make up the Convention, on the Russellville matter.

No doubt the actions of the Convention on many issues would be different than they are if a majority of the messengers were laymen instead of preachers, missionaries, and wives of preachers and missionaries.

Next week, in "The People Speak," we shall carry a letter from a well-known Arkansas pastor calling for greater layman representation among the Convention messengers. Read it and share your thinking with us.

## Retirement policy

A change of policy by the Annuity Board of the Southern Baptist Convention, to become effective Jan. 1, should prove to be a blessing to retired ministers, churches and the Annuity Board itself.

Under the new policy, a retired minister will be permitted to serve as interim pastor on an indefinite basis and will be allowed to receive whatever salary the church may wish to pay. The only conditions for such arrangement are:

1. Three months must have elapsed before the retired minister returns to serve the church from which he retired;
2. The church to be served by the retiree must participate in the Annuity Board's retirement program, paying into the Board plan 10 percent dues of the pastor's salary as set up in the church budget, up to a maximum of \$4,000 a year;

3. Participation of the church in the retirement program must be from the first day of the month that the interim service begins.

The Annuity Board points out that the pastor's salary as in the church budget, on which the retirement assessment must be paid, will not necessarily be the salary paid the interim pastor. If the church has never participated in the retirement program, the interim pastor is to secure such participation. It is suggested that this arrangement with the church should be made at the time the annuitant agrees to serve the church.

Laymen retiring on Annuity Board annuities will continue under the "permissive service" now in effect, counting 21 working days as a month.

The liberalized policy will help to alleviate the hardship retired ministers experience because of sharply reduced income and inflationary prices. And the removal of time restriction for interim pastorates, formerly limited to a maximum of three months, will be a boon to pastorless churches. The Annuity Board will doubtless enlist many churches which had not been participating, through the requirement that churches having annuitants for interim pastors subscribe to the Board's retirement program.

## Pity for Alexander

Here in Arkansas we have been reminded again lately that not all of the violence and rebellion is in the streets. A committee of Arkansas legislators who paid an unannounced visit the other day to the Girls Training School at Alexander have reported many instances of inhuman treatment of inmates there. Among the alleged irregularities is the reported beating last spring of one of the inmates said to be mentally deficient. The legislators are demanding that the woman alleged to have inflicted this punishment be fired from the school's staff.

School Superintendent Clifton W. Shepard contends that the charges of the legislators are a great exaggeration of what has actually happened at the school.

One thing seems to be strongly indicated by what has been brought to light. The school must have more adequate staff and better facilities, all calling for a greatly increased budget. This would be a good time, we believe, to consider the advisability of placing the four training schools for boys and girls under the administration of one board and desegregating the schools.

Church people should involve themselves in the interest of compassionate care for the unfortunate young people confined in the schools, as well as in support of the school superintendent and staff in their difficult task.

# The people speak

## The healing ministry

The action of the Arkansas Baptist State Convention in diverting to other needs that portion of the new budget formerly earmarked "Arkansas Baptist Medical Center" seems to remove Arkansas Baptists from all healing ministries on a state-wide-cooperative level. Inasmuch as a considerable emotion was attached to the hospital issue, this budget-alteration move may have shown more wisdom than meets the eye.

Although we are not agreed on the control of the healing situation, we can all agree that healing is part and parcel of the New Testament teaching of Christianity in practice. Since we have about a year in which to learn how to "kiss and make up," it can be hoped that our denominational leaders can present some budget device that will get us back in the area of practical healing.

Variations of some of the following ideas might offer traits acceptable to all shades of opinion: use our usual ABH Subsidy on a planned rotation basis, in hospitals out over the state—pick up the past-dues accounts (on a planned rotation basis) in hospitals out over the state; this is about as near equivalent to charity work as you can get—use our regular ABH subsidy as "matching funds" for upgrading equipment, and/or services in hospitals that are "satellites" of the Little Rock ABH-University-St Vincents' complex—or some idea supplied by some other source.

The term "planned-rotation" implies that while not every hospital in the

state would get benefits at the same time, no hospital would get second or third helping until all areas had had at least one serving.

Certainly sick people in sparsely settled Newton County are to be my concern as are the sick people in my own populous Jefferson County.—Nelson B. Eubank, RFD 7, Box 880, Pine Bluff, Ark.

## The Russellville poll

I would like to express appreciation to President Don Hook and the Program Committee for the very fine agenda which composed the program at the 1966 Arkansas Baptist Convention. Since I had purposely appealed for increased lay participation, I was especially pleased to note the inclusion of laymen at several points in the program proper. I was also grateful that the two major business sessions were held on Monday and Tuesday evenings, thus making it possible for many additional laymen to be present. I am also glad that Mr. Kendell Berry, a layman from Northeast Arkansas, will serve as one of our vice-presidents for this year. I could hope that this is a trend which will continue in our total denominational life as Arkansas (Baptists.)

Since some have asked me for further details concerning the opinion poll which I mentioned when proposing a resolution for the consideration of the Convention, I would like to give you the following information for public use:

In October, 1966, I addressed a letter to three groups of people within our Arkansas Baptist life:

## The Cover



**MISSIONARY KIDS.**—A bareback ride on a water buffalo is taken by Becky, Penny and Jan Shelton, while a Thai friend walks alongside. They were photographed by their father, Raymond L. Shelton, Southern Baptist missionary to Thailand.

1. All Arkansas laymen who are presently serving on an Arkansas Baptist or Southern Baptist Convention agency or board.

2. All current members of BSU Councils on Arkansas campuses.

3. All deacons at the three churches in Arkansas where I have served as pastor—First Church, Blytheville, Hope, and Pine Bluff.

The letter asked each person to respond using an enclosed post card indicating whether they were for, against, or undecided relative to seating messengers from the First Baptist Church, Russellville at the Arkansas Baptist Convention. For results of this poll, see "On seating Russellville messengers," page 6.

Since some people have asked for this specific information, I am happy to make it available in this way.—John H. McClanahan, Pastor, First Baptist Church, Pine Bluff, Ark.

## Enjoy our paper

We surely do enjoy the Arkansas Baptist Newsmagazine. My husband and I grew up in Arkansas. Reading the magazine each week is the next best thing to a visit. I enjoy the editorials each week.—Mrs. W. H. Travis, 2005 Hart Ave., Dodge City, Kans.



... Crime statistics from the FBI are highly unreliable, according to many lawyers and sociologists (Time). The critics cite the reliance of the FBI on data volunteered by police departments, many of which report crimes in different ways, including not reporting all crimes in order to soothe the public. One dramatic statistic—that U.S. crime is rising "six times faster than the population"—is less alarming when it is pointed out that most crimes have always been committed by those in the 18 to 24 age group; the post-war "baby-boom" has increased that age group by 25 percent.

... Last year the 17 Southern and border states had almost 16 percent of their Negro students in schools with whites. For the eleven former Confederate states the total reached 6 percent—a sharp increase over the 2 percent for 1965-66 (Southern Education Report).

... At least 4 million fraudulent or invalid ballots were cast and accounted in the 1964 elections, according to an estimate by the Honest Ballot Association (quoted in Changing Times). This represents about 5½ percent of the total vote cast. A 5 percent swing would have defeated 43 United States Senators and 110 Representatives.



## Why Jews celebrate Hanukkah

BY RABBI SOLOMON S. BERNARDS  
DIRECTOR, DEPARTMENT OF INTERRELIGIOUS COOPERATION  
ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

On December nights—this year from Wednesday evening, Dec. 7, through the following Dec. 14—one can see through the windows of Jewish homes small flickering candles set in an eight-branched candelabra proclaiming a miracle of redemption performed long ago at that season. The candle lights may be pale compared with the blaze of jeweled Christmas trees, but the eye can discern their frail unvanquished flames shining forth in praise of God.

Hanukkah is not central in Judaism as Christmas is in Christianity; its observance is not ordained in the Hebrew Scriptures. Although psalms of praise and special scriptural portions are read in the synagogue, and a brief service accompanies the kindling of the candles in home and synagogue, the eight days of the festival are ordinary working days. Yet Hanukkah is loved by the Jewish people in a measure out of all proportion to its position in the ceremonial round of the Jewish religious year.

The primary source for the history of Hanukkah is in the First and Second Books of the Maccabees, which

were written shortly after the events they describe. Alexander the Great brought Hellenistic culture to the countries he conquered. After his death his empire was divided among his generals in Syria and Egypt.

The Syrian king, Antiochus Epiphanes, in the year 175 before the common era, prohibited the practice of the Jewish religion in Judea. The Books of the Maccabees describe the persecution of Antiochus; the martyrdom of the pietists; and the heroic military exploits of the Maccabean warriors who, though outnumbered, drove out the foe and re-dedicated the Temple in Jerusalem. Hanukkah, meaning "dedication," thus commemorates the rites of purification and sanctification of the Temple's altars which took place in 165 B.C.E.

While the tradition minimizes the military victory to emphasize the spiritual meaning of the festival, there is no question that the Jewish people love it precisely because the Maccabean triumph, a bright spot in an often bleak, tragic-heroic epic of Jewish history, proves that the hand of God is not too short to deliver His people.

Judaism sees no contradiction between concern for the universal spiritual teachings of Judaism and concern for the national destiny of the people who are the physical bearers of that faith. Without Jews, Judaism could not survive. If, as Isaiah tells us, God has set Israel as a light unto the nations, then it is proper to rejoice that the light has not been extinguished.

If history is, as many of us believe, the unfolding of the will of God, it is fruitful to reflect that had the Jews submitted to the decrees of the Syrian king forbidding the teaching and practice of their faith, Judaism would have disappeared and Christianity and Islam would not have come into being.

The Christian Church, therefore, is correct in honoring the Maccabean martyrs, for their achievement is part of the spiritual history of Western man. Their epic struggle testifies to the indomitability of the soul of man.

For present-day Jews Hanukkah symbolizes their continuing determination to keep alight the spark their fathers kindled long ago on altars high and pure. In the newborn State of Israel where Jews strive to embody the social ideals of the prophets, and in Jewish congregations and homes throughout the world, the lighting of the Hanukkah candles expresses the deeply held conviction that Jews must continue to work for the establishment of God's kingdom of justice and peace on earth.

FOR FURTHER READING  
The Living Heritage of Hanukkah, David Greenberg and Solom S. Bernards. New York: Anti-Defamation League of B'nai B'rith. 48 pp.  
Hanukkah, the Feast of Lights, E. Solis-Cohen. Philadelphia: The Jewish Publication Society.

## Arkansans aid student meet

BY GENE BOLIN

Arkansas had a share in the first Baptist-sponsored international student conference ever to be held in the Northwest. It was a \$300 contribution from the BSUer's at Arkansas State College, Jonesboro.

Fifty-six students and counselors attended the conference, held recently at Cardai Hill, Wash., a Presbyterian camp high on a hill overlooking the Columbia River. Twenty-two of these were internationals representing nine countries. Dr. James McClendon led in a serious consideration of the implications of the historical Christ.

One young man from Iran, during a dialogue session, typified the group. He said, "We want to believe what you say is true. We want to believe Jesus is the Son of God. Please help us to believe!"

A Japanese student expressed deep interest and concern in what he heard. Some weeks later he committed his life to Christ. In a letter to his father he tried to explain the marked transformation in his life which had come about. He prayed that the family in Japan would not reject him because of his decision, but he stood ready should such be his father's response. The reply from Japan was not long in coming. In essence it read: "My son, since last you heard from me I fell ill and was taken to a Baptist hospital in Kyoto, Japan. My body was cured. And, my son, I too have become a Christian."

The story could go on and on. It would tell of an Iranian student clasping the hands of an American student and pleading, "Now I have a friend—please don't forget me!"

It would tell of a Lebanese student writing from his home to say "Had I not known you, my impression of America and American Christians would have been bad, very bad."

It would tell of the eventual victories in the life of a heartbroken Chinese student threatened with deportation and humiliation of returning to his home without the longed-for degree from an American University ready to exercise the only alternative he foresaw—enter Red China where he would be accepted.

In all that has and could be said and written about the ministry to international students in the Northwest, one fact is woven throughout it all—the students at Arkansas State College

BSU, through their gift, helped to make the meeting possible.

(Mr. Bolin is program consultant in the Education Division of the Student Department of the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.)

## Orrs to Columbia

Rev. and Mrs. Donald L. Orr, Southern Baptist missionaries, are returning to Columbia following furlough in the States. Mr. Orr directs the department of music and religious education at the International Baptist Theological Seminary, Calif; Mrs. Orr teaches in the same department. They may be addressed at Apartado Aereo 6613, Cali, Colombia. Orr was born and reared in Hot Springs, Ark.; she, the former Violet Rogers, daughter of a Baptist minister, was born in Verden, Okla., and lived in Oklahoma and Texas while growing up. At the time of their missionary appointment, in 1951, he was music director at West Side Baptist Church, Ft. Worth, Tex.

## On Russellville messengers

[See "The Russellville poll," in "The people speak," page 4]

### Arkansas laymen on ABC or SBC Boards and agencies —

|                |         |    |
|----------------|---------|----|
| Cards Sent     |         | 64 |
| Cards Returned | (81.2%) | 52 |
| For            | (86.5%) | 45 |
| Against        | ( 9.6%) | 5  |
| Undecided      | ( 3.8%) | 2  |

### Arkansas BSU Council members —

|                |         |     |
|----------------|---------|-----|
| Cards Sent     |         | 160 |
| Cards Returned | (42.5%) | 68  |
| For            | (82.3%) | 56  |
| Against        | ( 7.3%) | 5   |
| Undecided      | (10.3%) | 7   |

### Blytheville deacons —

|                |         |    |
|----------------|---------|----|
| Cards Sent     |         | 46 |
| Cards Returned | (71.7%) | 33 |
| For            | (75.7%) | 25 |
| Against        | ( 6.0%) | 2  |
| Undecided      | (18.1%) | 6  |

### Hope deacons —

|                |         |    |
|----------------|---------|----|
| Cards Sent     |         | 33 |
| Cards Returned | (72.2%) | 24 |
| For            | (83.3%) | 20 |
| Against        | ( 8.3%) | 2  |
| Undecided      | ( 8.3%) | 2  |

### Pine Bluff deacons —

|            |  |    |
|------------|--|----|
| Cards Sent |  | 69 |
|------------|--|----|

## Dedication at Manila

Manila Westside Church dedicated its new auditorium Nov. 27. First a mission of First Church, Manila, it was organized as a church in 1957. The membership is now 253. The congregation has built and paid for five building additions, heating systems, air conditioners, new pews, furniture and teaching aids. The new auditorium and the rebuilding of the old one into a young people and intermediate department cost \$20,000. The pastor is Thurlo Lee.

In other Mississippi County Association news three churches have recently called pastors: Curtis Bryant, Little Rock, by Dell; Edward Black, Memphis, by New Providence; and Louis Minner, Eudora, Miss., by Emmanuel.

In other changes J. O. Clayton, Dyess, and Milton Wilson, Joiner, have resigned their pastorates. (AB)

## Pleitz heads board

Pastor James L. Pleitz of First Church, Pensacola, Fla., a former Arkansan, is the new chairman of the State Board of Missions in Florida. This is comparable to our Executive Board of the Arkansas Baptist State Convention.

|  |         |     |
|--|---------|-----|
| Cards Returned                             | (71.0%) | 49  |
| For  | (77.5%) | 38  |
| Against                                    | (12.2%) | 6   |
| Undecided                                  | (10.2%) | 5   |
| <b>Total for all laymen and students —</b> |         |     |
| Cards Sent                                 |         | 372 |
| Cards Returned                             | (60.7%) | 226 |
| For  | (81.8%) | 184 |
| Against                                    | ( 8.8%) | 20  |
| Undecided                                  | ( 9.7%) | 22  |

GIVE THE

## Arkansas Baptist

*newsmagazine*

FOR CHRISTMAS

Turn to page 18 for information on special offer. This is the gift that comes, not once, but 50 times a year.

## Ten Tigers picked

Ouachita University's Tigers, tri-champions in the Arkansas Intercollegiate Conference, placed four men on the Coaches All-AIC football team and six on the honorable mention list.

Making the All-AIC offensive team was Jim Jordan, 170-pound senior quarterback from Camden, who set league season records in four departments. Jordan set a season passing record of 1,454 yards, a record number of completions with 104, a record number of attempts with 316, and a new total offense mark of 1,616 yards. He also ranked third in punting with an average of 37.5 yards.

Named to the defensive team were three Tigers who helped Ouachita compile the best defensive mark in the conference, an average of 159.6 rushing and 98.0 passing for a total opponent offensive average of 257.6. They were Jack Elliott, 185-pound senior end from Blytheville; Walter Ramsey, 210-pound middle guard from Aberdeen, Md.; and Larry Wooldridge, 175-pound sophomore safetyman from North Little Rock who intercepted nine enemy passes.

Selected to the honorable mention list were Johnnie Johnson, 200-pound junior tailback from Watson Chapel who led the Tigers in rushing with 780 yards and the league in scoring with 72 points; J. T. McDonald, 180-pound junior end from Arkadelphia who caught 28 passes for 369 yards; Chuck McFall, 190-pound senior defensive end from Blytheville and a starter for four years; Ronnie Mayton, 200-pound sophomore center linebacker from Van Buren.

Ouachita led the league in three individual statistics (passing, total offense, and scoring) and in team statistics on defense. The Tigers finished fourth best on team offense.

## Seek student dialogue

NASHVILLE—A pilot project to learn the thinking and feeling of college students has been undertaken by Southern Baptist leaders here.

Known as "denominational dialogues," the pilot project has been initiated by the Southern Baptist inter-agency council for college, university and seminary campuses.

The student department of the Baptist Sunday School Board was assigned by the council's coordinating committee to take the lead in planning, conducting and evaluating the dialogues, which present developments within the Convention and its agencies and gauge student reaction.

"Student opinion is important to Southern Baptists," David K. Alexander, student department secretary, said. "We must know their thinking and feeling toward major aspects of denomina-

## Christmas introspect

BY THELMA EVANS ROMINE

I'll  
rearrange  
the family room  
for window space; my  
tree must occupy the prominent  
place. I cook, I buy, I give to  
friends—I create a hustle, a bustle, a  
din;—Wait! Did I invite Him? At Yule-tide  
I live in the back of the house—I stay  
with the pots and pans; Will I  
hear the Christmas guest  
when He meekly asks  
to come in?  
And I,  
will I  
make room for Him?



**GREENE COUNTY OFFICERS**—Above, left to right, are officers elected by Greene County Association at its recent annual meeting: Gene Ray, pastor, Immanuel, Paragould, first vice moderator; Jesse Holcomb, pastor, East Side, Paragould, moderator; Mrs. Charles Northen, clerk; Mr. Northen, treasurer. Not shown is Sammy Stewart, pastor, Brown's Chapel, who was elected vice moderator. Theo T. James is missionary.

tional programs. This reaction is especially important in long-range planning."

The first of the denominational dialogues were held at Ouachita University, Arkadelphia, Ark., and the University of Arkansas, Fayetteville. (BP)

## New Harmony buildings

Green Meadow Chapel, First Church, Pine Bluff, has entered its new \$80,000 building five miles south of the city. The auditorium will seat 350 and educational space includes 16 classrooms, three assembles, a kitchen and fellowship hall and the church offices. John Kilburn is pastor.

Oak Grove Church has dedicated its new \$18,000 building, which houses an auditorium, baptistry and service rooms.

Guss Bass was chairman of the building committee and Ronald Kimbell is pastor.

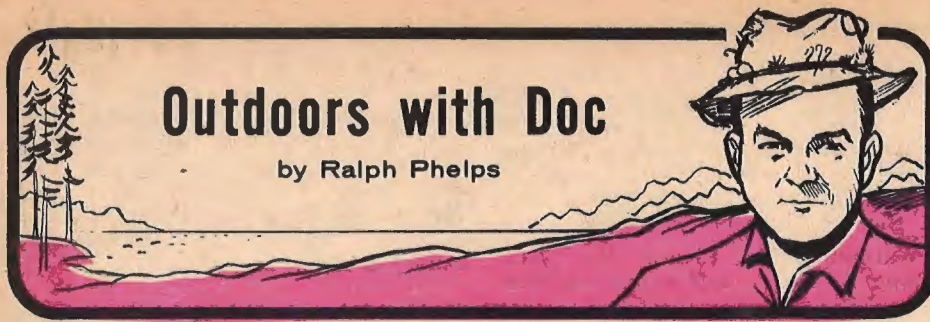
The old building of the Oak Grove Church, used for educational space, has sustained a complete loss by fire of undetermined origin.

Another building, the educational facilities of First Church, Altheimer, was damaged heavily by fire. Estimated at \$7,000 the loss included the heating elements. The church has completed its repairs and redecorations.

Rankin Chapel has called Ben Kirby, Little Rock native, as pastor. A senior at Ouachita University, his ordination was set for Dec. 11 at First Church, Little Rock where he is a member.

Greenlee Memorial Church ordained Wayne Jenkenson as deacon Oct. 23.





## Outdoors with Doc

by Ralph Phelps

## On the Amazon with Richard

*Along with the "Doc" we continue where we left off last week with Missionary Richard Walker, who has just caught ten catfish weighing from eight to 18 pounds on the Amazon River in Brazil.*

"By this time the bug had a fair hold on me. Let's say that I spent 5 hours in a 15-day preaching trip, fishing for fish rather than men. But I enjoyed it. So now, I go and buy me some hooks and line of my own, the net already being mine. After over a year in the middle of the best fishing area in the world, I plan a short, overnite fishing trip. We are going for catfish with a hook and line but will take the net to catch our bait. I use a hook big enough to use a 4 to 5-inch perch for bait. It's just about 1½ hours by boat from Manaus. One of my church members here in Manaus went with me. We left about 5 p.m. Right off, he (Mouacyr Alves) caught one of those catfish—the likes of which I had already caught on other occasions. Not being a fisherman also, he really liked that.

"We had been fishing about two hours and I had let two or three take my bait without a catch—but they were biting enough to keep one's hope up—then I had a hard hit. I let him take about 6 or 8 yards of line before setting the hook. When I did, he very nearly pulled me in with him. We were standing on some rocks out in the river, so I jumped into the canoe and our boat-boy with me. I let the fish pull us around a bit as I pulled him to the canoe little by little. It didn't take more than 15 minutes for him to tire down. I pulled him up along-side the canoe, and Heraclides stuck him with a knife.

"Because we didn't have any scales, I'm giving a 20 lb. reduction in his weight. We guessed he weighed around 50 Kilograms (1 kilogram equals 2.2 lbs.). So let us say with certainty that he weighed at least 85 lbs. That's plenty big for me. We took just the filet from him, without bones, and each side (leaving a large section of the tail) weighed 15 lbs. If you measure fish like the Texan once said he did, this was 4½ inches between the eyes. For me, I feel like I have caught the one that got away!

"Really, the fishing here is terrific. We have the 'Tucunare,' a fish more colorful than the rainbow trout, which likes the artificial spinner type bait and weighs up to 15 or more lbs., but is good to eat up to 2 and 3 lbs. Then we have the 'Pirarucu' which someone told me is the largest, fresh-water, scale fish in the world. But they usually don't bite a hook and are too big to net. You have to harpoon them. This I have never done.

"The 'Tambaque' gets rather large too and sometimes bites a hook, but for the most part are caught by large net and harpoon. The 'Piranha' most people don't eat. (Also almost no one here eats a catfish except the Americans.) He is the 'man-eating fish' of the Amazon. There are several types of them. Some have a beautiful red belly and are called the 'Caju.' Others are white like an ordinary little fish except for the teeth. In fact, I mistook one of these for something else until he took a hunk out of my thumb.

"But the 'Piranha Preta', or 'the black one,' gets rather large. I caught 7 of these one day out in a lake where I was preaching. The largest measured 16 inches. He weighed about 4 or 5 lbs., I'd say. These I ate, and they were delicious, beautiful white meat.

"The waters are deep and wide here (about 300 feet deep in front of Manaus) and the dolphin play everywhere, or maybe its the porpoise or both. Another novelty for fresh water is the sea cow. I have never caught one of these, but I was close by when one was caught and got some of its meat. It was delicious, too. Come see us and I promise you a good fishing trip, both for men and for fish. Sincerely, Richard."

Nothing would suit Doc better than to be able to dispatch a few columns from the Walkers' station.

## From the churches

### Marshall Road ordains

Marshall Road Church, Jacksonville, ordained as deacons Nov. 20 Milford Barnette, Don Crosby, Ronald Calicott, Herbert Payne and Harold Thompson. Wilbur Calicott, associational missionary in Missouri, brought the message. He is the father of Ronald Calicott. D. Crosby of Georgia, led the dedication prayer. He is the father of Don Crosby. Ronald Griffin, pastor, led in questioning the men and Mrs. Griffin gave the charge to the new deacon's wives.

Attendance records were set that day: Sunday School, 345, and Training Union, 180.

Marshall Road started in November having two morning worship services.

Ground breaking is scheduled for the first Sunday in January for the Children's building to house 280.

### Hold first ordination

In its first ordination service since becoming a church in August, 1965, Glen Eford Memorial Church, Malvern, ordained John R. Lide, Ronnie L. Massey, W. F. Sanders and Earl Culpepper deacons Nov. 27. A. W. Upchurch Jr., pastor, was elected moderator of the council, and Dr. James A. Rushing, clerk. Mac Gates, former pastor, brought the charge, and delivered the ordination sermon.

Candidates were presented by Central Associational Missionary Hugh Owen, and W. L. Barnes, retired minister of Malvern, led in the questions. Tom E. Nix, deacon, Malvern First, led the ordination prayer and W. L. Brumley Jr., deacon, Malvern Third, pronounced the benediction. Miss Beth Massey of Ouachita University, daughter of one of the candidates, presented the special music, and Tommy Maddox, also of Ouachita, directed the music, with Mrs. Ruffin Snow as accompanist.

Perry Blount, pastor, Sparkman First, another former pastor, was also present.

### Ordained at West Helena

Second Church, West Helena, ordained four deacons Nov. 20: Ernest Justice, J. P. Holland, Herschell Haile and Henry Newton Adams.

Windon Baker, chairman of deacons, led in the questioning of the candidates. Pastor Robert F. Tucker presented the charge.



REMEMBER:  
EVERY TIME  
A FOREST  
FIRE STRIKES,  
YOU GET BURNED!

West Memphis First, Jan. 8-15; Dr. W. O. Vaught, evangelist; David Ford, music director; Thomas A. Hinson, pastor.

Magnolia Central, Dec. 9-10; youth revival dates changed; Dean and Doug Dickens, evangelists; Loyd L. Hunnicutt, pastor.

cutt, pastor.

Magnolia Central, Apr. 16-23; Dr. Walter L. Yeldell, pastor, Second Church, Hot Springs, evangelist; Loyd L. Hunnicutt, pastor.

Warrenton, Mo., Church, Nov. 7-13; Walter K. Ayers, staff evangelist, First

Church, Little Rock, evangelist; Richard Pennington, staff musician, First Church, St. Charles, Mo., singer; Mrs. Pennington, accompanist; Jerry and Myra Crow, organist and pianist; 5 for baptism; 2 by letter; 14 rededications; Dorsey L. Crow, pastor.

## About people

### Nashville speaker

NASHVILLE — W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, is to be guest speaker during Spiritual Emphasis Week Dec. 19-22 at the Southern Baptist Sunday School Board in Nashville.

The first person selected to speak at the Board's Spiritual Emphasis Week, Dr. Vaught will speak at two services each day. He will speak on the Holy Spirit and its divine leadership in the Christian Life.

In previous years the Baptist Board has had daily worship services for employees during its At-Home Week in November. The At-Home Week is a time when all personnel, including field personnel, stay in the office for internal training programs.

### Miss Hairston returns

Miss Martha Hairston, Southern Baptist missionary to North Brazil, returned to her field Nov. 25, following furlough. She directs the Seminary of Christians Educators, in Recife, a school where women prepare for church-related work (her address: Caixa Postal 1940, Recife, Pernambuco, Brazil). Native of Warren, she was an instructor at Women's Missionary Union Training School (now merged with Southern Seminary), Louisville, Ky., at the time of her missionary appointment, in 1951.

### Two accept calls

Two have accepted pastorates in Washington-Madison Association. Arthur Page from Missouri begins his ministry with Providence Church in mid-December. Dean Sharp is the new pastor of Johnson Church. (AB)



W. O. VAUGHT JR.

### Seminarian wins

FORT WORTH, Tex.—A voice student in Southwestern Seminary's School of Church Music recently won first place in the senior men's division of

MRS. RUTH ELEANOR WILCOXON ALLEN, 73, Pine Bluff, Nov. 16. She was the widow of Benjamin Wade Allen, Hamburg postmaster, and the granddaughter of the late Hogan Allen, early Ashley County Baptist minister and legislator.

She was a member of First Church, Pine Bluff, and Grace Sunday School Class, and a former board member of the Y.W.C.A. She also belonged to the United Daughters of the Confederacy, the J.A.S.S.E. Club, the Daughters of the American Revolution and the Pine Bluff Garden Club.

MRS. ETHA MAE ALLEN, 62, wife of Harmon Allen, who has pastored several churches in Buckner and Ouachita Associations, Nov. 15.

Mrs. Allen was born in Waldron and baptized by First Church there. After her husband's retirement, her member-

ship was moved with his to Temple Church, Waldron.

### On Catholic staff

NEW YORK, N.Y.—Dr. Harvey Cox, author of the best-selling book, *The Secular City*, and an ordained Baptist clergyman, will join the staff of *Commonweal*, national lay-edited Roman Catholic weekly, as a regular columnist. John Leo, associate editor of *Commonweal*, said Dr. Cox's column will appear about once a month, and will focus on some aspect of the urban scene.—American Baptist News Service.

## Deaths

Funeral services were conducted from First Church, Waldron, by Rev. E. B. Lancaster.

DR. GARLAND DOTY MURPHY JR., 55, El Dorado, well known physician, past commander of the state Department of the American and one of the founders of the Legions' National Child Welfare Foundation, Nov. 28, of injuries suffered in an automobile accident ten days previous.

He was a member of First Church, El Dorado, a Mason and a Shriner.

MRS. MAUDE LEWIS WILSON, 65, Danville, Nov. 28. Active in local and state music affairs, she had served as organist, choir director and teacher of First Church. She was charter president of the Danville Music Club.

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## New subscribers

| Church                         | Pastor           | Association  |
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| New budget after free trial:   |                  |              |
| Long Ridge, Booneville         | Lee Guinn        | Buckner      |
| Saline                         | Maurice Hargis   | Bartholomew  |
| New Budget:                    |                  |              |
| Houston                        | Bobby R. Cannon  | Conway-Perry |

## State conventions approve new Annuity Board program

DALLAS —The new Southern Baptist Protection Program proposed by the SBC Annuity Board has been approved by all 29 state Baptist conventions during their annual meetings just completed.

R. Alton Reed, executive secretary of the Southern Baptist Annuity Board here, called the actions by the state conventions "a continuation of a truly history-making program which will become effective early in 1967."

He said the conventions' actions allow the Annuity Board to accomplish three major things: offer substantial increases in benefits to a member-minister, church or denominational employee in the former Southern Baptist Protection Plan, plus three new ones at no extra cost for basic coverage; simplify participation for the member by requiring only one certificate regardless of where he may serve; and strengthen the program actuarially by uniting all resources of the plans, and by grouping together all salaried denominational employees to determine a more accurate prediction of future mortality.

"The new program is similar in name to the plans a member may now have. But the similarity ends there when most of the benefits are compared," Reed said.

The new program has three separate parts: Plan A (Southern Baptist Protection Plan) as the basic plan; and Plan B (Age Security Plan) and Plan C (Variable Benefit Plan) as supplemental plans. These will be incorporated in one certificate instead of separate ones as previously required.

"Under the new program," Reed said, "disability benefits will be the same amount a member would receive if he had continued to participate until he retired at age 65." Previously, \$900 a year was the maximum amount a member could receive.

"Widow benefits will be the full 40 percent of what the normal retirement benefit at age 65 will be," he said. Formerly, widow benefits were on a step-up formula, which took six years to reach the maximum.

"This benefit, like all benefits in the program, begins after the initial year of participation," he added.

The new benefits include a child's benefit, educational benefit and dependent parent benefit.

Reed said up to four unmarried, dependent children under age 18 will be eligible for the child's benefit. The amount for each child will be 15 percent of what the normal retirement benefit at age 65 will be.

Reed indicated that the educational benefit calls for a maximum of \$2,400 for each, unmarried, dependent child, payable at the rate of \$600 a year for the initial four years of full-time study immediately beyond high school.

This benefit, like the child's benefit, is payable during the time a member is retired, disabled or upon his death.

"The one exception is in the child's benefit. Under early retirement, the child's benefit would be 15 percent of the accrued credits a member earned before his benefit was figured," Reed said.

The third new benefit is the dependent parent, payable if no widow survives a member. "This benefit will be the same amount as the widow benefit and will be paid to a qualified dependent parent of the member only," Reed said.

Reed stated that dues costs in the basic part do not increase. However, individual churches will be encouraged to put a minimum amount up to ten percent of the member's salary into the program.

Dues payments on the initial \$4,000 of the salary would go into the basic part with the remaining dues assigned plans, as the member may select. (BP)

## Executive is honored

NASHVILLE —The Tennessee Baptist Convention meeting here paid tribute to its executive secretary, W. Fred Kendell, on his tenth anniversary and adopted a record \$5 million budget goal for 1967.

The actual budget was set at \$4.6 million, to be divided 33 percent to Southern Baptist Convention worldwide causes, and 67 percent for state causes. The remaining \$400,000 of the goal would be divided 50-50 for state and SBC causes.

The record budget, marking the first time Tennessee Baptists had voted to strive to raise \$5 million in a single year, compares to last year's goal of \$4.35 million.

Plans for a new Tennessee convention headquarters building in Nashville were announced, pending approval of the Nashville Metropolitan Zoning Board in December.

Kendell, former Baptist pastor from Jackson, Tenn., who became executive secretary 10 years ago, was presented a watch and a check for a two-week vacation. (BP)

## New Mexico Baptists

CLOVIS, N. M. —Resolutions opposing the use of federal funds by, religious institutions, calling for Baptists to pray for peace, and urging preservation of "our great Baptist heritage and doctrine" were adopted here by the Baptist Convention of New Mexico.

The convention adopted a record \$1¼ million budget for 1967, including a statewide Cooperative Program budget goal of \$620,000. This is an increase of \$32,000 over this year's budget. The convention allocated \$167,000 to worldwide causes through the Southern Baptist Convention. (BP)

## Briefs from Baptist Press

Ben J. Connell, 34-year-old former student director and minister of education at McElwain Church, Birmingham, Ala., will join the Brotherhood Commission Jan. 1 as a field service consultant.

NASHVILLE—The name of the oldest functioning library in a Southern Baptist church is the object of a search launched by the Sunday School Board's steering committee for National Library Week—Church Library Emphasis 1967. The oldest library will be featured in the promotion and publicity of the week, which will be observed Apr. 16-22.

ATLANTA—The Southern Baptist Home Mission Board here has suggested that Baptist churches invite Jewish neighbors to join in the January study of the Book of Amos, William B. Mitchell, Jewish work director for the Board, recommended a special World Home Bible League edition of Amos for the study and suggested that churches provide the book for Jewish neighbors.

NASHVILLE—Vance Vernon, a Southern Baptist missionary to Brazil since 1946, recently became a consultant in the church administration department of the Baptist Sunday School Board here. In his new work, Vernon haspletely new campus.

## Consider Negro merger

BOWLING GREEN, Ky.—The question of federal loans to Kentucky Baptist schools was re-opened here at the Kentucky Baptist Convention only five months after a special called convention had adopted policy restrictions which denied loans from federal sources.

Messengers to the 129th annual convention also approved a motion instructing the denominational cooperation committee of the convention to investigate the possibility of merger with a Negro Baptist group in the state—the General Association of Baptists in Kentucky.

Earlier, the convention's Executive Board had voted to create a department of inter-racial cooperation, effective Jan. 1, 1967. Actual union with the Kentucky Negro Baptist group is considered to be many years away. First step is study of the possibility.

Overwhelmingly approved was a motion by Georgetown College President Robert L. Mills to reaffirm a 1949 policy placing operation of Kentucky Baptist institutions in the hands of the trustees. In effect, the motion may open the way for the trustees of Kentucky Baptist schools to borrow from federal sources if they so desire. In introducing the motion, Mills stated that Georgetown College would consider accepting government loans if the motion was approved.

On June 27, a special called session of the Kentucky Baptist Convention had specifically instructed the Kentucky Baptist schools not to accept government loans and approved a budget increase of \$300,000 per year for Baptist schools in the state.

Mills urged "reaffirmation of faith and confidence" in the trustees and college administrators. He said that Georgetown had financed two dormitories with federal loans in previous years and "no government interference" has resulted.

A record \$3.5 million budget was approved, and John C. Huffman, pastor of First Baptist Church, Mayfield, Ky., was elected as the new convention president.

Of \$350,000 increase in the new budget, \$300,000 will go to support Kentucky Baptist schools.—(BP)

## Goal is reached

ATLANTA —Southern Baptists have reached their annual Home Mission offering goal for 1966. Although the offerings have been increasing year by year, this is the first time since 1961 that the goal has been reached.

On Nov. 15, the 1966 Annie Armstrong offering totaled \$4,001,775.89, according to the Southern Baptist Home Mission Board here. The goal was \$4 million. Receipts will continue to be counted through December. (BP)



**CHRISTMAS COVER** — "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger"—(Luke 2:12). Baptist Bulletin Service emphasizes the Christmas story on the cover of its Christmas edition this year. Every four months approximately 13,000 churches receive bulletins from Baptist Bulletin Service. (BSSB Photo)

## Pray for casualties

HONOLULU, Hawaii —A special Veteran's Day of prayer for the war in Vietnam was held during the Hawaii Baptist Convention here.

The convention's executive secretary, Edmund Walker, said that Hawaii Baptists are affected seriously by the conflict in Vietnam, and that Hawaii has the highest ratio of casualties of any state in the nation.

A \$518,429 budget was adopted, with a \$78,000 Cooperative Program goal that allocates 25 percent to Southern Baptist Convention causes. (BP)

## Favor 'fair housing'

WASHINGTON—The District of Columbia Baptist Convention went on record in support of fair housing practices in metropolitan Washington.

The action came during the 90th annual session of the convention held in the Pennsylvania Avenue Baptist Church here. The convention is dually aligned with the Southern Baptist Convention and the American Baptist Convention.

Messengers to the convention called on Baptists and fellow Christians to "work diligently for the implementation of fair housing practices throughout the national capital area" and "to lead by example in making people of all minority races and religions welcome to move into our communities and join our churches on the same basis as all others." (BP)

## Reject integration

JACKSON, Miss. —The Mississippi Baptist Convention, after nearly five hours of debate, rejected a committee study on church-state separation which recommended, with certain reservations, acceptance of federal loans.

Instead, the convention adopted a vaguely worded substitute motion suggesting "that our institutions not make application for, or accept, federal money."

The convention also rejected, on a voice vote, resolution looking with favor upon action by each of the boards of trustees of denominational colleges to admit all qualified students regardless of race, color or national origin.

The resolutions committee recommended that the resolution on integration be rejected because it dealt with administrative policies of admissions that the convention's constitution leaves entirely to the boards of trustees.

The record budget is an increase of \$230,000 over the 1966 budget, and allocates \$1,145,000 to support Southern Baptist Convention causes. (BP)

## OK federal loans

ALEXANDRIA, La. —The Louisiana Baptist Convention adopted guidelines on church-state separation which "in spirit" will permit federal loans to Louisiana Baptist institutions. The convention, however, will forbid acceptance of government grants to state Baptist institutions.

The convention adopted a record \$3,275,000 budget and re-elected Ray Rust, pastor of First Church, Bastrop, La., as the convention president. (BP)

## Arizona nixes grants

PHOENIX, Ariz.—The Arizona Southern Baptist Convention adopted here a recommendation which forbids its institutions from accepting federal grants or loans. Approving the report of its long-range planning committee, the convention instructed its agencies and institutions "not to receive funds provided by the government except for services rendered."

The convention authorized purchase of a new headquarters building for its Executive Board staff, the offices of its related agencies, and the Baptist Book Store. Located at 400 W. Camelback Road in Phoenix, the three-story building was appraised at about \$400,000, and is to be purchased at about \$258,000. The convention now has its offices at 315 West McDowell in Phoenix.

The convention adopted a record \$692,318 budget, which includes a statewide Cooperative Program goal of \$375,000 that will allocate 21 per cent to Southern Baptist Convention causes. (BP)

# Your state convention at work

## Letter from a pastor

Dr. Ralph Douglas  
401 West Capitol  
Little Rock, Arkansas

Dear Brother Douglas,

This is a note to share with you some of the highlights and blessings our Church has received in using the "Step Forward of Faith Program."

In May of this year we discussed the program and in June the Church adopted the program. After the Church adopted the program we set at once to get organized so that we might put it on in the Fall.

Dr. Fred Rutledge was elected as General Chairman and led the Church in every phase of preparation in the most outstanding manner. In all of the committees that were appointed to serve, out of one hundred persons asked only one person refused to serve. There was a real spirit of revival in all of the weeks that followed from June until last Sunday. There were greater numbers of persons added to the Church than in any other time in recent years.

Sunday School attendance increased 38 percent and Training Union has increased as of last Sunday 200 percent. An increase in the Morning Worship was 34 percent and in the Evening worship there was an increase of 55 percent.

On Demonstration Day September 11, the Church came together to give over \$1,800.00 as compared to \$600.00 a year ago. The deacons and pastor on the following Sunday had a 98 percent participation in dedication day. The following Sunday the leadership had a 90 percent participation on dedication day. The Church last Sunday when the membership returned their cards we found that we were less than \$50.00 from pledging our budget of \$1,220.50 per week. We have one hundred families that have not returned their cards, but there is every indication that we will go well over our budget.

Last Sunday morning our offerings were \$1,877.40 as compared to \$650.00 one year ago.

The Church voted to raise the Co-operative Program by 39 percent and also raised the gifts to Associational Missions. The over all budget was raised 29.91 percent. Gifts for last month showed an increase of over 100 percent

## Farewell ahead!

This article is intended to be a personal message to every Arkansas Baptist. Read it!



MR. TULL

I am retiring on Dec. 31 of this year, after nearly 21 years as Brotherhood Secretary of the Arkansas Baptist State Convention. Surely I am grateful to God for His leadership and for His preserving care during all these years and through the hundreds of thousands of miles I have travelled in the promotion of Brotherhood work and other phases of the work of the Kingdom.

It has been a wonderful experience to serve Arkansas Baptists in a program built squarely on the Christian ideals of dedication, stewardship, and evangelism. I look back on the rich experiences which God has given me, with a heart full of gratitude to Him and to Arkansas Baptists; and I look forward to the work which He still has for me to do.

What shall I do in retirement? The answer is that I will serve as the Lord leads in revivals, soul-winning clinics, conferences, camps, pulpit supply—in short, in any work that the Lord lays before me to do.

I will continue my work as Brotherhood Secretary through Dec. 31. If I can serve you, call on me.  
—Nelson Tull

over the same month a year ago.

The people have experienced many great blessings and some of the best were had in the home visitation program on last Sunday evening. The Church included an adequate salary for a full time minister of music.

Sincerely,  
Lewis E. Clarke, pastor,  
First Baptist Church,  
Marianna

## The birth of Jesus

Born in an empty stable bare,  
Not even a trundle bed was there,  
Borrowed the swadling clothes to wear,

The King had come to His own.

Bright were the stars that wondrous night,  
Angels paused in their heavenly flight.

Shepherds hastened to see the sight;  
A Savior had been born.

Earth was silent that midnight hour.

Heaven was casting its sweetest flower

Into an earthly mould or bower,  
The Lily of the Valley in bloom.

Wise men came from foreign lands  
Bringing gifts with willing hands,  
Kneeling humbly on foreign strands

To worship the King new born.

And God looked down on the sons of men

And saw them guilty and lost in sin;

Through Jesus He offered them life again,

The Lamb of God was come.

## Reduced clergy fares

NEW YORK—Railroads will continue to offer reduced first-class passenger fares to clergy during the year 1967, it has been announced by the Clergy Bureaus of Eastern Railroads.

Fifty percent reductions in railroad first-class passenger fares is available to ordained and licensed ministers, missionaries, theological students and many other categories of religious workers who obtain a certification coupon book from the railroad bureaus.

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## Feminine intuition

by Harriet Hall

### Gifts, prayers for missions

My preacher-husband has a preacher-brother who writes letters in which he sometimes lets his hair down. Recently he wrote, "We've got busy days ahead in our church plans for the budget, the revival, etc., and on top of all that we've got to get Lottie to the Moon!"

My brother-in-law was exactly right, for of course he simply meant that we must go "all out" to achieve our goal for world missions.

Seriously, it is with genuine pleasure that we approach this time of the year when we unite to achieve a worthy goal for a wonderful cause—that of making God's plan of redemption known to the entire world.

On a day-to-day basis we sometimes show utter disregard for the needs of others. As the Christmas season nears we should find it easier to show our love and concern for others.

Jesus was God's missionary to us. The least we can do is to help tell others what the Gospel is all about. Isaiah 96 reads, "For unto us a child is born, unto us a son is given." Charles Hadden Spurgeon once said that the main emphasis of this verse is the word "given" because Jesus was truly God's gift to a lost world.

This week, Dec. 4-11, is being observed by thousands, even millions, as a week of prayer as well as a time of giving for world missions. It should not be hard for us to pray for the needs of our world. As we think of troubled Southeast Asia let us pray for an end to the heartbreak and misery there. James said, "The effectual fervent prayer of a righteous man availeth much."

Let us pray that the Lottie Moon Christmas Offering goal will be reached. It will enable the operating expenses for many missions programs to be continued; it will turn needed buildings, schools, medical equipment, etc., into realities around the world.

Let us pray not only that the material needs will be met, but that spiritual needs will be filled. Even as the world needs the Christian missionary witness, your home, your church, and your community needs your personal witness of love and Christ-like living.

Elton Trueblood once said that man has made at least a start on discovering the meaning of human life when he plants shade trees under which he knows full well he will never sit. An unknown poet has given us a poem entitled, "Paradox."

It is in loving—not in being loved—  
The heart is blest;  
It is in giving—not in seeking gifts—  
We find our quest.

If thou art hungry, lacking heavenly food—  
Give hope and cheer.  
If thou art sad and wouldst be comforted—  
Stay sorrow's tear.

Whatever be thy longing and thy need—  
That do thou give;  
So shall thy soul be fed, and thou indeed,  
Shalt truly live.

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

## Say "Merry Christmas" with books



### THE THINKING BOOK

Melva Cook.

Pictures by William Dugan.

A preschool child meditates on the exciting fact that people can think. Ages 4-5 (26b) **\$1.35**

### BARRY AT CHURCH

Eugene Chamberlain.

Pictures by

Dorothy Teichman.

Barry's interesting adventures show nursery-age children all the nice things they enjoy at church. Ages 1-3 (26b) **\$1.35**

### WHEN MARCIA GOES TO CHURCH

Doris Monroe. Illustrated by  
Maggie Dugan.

Marcia's experiences at church help children understand each part of the worship service. Ages 6-8 (26b) **\$1.35**

### THE BIBLE IS A SPECIAL BOOK

LaVerne Ashby. Illustrated  
by Anne R. Kasey.

As Jim reads the Bible to his grandmother, he discovers its long and interesting life story. Ages 6-8 (26b) **\$1.35**

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Bethann Van Ness.

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## The bookshelf

One of the great blessings we 20th Century Americans enjoy—one we may take too much for granted—is the great abundance of Bibles that are available on the current market. Two of the latest to be published are: a pocket-size edition of the Bible in the Revised Standard Version, published by Zondervan, and a large, five-pound Bible—The Jerusalem Bible, published by Doubleday.

The Zondervan Bible, as would be expected in a Bible compressed into such small space, is in very small type and requires good vision or good spectacles on the part of the reader. Again, in the interest of compactness, the Bible has no concordance and carries a minimum of footnotes. It does have a few pages of valuable helps, including a listing of "50 Great Passages from the Bible," the parables of Jesus, "Bird's-Eye View of

Bible History," and "The Chief Events in the Life of Jesus."

The Jerusalem Bible is an entirely new, genuinely contemporary version of the Bible for the modern reader. It is based on the famous French Bible de Jerusalem, reflecting decades of research, study, and translation from the ancient Greek and Hebrew texts. Its editor is Alexander Jones, noted biblical authority, assisted by a panel of outstanding biblical and literary experts. It features concise and comprehensive introductions and notes. The Bible is bound in maroon buckram with gold stamping and comes in an attractive slipcase. It sells for \$16.95.

Still another new Bible, this one also from the Zondervan presses, is the New Encyclopedic Reference Edition, a large study Bible carrying the publisher's

"lifetime guarantee." This is in the King James Version, but the spelling has been corrected to conform with present-day American English. For example, Noe has been changed to Noah; odour to odor; payed to paid; valour to valor, etc.

Found at the front of the book is a Biblical Cyclopedic Index, from Genesis to Revelation, beginning with Aaron and going to Zuzrim, arranging the terms alphabetically and giving the book, chapter, verse, and page where every reference is to be found. Following the index is a listing of Biblical statistics, including "fascinating facts about the Bible for laymen and teachers."

Other special study guides include: "Outline History of the Twelve Apostles"; tables of weights and measures—"Metrology of the Bible"; "Prayers of the Bible"; and "Prophecies of the Messiah Fulfilled in Jesus Christ".

## Indoctrination or frustration?

"Rooted and built up in him. (Christ), and established in the faith. . ." (Colossians 2:7).

"... Tossed to and fro, and carried about with every wind of doctrine. . ." (Ephesians 4:15).

Mr. Average Baptist Church Member can be described by one or the other of the above statements. Leaders in every church would agree that their church aim is to achieve that spiritual maturity described in the initial statement. Yet, some churches do not provide the training needed to lead their members to spiritual maturity.

The church that does not have a Training Union is leaving its members to be frustrated, "tossed to and fro." For nowhere else in the program of a Baptist church is there a systematic approach to the study of Bible doctrine.

To be sure church members are instructed in Bible truth in a Sunday School class, or in program materials of other church program organizations. And, admittedly, they receive considerable Bible knowledge from the pastor's preaching program. However, the knowledge gained from these experiences may be fragmented and may relate to a specific doctrine or belief only incidentally.

But in Training Union, church members are provided an "in depth" study of particular doctrines. These opportunities recur periodically, with emphasis upon various beliefs of the Christian faith. Members of unions delve into these doctrinal studies and spend considerable time in discussing them. Thus, they arrive at a doctrinal position satisfactory to themselves.

The church that does not have a Training Union can secure assistance in starting a program of training for its members. Church leaders are encouraged to contact the Training Union director for the association with which their church is affiliated. Additional help may be secured by writing to the state Training Union Secretary as listed below:

Ralph W. Davis  
306 Baptist Building  
Little Rock, Ark.



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## ARKANSAS BAPTIST NEWSMAGAZINE

401 WEST CAPITOL AVENUE  
LITTLE ROCK, ARKANSAS 72201

### Baptist beliefs

## Paul's vision of Christ

BY HERSCHEL H. HOBBS

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

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision"—Acts 26:19.

Paul had just related his dramatic conversion experience on the Damascus road (26:12-18). He had seen the risen Christ. Certainly this was involved in his "heavenly vision." But was that all? No. For his vision involved not only his conversion but also his commission.

Jesus saved him for a "purpose" (v.16). He was to be a "minister" (under-ower of Christ) and a "witness" of what he had seen (the living Christ) and what he will yet see as Christ watches over him in his ministry to a lost world (v. 17). He is "to open their eyes," turning them from darkness to light and delivering them from Satan's powers. Thus they will receive forgiveness and an inheritance in Christ (v.18).

That Paul was not disobedient to this vision is seen in verse 20. He began in Damascus, where he was, and preached at Jerusalem, in Judea, and to the Gentile world. No price in suffering was too great for him to pay as he followed his vision. Even as he spoke he was in prison facing possible death. It is no wonder that he blazed a trail of evangelism throughout the pagan Roman world, and wrought a work without parallel in Christian history.

The "vision" which Paul followed should be that of every Christian. We are saved for a purpose, a purpose which does not end with our conversion. Too many of us are satisfied to be born again, and then to remain babes in Christ. Until twentieth century Christians catch and follow this first century vision, the cause of Christ will never make in our time the impact upon a pagan world that it made in Paul's day.

"... see the Land, what it is, and the people  
that dwelleth therein" (Numbers 13:18).

For free information on travel to Israel, brochures, maps, posters, films, itineraries and information, write to Israel Government Tourist Office, Dept. B, 805 Peachtree Street, NE, Atlanta, Georgia 30308.



# Confer on educational policies at Washington

WASHINGTON, D. C.—One hundred and sixty Baptists from nine denominational groups met here for a three-day consultation on "The Role of the Christian Through Church and State in Education."

The occasion was the 10th annual religious liberty conference sponsored by the Baptist Joint Committee on Public Affairs. C. Emanuel Carlson is the executive director.

The three areas of discussion were religious education, public education, and higher education.

Albert McClellan, program planning secretary of the Executive Committee of the Southern Baptist Convention, presiding at the concluding plenary session, said that over the past decade a changed methodology has been introduced into Baptist life by these annual conferences.

Baptists have shifted from a traditional polemical approach to problems and issues to the process of dialogue and consultation, McClellan said. This is an advance over the out-dated "anecdotal" method of arriving at conclusions, he said.

James M. Sapp, director of correlation services for the Baptist Joint Committee, explained that the findings of the conference are "in no sense official." He said that the reports of the various sections are binding on no one.

The conference reports are given to the Baptist Joint Committee for guidance regarding its own positions. In turn recommendations may be made to Baptist conventions, conferences, and agencies. Eventually pronouncements

## With Scottish accent

NASHVILLE—Literature published by the Sunday School Board of the Southern Baptist Convention here is also being taught with a Scottish accent due to an agreement between the Board and the Baptist Union of Scotland.

The Board began publishing the literature for the Baptist churches in Scotland after reaching an agreement with the department of Christian education of the Baptist Union of Scotland last April. One section of the agreement states that the BUS's department of Christian education will promote and recommend the literature published by the Board.

The executive committee of the Baptist Sunday School Board voted unanimously in favor of the agreement.

and official positions are arrived at after an analysis of facts, issues, Baptist principles, and Christian concerns.

In short, Sapp continued, the conference method is an implementation of the democratic process in arriving at positions on current issues.

In addition to Baptist viewpoints the conferees heard "outside" voices and approaches. The Very Rev. Msgr. James C. Donohue, director of the Department of Education, National Catholic Welfare Conference, addressed the conference on "The Future of Catholic Education."

Donohue indicated that Catholic education is undergoing a thorough reevaluation by the Roman Catholic Church. New, revolutionary and imaginative approaches to the Church's educational mission are being discussed in Catholic circles, he said.

Richard L. Renfield, associate secretary of the Educational Policies Commission, National Education Association, addressed the conference on "American Public Education for the Future." He extolled science as the key factor in human progress and advocated "the scientific approach" to all education.

The conferees sought to identify the needs and issues in education confronting present-day Christians. They discussed basic principles that apply to these needs and issues. They then sought to set forth general guidelines for Baptist agencies in working out future policies.

This tenth conference on religious liberty began the first of three annual con-

ferences on the general theme of "the role of the Christian through church and state." The conference next year will take up the subject of the welfare ministry of the Christian and of churches. The conference for 1968 is tentatively scheduled for "international relations."

However, one section recommended to the Baptist Joint Committee that it consider a conference on "the church's ministry on the campuses of the state schools." This subject could possibly be substituted for the one on international relations by the Baptist Joint Committee.

Representatives of the following Baptist groups participated in the conference: American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, Inc., North American Baptist General Conference, Progressive Baptist Convention, Seventh Day Baptist General Conference, and the Southern Baptist Convention. (ABNS)

## SC reports peace at annual meeting

GREENVILLE, S. C. —In what some veteran messengers called its most peaceful and harmonious convention in years, the South Carolina Baptist Convention adopted a record \$4¼ million budget and heard a major address by the president of the Baptist World Alliance.

W. R. Tolbert, vice president of the Republic of Liberia and head of the B. W. A., received a standing ovation from the convention following his address.

Another dignitary attending the convention was the governor of South Carolina, Robert McNair, who registered as a messenger from First Church, Columbia, S. C.

Plans were initiated for "an appropriate celebration" of the 150th anniversary of Baptist work in South Carolina during the sesquicentennial year, 1971.

The 1967 budget of \$4¼ million, an increase of \$500,000, retained a larger percentage of allocations for South Carolina causes than in previous years.

The uncontroversial convention was in contrast to last year's meeting when Furman University, Greenville, was ordered to return a federal grant it had earlier accepted for construction of a science building, and the convention pledged to raise the funds to replace the \$611,898 denied in federal funds. (BP)

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# Happiness is . . .

By PATRICIA LEMONDS  
MISSIONARY JOURNEYMAN IN RHODESIA

Happiness is being a missionary journeyman in Sanyati, Rhodesia.

When I look into the faces of my African students, sing hymns in Shona on Sunday morning, and say, "Magwanani" (good morning) to people on my way to school, "my cup runneth over" with joy.

Happiness is hearing the missionaries thank God for us journeymen.

The doctors thank God for Linda Stringer, a medical technologist. Sanyati Baptist Mission Hospital had not had a qualified technologist for 10 years before she came. Betty Wright makes a second registered nurse in the hospital. They are answers to many earnest prayers.

As a teacher, I am part of the answer to other prayers.

Missionaries thought about starting a secondary school 10 years ago, but had no personnel. As plans for the school progressed, Ralph and Laverne Rummage, a missionary couple already in Rhodesia, felt God leading them to teach at Sanyati. The Rummages, Missionary James Westmoreland of Sanyati, and Michael Makosholo, an African who recently graduated from Oyachita Baptist University, Arkadelphia, Ark., were the teachers when the school opened in January, 1966. Now I work with them.

This is the only Baptist secondary school in Rhodesia. We hope to train young people to assume leadership roles in Baptist work.

Happiness is doing God's will.

Each day brings new excitement and challenges for each of us. Linda is setting up her own laboratory. Betty is serving more in an administrative role than in direct nursing. And I—an English major in college—am teaching algebra and geometry.

Happiness is eating beef and sadza—the staple food of the Africans in Rhodesia—at the dedication of a new church building. Most of the money for the building was supplied by Southern Baptists, but the church members did all the labor.

Happiness is looking at the stars as I ride my bicycle to prayer meetings on Wednesday night. The stars seem brighter and clearer here. Or did I ever stop to look up in the States?

Smiling faces, the joy of gathering with Christian people regardless of race, singing "To God Be the Glory" in Shona, and being a missionary journeyman bring inexpressible happiness.

**Thank You,**

**Arkansas Baptists!**

We are grateful beyond words to the pastors and people who so diligently promoted the Thanksgiving Offering during this past season. If the offerings continue to come in as they are, we will be able to continue without worry, our many services to needy children in Arkansas, and even enlarge our program so that we can do more.

**YOUR WORK, and your LOVE for God's children is making all this possible. May God bless you is our prayer!**

**Arkansas Baptist Home For Children**

**Monticello, Arkansas**

**Maurice Caldwell, superintendent**

# A HOME FOR CHANG



"I'm cold and hungry," said Chang.

He shivered and shook in the doorway of a dark alley where he was trying to sleep.

"I'll be glad when morning comes. Maybe I can find someone who will give me food."

He dozed a few minutes at a time throughout the long, cold night. When the sun came up, he stumbled out of the alley along with other beggar boys. His ragged clothing hung loosely on his thin body. He was a pitiful sight. Poor Chang was hungry and cold most of the time. He had no home and no parents.

The boy had walked a short distance when he met a man.

"Good morning," the man said kindly. "Would you like to come home with me?"

Chang thought the man wanted him to be a servant in his house. Because Chang knew this meant he would be given food, he went gladly.

The kind man took him to a big house where he was welcomed by a woman with a pleasant smile. After a warm, soapy bath, he was given clean clothing. Then he had dinner. He had never in his life seen so much food. How good it was!

After Chang had eaten, the woman sat down beside him.

She said, "You will no longer need to beg. This will be your home. You may call us Mother and Daddy. The other boys who live here will be your brothers."

BY FLORENCE DUNCAN LONG

This was good news to a boy who could not remember ever having a home or a family.

At first Chang did not like to take so many baths. This was a new experience for him. But before long he liked to be as clean and neat as his "brothers" were. He learned that this was a home for beggar boys. The people here were Christians.

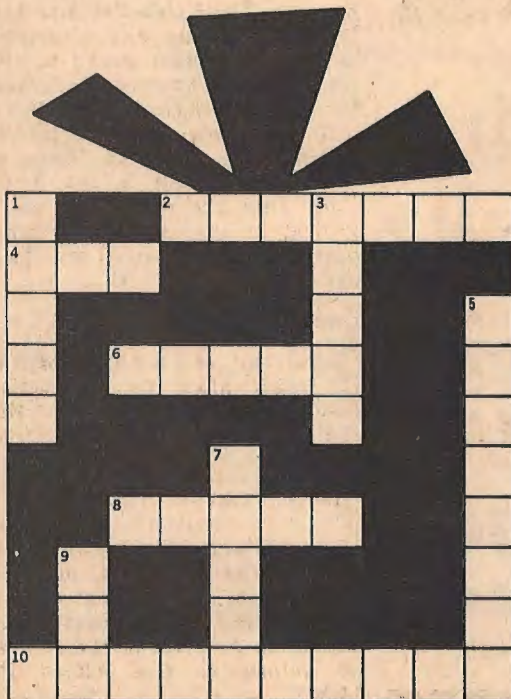
Chang liked to hear about Jesus and to know that Jesus was his friend. He learned to pray. He liked, too, the happy songs he sang with the other boys. He especially liked "Jesus Loves Me" and "What a Friend We Have in Jesus."

Often Chang said, "My life as a beggar boy was hard. I am thankful that I now have a family, good food, clean clothing, and a warm bed. The people in faraway America, who send money to buy all these things for this home for boys in Korea, must love the Lord very much."

Many other beggar boys in Korea have not found a home. (Sunday School Board Syndicate, all rights reserved)

## BIBLE GIFTS

BY BARBARA ANDREWS



God gave us the greatest gift of all. This is the gift of eternal life through Jesus Christ. See if you can fill in the puzzle blanks which concern other Bible gifts.

### ACROSS

2. Before offering your gift at the altar, be reconciled to your \_\_\_\_\_. (Matthew 5:24)
4. \_\_\_\_\_, and it will be given you. (Matthew 7:7)
6. \_\_\_\_\_ was a gift from the Wise Men. (Matthew 2:11)
8. Every perfect gift is from \_\_\_\_\_. (James 1:17)
10. At Pentecost the apostles received the gift of the \_\_\_\_\_. (Acts 2:4)

### DOWN

1. \_\_\_\_\_ was the first priest of the children of Israel. (Exodus 28:1)
3. The \_\_\_\_\_ is the Lord's share of your possessions. (Numbers 18:26)
5. The disciples scolded a woman for her gift of \_\_\_\_\_ to Jesus. (Matthew 26:8-9)
7. Jesus told the man cured of leprosy to offer a gift as \_\_\_\_\_ had instructed. (Matthew 8:4)
9. The poor widow gave all she had \_\_\_\_\_ small coins. (Luke 21:2)

### ANSWERS

DOWN: 1. Aaron, 3. tithe, 5. ointment, 7. Moses, 9. two Spirit  
 ACROSS: 2. brother, 4. ask, 6. myrrh, 8. above, 10. Holy  
 (Sunday School Board Syndicate, all rights reserved)

# God restores his people

BY L. H. COLEMAN

PASTOR, IMMANUEL BAPTIST CHURCH, PINE BLUFF

Life and Work

December 11

Isaiah 35, Ezra 1:1; 2:1; 3:1-5

The last lesson dealt primarily with the fall of the northern kingdom in 722 B. C. All the kings from Jeroboam to Hoshea did that which was evil in the sight of God. Consequently, the northern kingdom was short-lived. Upon the fall in 722 B. C. the ten tribes were deported and lost in historical records.

## I. From 722 B. C. to 587-86 B. C.

The Bible traces the history of Judah with graphic description. Last week's lesson closed with disobedience in Judah (Cf. II Chron. 36). What happened from the fall of the northern kingdom to the fall of Jerusalem? What were the differences between the kings of the north and of Judah?

The whole history of Judah reflects the lasting influence of David. Judah had the advantage of having Jerusalem as its political and religious capital. The centralized worship of Jehovah proved to be a national unifying force. The very presence of a great temple (built, of course, by Solomon) helped to keep to a minimum the practice of idolatry. To be sure the temple with its glorious heritage was a stabilizing force to the nation. Furthermore several of the kings of Judah were true worshippers of Jehovah (i.e., Asa, Joash, Amaziah, Hezekiah, and Josiah). The people of Judah with its fertile soil somehow fared better economically than Israel in the north. Because Judah's geographical position made for a type of seclusion invasion was more difficult.

However, Judah also went the route of captivity. She endured longer, but sin and idolatry were the story even in Judah. Perhaps the worst king in Judah's history was Manasseh, who reigned 55 years (See II Kings 21:16). He was totally unlike his father, Hezekiah, a good king and friend of Jehovah. Under Manasseh idolatry flourished. He established in several localities the shrines of Baal, Astarte, Moloch and other pagan gods. He even practiced a ritual of Moloch worship, child sacrifice.

The fall of Jerusalem came at the hands of the Babylonians. In 625 B. C. Nabopolassar, the king of Babylon, led a successful revolt against the Assyrians, making Babylon a world power. Egypt, led by Pharaoh-Necho, was defeated by Nebuchadnezzar, son of Nabopolassar, in the Battle of Carchemish in 605 B. C. This marked the first deportation of the Israelites by the Babylonians. In 587-86 B. C. Nebuchadnezzar

laid waste Jerusalem and totally destroyed it. This marked the third deportation to Babylon (the second occurred in 597 B. C.). "And he (Nebuchadnezzar) burned the house of Jehovah, and the king's house, and all the houses of Jerusalem" (II Kings 25:9). Thus the once-glorious Hebrew kingdom came to an end.

## II. The Babylonian captivity.

As previously noted three different groups were taken away to Babylon in the years 605, 597 and 587-86 B. C. The captivity was hard but not as severe as Egyptian bondage. In Babylon the Israelites had limited freedom but life was radically different from previous days in Palestine.

The captivity was not all bad. Some good things came from their days of humiliation and sorrow. Some beneficial developments for the Jews were:

- (1) The Jews had a new realization of national unity and purpose.
- (2) The synagogue came into existence. (Please note that Jesus built more upon synagogue worship with its emphasis on teaching and preaching than upon temple worship with its emphasis upon ritual.)

- (3) The people completely turned their backs on idolatry.
- (4) A great deal of Jewish literature was collected during the captivity.
- (5) Religion became more meaningful and inward. (Also Judaism with its emphasis on legalism was born.)

## III. The restoration.

The rise to power of Cyrus brought new hope to the Jews. By 539 B. C. Cyrus, one of the most remarkable men of ancient history, was ruler of all the territory from the Indus River to the Aegean Sea. With western boundaries intact he then proceeded to conquer Babylon in 539 B. C. Upon the victorious conquest of Babylon in 538 B. C. the Persian king made a famous decree, which allowed the Jews to return home. He assured them of protection, gave assistance, and granted freedom of worship. This decree was revolutionary. Many Jews returned home (Cf. Ezra 1:2-4). It should be stated however that the majority of Jews chose to stay in Babylon.

Isaiah 35 expresses, according to many Biblical scholars, the joy of those returning back to Judah.

The first returning group in 587 B. C. was led by Zerubbabel the priest (Cf. Ezra 2). Their objective was rebuilding the temple. This was accomplished in 516 B. C. Another group in 457 B. C. led by Ezra returned to Jerusalem. A final group returned in 444 B. C. Nehemiah, a layman, was the leader in rebuilding the walls of Jerusalem. The walls were rebuilt in 444 B. C. in 52 days. Thus the restoration was accomplished in the face of insurmountable obstacles, one of which was lack of finances.

## Conclusion

Jerusalem was again a fortified city, 142 years after its destruction. The Jews upon their return to the Holy City again cherished in their hearts the Messianic hope.

Israel experienced captivity as a result of national sin. A nation reaps what she sows. In America today are we traveling the road of decline in moral values and spiritual ideals? What happened to Israel in today's lesson will happen to America in the future unless we return to God (Read Proverbs 14:34).



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# Redemption through suffering

BY RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA UNIVERSITY

International  
December 11  
Isaiah 53:4-9, 12

That mankind will be redeemed by a servant whose course will run through suffering and martyrdom to exaltation is clearly predicted in Isaiah's writings several hundred years before the birth of Christ. Isaiah 52:13 through 53:12 is the famous "suffering servant" passage which has been called the climax of Hebrew prophecy, the Mount Everest of Messianic prediction. A portion of this passage, which is one of four great sections in Isaiah dealing with the servant of the Lord, is the text for this week's lesson.

It is obvious from a reading of the New Testament that this passage had a deeper influence on the writers and their interpretation of the life and work of Jesus than did any other section of Hebrew scriptures. Of the twelve verses in Isaiah 53, only one does not appear in whole or in part in the New Testa-

ment. The passage is echoed in the four gospels, Acts, Romans, Philippians, Hebrews and I Peter: It is therefore absurd to accept the position of a few critical scholars who claim that this passage does not refer to Jesus Christ. His contemporaries thought it did, and from our vantage point many centuries later it is apparent that the picture is clearly that of the Son of God, who fulfilled these predictions so extremely accurately.

So many different expressions are used to describe the estate and the work of the Suffering Servant that the best way to understand the passage is to list the statements that are included and to comment only where an additional word might bring out the meaning a bit more clearly.

## I. The suffering servant's lowly estate.

Note the wide diversity of terms used to describe the suffering of the servant:

"Stricken, smitten by God, and afflicted" (v. 4)

"Upon him was the chastisement that made us whole" (v. 5) The word "chastisement" implies disciplinary pain.

"He was oppressed" (v. 7). Whitehouse translates this thus: "He was persecuted, yet it was he who suffered himself to be humiliated."

"He was afflicted" (v. 7).

"Like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb" (v. 7). Through oppressed and treated harshly, he did not cry out in protest or vengeance against his enemies, or to God against the cruel injustice of his afflictions.

"By oppression and judgment he was taken away" (v. 8). The servant is here pictured as being led to execution.

"They made his grave with the wicked and with a rich man in his death, although he had done no violence" (v. 9). One commentator says, "Dishonor even pursued the Martyr-servant to the grave. He is buried among the wicked and the wealthy." This was fulfilled when Jesus was crucified along with two thieves and then was buried in the tomb of a rich man, Joseph of Arimathea.

## II. The suffering servant's exalted work.

Equally vivid are the expressions used to express what the suffering servant did for those whose redeemer he would be:

"He has borne our griefs and carried our sorrows" (v. 4). The emphasis is on "our" and "he."

"Wounded for our transgressions." The word translated "wounded" means literally "pierced through."

"Bruised" (v. 5) can also be translated "crushed." The suffering of the servant is the result of our sin, and this word and the one above are graphic pictures of what he went through for the sake of those he was to save.

"With his stripes we are healed" (v. 5). The word "stripes" is one which actually describes a scar or weal left by a blow or a wound. "Through his scars healing has come to us," Dr. Whitehouse translates it.

"The Lord has laid on him the iniquity of us all" (v. 6). Another translation of "laid on" is "made to light on" him. Through God's love for us, our wickedness is laid on the Saviour, who dies in our stead.

"He poured out his soul to death and was numbered with the transgressors" (v. 12) His soul or life was poured out as an offering for sin, and he was counted among the criminals.

"He bore the sin of many and made intercession for the transgressors" (v. 12). While he was considered a transgressor, he was interceding for the transgressors who were persecuting and destroying him. This was the height of intercession—praying for the instruments of his unspeakable suffering.

## Conclusion:

Isaiah 53:6, containing as it does a poignant confession, shows how we are all involved in the servant's suffering. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all." Mullenburg says, "The transgressions and iniquities were a going astray from God, a turning away, each in his own self-centered course."

It has been properly said that for the Christian community this passage has a supreme significance, for it depicts the life history of our Lord.

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- Key to listings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (E) Editorial (FC) From the Churches; (FP) Feminine Philosophy; (Per) Perspective; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road.**

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## A Smile or Two

### Star performer

Diggs: "My wife is a wonderful vocalist. Why, I have known her to hold her audience for hours—"

Biggs: "Get out!"

Diggs: "After which she would lay it in the cradle and rock it to sleep."

### Stop, look and ouch!

The careful driver approached the railroad crossing, and, doing as the sign instructed, he stopped, looked and listened. The only sound he heard was that of another car hitting him from the rear.

### If the shoe fits

The only exercise some people get is jumping to conclusions, running down their friends, side-stepping responsibility and pushing their luck.

### Pretty cute

The gentleman stopped to talk to the wee girl who was making mud pies on the sidewalk.

"My word," he exclaimed, "you are pretty dirty, aren't you, my little girl?"

"Yes," she replied, "but I'm prettier clean."

### Having a fit?

Mr. Peterson was preparing to go to market and his wife told him to get a head of cabbage.

"What size?" he asked.

"Oh, about the size of your head," she told him.

On the way, Peterson met a friend who was a gardener. "Just go over to my garden and take any head of cabbage you want," the friend offered generously.

Later, another friend asked the gardener, "What kind of idiot did you have walking in your garden? When I went by, he was trying his hat on one head of cabbage after another."

## Attendance Report

November 27, 1966

| Church                     | Sunday School | Training Union | Ch. Addns. |
|----------------------------|---------------|----------------|------------|
| Alzheimer First            | 130           | 75             |            |
| Ashdown Hicks First        | 43            | 27             |            |
| Berryville Freeman Heights | 150           | 54             |            |
| Blytheville Gosnell        | 179           | 64             |            |
| Camden                     |               |                |            |
| Cullendale First           | 413           | 141            | 1          |
| First                      | 496           | 135            | 1          |
| Crossett                   |               |                |            |
| First                      | 500           | 162            | 6          |
| Mt. Olive                  | 260           | 94             |            |
| Dumas First                | 270           | 78             |            |
| El Dorado                  |               |                |            |
| East Main                  | 295           | 107            |            |
| Ebenezer                   | 155           | 72             |            |
| First                      | 673           | 435            |            |
| Immanuel                   | 421           | 189            |            |
| Foreman First              | 156           | 54             |            |
| Ft. Smith Towson Ave.      | 187           | 86             |            |
| Greenwood First            | 261           | 243            |            |
| Harrison Eagle Heights     | 204           | 114            |            |
| Imboden                    | 123           | 65             | 1          |
| Jacksonville               |               |                |            |
| Bayou Meto                 | 182           | 89             |            |
| First                      | 403           | 154            | 1          |
| Marshall Road              | 268           | 162            | 2          |
| Jonesboro                  |               |                |            |
| Central                    | 501           | 211            | 1          |
| Nettleton                  | 250           | 120            |            |
| Little Rock                |               |                |            |
| Gaines St.                 | 403           | 217            | 3          |
| Immanuel                   | 1,099         | 346            | 5          |
| Rosedale                   | 269           | 99             | 1          |
| McGehee South              | 143           | 78             | 2          |
| Magnolia Central           | 607           | 251            |            |
| Manila First               | 156           | 79             |            |
| Monticello                 |               |                |            |
| First                      | 312           | 78             | 4          |
| Second                     | 226           | 123            | 1          |
| North Little Rock          |               |                |            |
| Baring Cross               | 647           | 163            |            |
| Southside                  | 35            | 17             |            |
| Calvary                    | 483           | 156            |            |
| Forty-Seventh St.          | 186           | 118            |            |
| Gravel Ridge First         | 187           | 88             | 1          |
| Runyan                     | 54            | 35             |            |
| Harmony                    | 66            | 55             |            |
| Levy                       | 509           | 168            | 1          |
| Park Hill                  | 316           | 229            | 1          |
| Indian Hills               | 89            | 54             |            |
| Sixteenth St.              | 46            | 24             |            |
| Sylvan Hills First         | 287           | 86             | 1          |
| Paragould                  |               |                |            |
| First                      | 482           | 181            |            |
| Mt. Zion                   | 111           | 66             |            |
| Pine Bluff                 |               |                |            |
| Centennial                 | 240           | 115            |            |
| First                      | 801           | 178            | 4          |
| Green Meadows              | 89            |                |            |
| Second                     | 227           | 80             | 4          |
| South Side                 | 708           | 205            | 1          |
| Tucker                     | 13            | 22             |            |
| Watson Chapel              | 208           | 105            |            |
| Plainview First            | 75            | 16             |            |
| Springdale                 |               |                |            |
| Berry St.                  | 82            | 54             |            |
| Elmdale                    | 245           | 85             |            |
| First                      | 343           | 106            |            |
| Star City First            | 248           | 96             | 1          |
| Texarkana Beech St.        | 494           | 150            |            |
| Community                  | 29            |                |            |
| Van Buren                  |               |                |            |
| First                      | 879           | 139            |            |
| Oak Grove                  | 157           | 107            | 4          |
| Second                     | 70            | 41             | 5          |
| Vandervoort First          | 52            | 25             |            |
| West Memphis               |               |                |            |
| Calvary                    | 261           | 127            | 3          |
| First                      | 564           | 181            | 4          |
| Ingram Blvd.               | 285           | 132            | 1          |
| Walnut Ridge First         | 273           | 105            |            |
| Ward Cockerbur             | 85            | 36             |            |
| Warren                     |               |                |            |
| First                      | 426           | 121            | 2          |
| Southside                  | 90            | 83             |            |
| Immanuel                   | 258           | 93             |            |

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## Draft discrimination?

PITTSBURGH, Pa.—An overhaul of Selective Service exemptions to correct what he said was a “disproportionate number of Negroes in Vietnam” was advocated here by Dr. Martin Luther King Jr.

King said that about 40 per cent of the U.S. fighting force in Vietnam is Negro, compared to a Negro population in this country of some 10 per cent.

In his address to students at the University of Pittsburgh, Dr. King declared that many Negroes are drafted because they do not have sufficient education to gain an exemption and cannot afford to attend college.—American Baptist News Service.

## Vatican radio on Graham

VATICAN CITY—The Vatican Radio commented on Billy Graham and the World Congress on Evangelism of which he was the honorary chairman. The Congress was held in Berlin, Oct. 26-Nov. 4.

This was the first time that Vatican Radio has ever commented on the American evangelist. Referring to him as “the noted Baptist preacher,” Vatican Radio also alluded to the delegates at the Congress as “conservative evangelicals who are perturbed by the growing lack of missionary spirit among many Christians and who are attempting to discover new means of evangelization adapted to modern times as well as stir up missionary zeal within their Christian communities.” —(EP)

## Pastor wins medals

Reginald A. Peltier has so many medals from governments around the world that he couldn't begin to pin them all on.

Recently, the retired Army lieutenant colonel turned Baptist pastor, got his 31st.

Awarded on behalf of the president of the United States through local officers, the newest medal for Peltier is the Legion of Merit, second highest presidential award in peace time.

Peltier has been pastor of Venetian Village Church, Fraser, Mich., since retiring from the Army in February. The church is a Southern Baptist congregation.

The rotund, but strongly built, balding pastor at 46 hardly looks like a battlefield wonder, adviser to governments, and one of the nation's leading bomb detonators, on land or in water, for nearly a quarter of a century.



*AID VICTIMS—Italians working in the Zurich area of Switzerland took a collection of clothing and money for Baptists in Florence, a number of whom lost much or all of their belongings during disastrous flooding there. Here two of the Italians tie up a bundle to be sent to Piero Bensi, pastor of the church at Florence. Other bundles of relief items are also seen. (EBPS Photo)*

But Peltier is all of that, and while he talks of faith simply and reasonably, with no special brief for miracles, you realize that there is a terrific miracle about this man, that he is alive at all.

After World War II, he disarmed 150 explosives in Japan alone, including two underwater mines. In Korea, he dismantled 1,500 explosive units. “I suppose in my lifetime I've handled 2,500 explosives,” he said. (BP)

## Toward Protestant unity

COLMAR, France—A significant step toward greater Protestant unity in France was taken here as the 12th General Assembly of the French Protestant Federation voted 126-2 to “encourage” the four major Protestant bodies to continue merger negotiations.

A move promoted by the Assembly coordination group and taking place in the closing moments of the three-day meeting, the action urged acceleration of union efforts among the French Reformed Church, the Reformed Church of Alsace-Lorraine, the French Lutheran Church and the Church of the Augsburg Confession of Alsace and Lorraine (Lutheran). (EP)

## Oldest publication

VALLEY FORGE, Pa.—Missions magazine, a publication of the American Baptist Convention, is mistaken in its claim to be the oldest religious publication in the world, says Leland Case, retired editor of *Together*, a Methodist publication. Case points out that *Missions*, which first appeared in 1803, must relinquish its title as “oldest” to *Methodist Magazine*, an English publication called in its masthead, “The oldest magazine in the world, begun by John Wesley and published continuously since 1778.”

*Methodist Magazine*, published in London by the Epworth Press contains news of the Methodist women's fellowship. Gordon S. Wakefield is the present editor.

Dr. William B. Lippard, editor emeritus of *Missions* and past executive secretary of the Associated Church Press, claimed that *Missions* was oldest, in a history he wrote of the Associated Church Press. In his research at the British Museum in London, he “naïvely” assumed that there were no publications prior to 1800, Dr. Lippard says, and limited his research to the 19th century. “I never knew of the *Methodist Magazine*, had never seen a copy.” And, he adds, his British associates did not point it out to him.

“*Missions* magazine must now... be satisfied with the claim to be the oldest church publication in America,” Dr. Lippard stated.—American Baptist News Service

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