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Arkansas Baptist Newsmagazine

12-1-1966

December 1, 1966

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "December 1, 1966" (1966). *Arkansas Baptist Newsmagazine, 1965-1969*. 222.

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Arkansas Baptist

newsmagazine

DECEMBER 1, 1966

Personally
speaking



Jews and Gentiles

A few days ago I had the privilege of attending two 100th birthday parties within a 24-hour period—one for Temple B'nai Israel, Little Rock, and the other for First Baptist Church, Ozark.

The Jewish congregation was formed out of a few families. The Ozark church began with six charter members, two men and four women. But the spirit of these spiritual forbears is reflected not so much in their small beginnings as in their demonstration of an unflinching faith.

An inspiration to people of all faiths is an excerpt from the Congregation B'nai Israel minutes of Dec. 28, 1872, a photograph of which is the featured frontispiece of a beautiful history of the Congregation compiled and edited by Dr. Ira E. Sanders and Dr. Elijah E. Palnick. The minute, in beautiful Spencerian longhand, declares:

"This Congregation shall never be dissolved, nor shall any motion to that effect be entertained as long as Five (5) paying Members remain to support it."

Both of these institutions have made immeasurable contributions to the building of Arkansas and the nation through their life-building ministries to our greatest asset of all—our people. And both are very much alive today as they begin their second century. In their special observances they have focused our attention, to our own blessing, upon the great heritage that is ours in the Judeo-Christian tradition.

Perhaps the coincidence of these centennial observances will serve to remind Jew and Christian alike that, our doctrinal differences notwithstanding, we have much in common. And not the least of things in common is the blessed privilege of living in a land where religious liberty is an accomplished fact—where each one is recognized as having the God-given privilege of doing his own thinking and deciding for himself what his religious faith shall be.

(There is also freedom of decision for those who resolve to go their own way with no sense of allegiance to their Creator. But why should one try to swim the Atlantic when he can fly across by jet transport?)

To Congregation B'nai Israel and to First Baptist Church, Ozark, we extend hearty congratulations and best wishes. May God continue to bless you.

Erwin L. McDonald

IN THIS ISSUE:

NOTED for "washing our dirty linen in public," we Baptists now are headed for court with our religious differences. The Editor reports and comments on a recent suit filed in Pulaski Chancery Court over release of the Arkansas Baptist Medical Center. See "We Go To Court" on the opposite page.

WITH Dec. 4-11 set aside by Southern Baptists for the Lottie Moon Christmas offering and the Week of Prayer for Foreign Missions, this seems an appropriate time for the article on page 5 by Loren White of San Antonio, Tex., who interviewed Mrs. R. T. Bryan, who knew the famed missionary.

A RECENT letter to the editor calling for more intelligent reading of the Scriptures in public has brought a most interesting column from Dr. Bernes K. Selph on trained ministers. On page 7, he presents from history the thoughts and writings of John Mason Peck, early missionary in Missouri and Illinois.

FRUSTRATION is giving an editor a set of books, containing a wealth of fresh quotable material, and then prefacing the book with "All rights reserved. No part of this book may be reproduced in any form... without permission in writing from the publisher." Nevertheless, the stories and anecdotes from the *Complete Speaker's and Toastmaster's Library* reviewed in "The Bookshelf," page 12, are priceless and we're sure you're going to want to own this book.

THERE'S a new home being completed at Huntsville that is attracting a lot of attention, and it sets Harriet Hall to reflecting. See page 18.

COVER story page 4.

Arkansas Baptist newsmagazine

December 1, 1966
Volume 65, Number 47

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401 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance), \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

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

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

We go to court

We Baptists, who because of our democracy are noted for "washing our dirty linen in public," are headed now for the infamy of taking our religious differences into public court.

Three pastors of Baptist churches—J. T. Summers, North Little Rock; R. F. Weeks, Route 4, Conway; and Ralph Cadwell, Route 2, Blytheville—not willing for the decisions of the Arkansas Baptist State Convention to be final in the disposition of the Arkansas Baptist Medical Center, have instituted legal proceedings aimed at nullifying the Convention's release of the Arkansas Baptist Medical Center as a Convention institution.

Filing a suit in Pulaski Chancery Court, the plaintiffs have named as defendants three officers of the State Convention: Don Hook, president; Thomas Hinson, president of the Executive Board; and Dr. S. A. Whitlow, executive secretary-treasurer; along with the following from the Arkansas Baptist Medical Center: W. M. Freeze Jr., president of the board of trustees; James Linder and R. A. Lile, members of the board; and John Gilbreath, administrator.

The court action is described by the plaintiffs and their attorneys, Howell, Price and Worsham, as being "an action for declaratory judgment and for injunctive relief" involving "property rights, the property being in Pulaski County, Arkansas, and of the several named defendants. . . ."

The formal complaint asserts that the plaintiffs "are pastors of Baptist churches and were members voting at the meeting of the Arkansas Baptist State Convention in Little Rock, Ark., on Nov. 7, 1966." It states that the plaintiffs "bring this action on behalf of themselves and all other members of the Arkansas Baptist State Convention similarly situated."

The plaintiffs see the Convention action transferring property rights and relinquishing its power to direct the trustees of ABMC as a violation of the Convention's constitution.

The part of the constitution alleged to have been violated is Section 4, Article VII:

"All trusteeships shall render to the Convention at each annual session complete and detailed reports of all transactions and business and any other activities for the year, and shall be subject to the direction of the Convention in all matters pertaining to administering the affairs of the institution with which their trusteeship is concerned."

The plaintiffs point out that the Convention constitution was not amended as to this requirement, and that the action taken by the convention releasing the Medical Center thus should be declared "void and of no effect."

Attorneys for the Medical Center had studied the proposal of the center extensively for all of the legal aspects, before the matter was introduced at the convention. They obviously felt they were moving on sound legal grounds. They will now have 20 days to answer the complainants.

Recognizing the New Testament as their supreme authority in church and Christian affairs, Baptists traditionally have stood firm for religious liberty, not only for themselves but for people of all faiths. The Baptist concept of religious liberty calls for a separation of church and state that permits freedom of the church and denomination to conduct their affairs with no outside interference.

Baptists are democratic in their government and each body, whether a local church, an association, or a convention, is self-governing. The sole authority, as far as the conduct of business is concerned, is the Baptist body, whether that be church, association, or convention. So there is no earthly authority, not even the state, to which Baptists logically can turn for the conduct, or settlement, of their affairs.

So the Arkansas Baptist State Convention was strictly within its rights when it voted recently to relinquish the Arkansas Baptist Medical Center as a convention institution. If there was any constitution violated—and we contend there was not—it was the convention's own constitution and should not be the concern of any outside authority, including the state.

Paper--in, out?

THE specific need of the people to know and understand the recent proposal of the Arkansas Baptist Medical Center to the State Convention sold one pastor and his deacons on putting the Baptist state paper in the church budget for the coming year. And this comes after many years of not having the paper in that budget.

Incidentally, one of the loudest and foulest complaints we have heard against the convention action on the hospital came from a deacon. The deacon charged that the action was railroaded and that the people of his church had not been informed in advance so that they could know what to expect. When asked if he had not been reading the *Arkansas Baptist Newsmagazine* for the several weeks prior to the convention, the deacon said No. Had not his pastor been reading the paper and its features on the hospital issue? No. In fact, no one in his church had seen the paper. For this is a whole church that received not a single copy!

You, dear reader, obviously are one of the wiser Arkansas Baptists, for are you not reading this? But how about doing some missionary work? Does your church send the paper to *all* its families? If not, see what you can do to get the paper into the budget for everybody. Thanks.

The people speak

Tragic waste in funerals

Recently I wrote a dear relative, her husband dying, a letter to console her, but also urged, "Don't feel bound to make his funeral costly." She had cared for a blind sister for many years, and her means were very low. For many years I have written articles against over-costly funerals.

Many years ago as a pastor I was touched by the feeling among the poor that they had to bury their dead at a cost they couldn't afford. The funeral arranged by a poor tenant farmer for his fine wife made me a crusader against costs the poor could not afford. On his way to buy her casket he stopped to see me. He had now three motherless little children.

He asked me, "What do you think of my buying also a vault? The cost would be maybe above \$200."

I urged him to save that for the little, motherless children. He said, "She was a good wife, and it's the last thing I can do for her!"

It's that feeling, and what people will think, that drives the poor. I urged the need of the little motherless children. But he went on and bought the casket he couldn't afford and the vault also. The total cost over \$600, and mortgaged the only property he owned, two mules. Ever since, I've been a crusader against over-costly funerals.

I have it in my will that my funeral is not to cost over \$150. As a gesture to my children, I gave my fine wife a funeral a little better, costing \$200. My friendly mortician took me to the city and showed caskets can be bought as low as \$100.

Before the day of costly funerals my parents were buried in "coffins" made by the near-by carpenter for about \$10. My great revered pal Dr. W. R. Cullom said to me, "Yes, I want my body to be honored—at least a sheet wrapped around it; beyond that I have no concern at all."

The *Progressive Farmer*, circulated all over the South, carried my appeal years ago to a million or so readers under Clarence Poe's own heading, "Let's be done with over-costly funerals."

I remained a minute at the grave of a well-to-do woman, my friend for years, and said to the undertaker, "I'm deeply interested in the cost of funerals; I figure this casket cost at least \$1,000, and those flowers hardly under \$500." He said, "You are not far from right." Morticians incline to set a high value on the beauty of the casket and flowers as a soothing comfort. But a great movement sweeps across the land against

The Cover



DOCUMENTARY—The administration building of the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, forms the backdrop of a videotaped interview between Dr. Paul Stevens, left, Executive Director of the Radio-Television Commission, and Dr. John D. W. Watts, president of the Seminary. Ruschlikon is just outside Zurich. The seven-acre campus overlooks beautiful Lake Zurich. The interview documentary will be telecast on **THE SOUTHERN BAPTIST HOUR**, Sunday, Dec. 18, at 11:30 p.m. on NBC.

funerals crushing to the poor.

Christians everywhere should be crusaders to support it. The "cost of dying" ought not to be a crushing burden to the poor.—S. L. Morgan, Sr., Baptist Home, Hamilton, N. C.

Wants pen pals

I am African boy of Nigeria nationality 20 year of age. Five feet, four inches tall and weight 93 pounds.

I am seeking for friends in all corners of your country, and through your helping hands this could be achieved by having my name and address published in your high educative paper.

My hobbies are footballing, swimming, table tennis, and exchange some African goods such as bags, carving and animals skins. Tigers leoperds and many others as well

I shall be very obliged if my dream shall come to reality by putting my request in your widely red paper.

May God in his happiness bless you and your own efforts with properties Amen.

I am looking forward for early reply.—John Opaleye, 59 Oroyinyin St., Lagos, Nigeria, West Africa.

'Essential reading'

I want to thank you for your outstanding work as Editor of the *Arkansas Baptist Newsmagazine*. The high quality of the paper makes it essential reading for me each week.

I especially want to thank you for sharing the sermon by Dr. Dale Cowling, along with your editorial comments on it. It is time for such honest, prophetic preaching in all of our churches and conventions. It is also time for leaders to show us precisely how the churches can be transformed from static, introverted institutions into dynamic witnesses in a changing world. There is only one thing greater than my despair over the present condition of the churches, and that is my confidence in the power of the Spirit of God to bring about radical renewal. Perhaps Arkansas Baptists can be used by God to help all Christians meet the hour.—Floyd D. Crenshaw, Assistant Professor of Philosophy and Religion, Parsons College, Fairfield, Ia.

'Give him the bat!'

My inspired moments have been few indeed, but I take the credit for the moment with the introduction of Dr. Jackson by Dr. Hart.

I just could not refrain myself from calling out to give him the bat.—Lewis E. Clarke, Pastor, First Baptist Church, Marianna, Ark.

POAU progress

I have been on the Washington scene almost twenty-six years. Never has the great constitutional principle of church-state separation been in so great jeopardy.

In the name of "consensus", "conformity", "brotherhood", and "ecumenism", blood-bought liberties are being discarded, a political church waxes in power and arrogance, and church-state separation disintegrates.

During these twenty-six years, lobbyists have blocked aid for public schools, denounced the American public school system, and derogated the Reformation.

Now, suddenly, the scene changes. Now all is sweetness and light. The flow of tax money is beginning to move to Rome's countless institutions. Old World views are in the ascendancy. Protestantism is confused and divided.

But all is not lost. POAU has stood in the courts and won recent victories

in Maryland, New York and Missouri. More victories are in sight.

The masses are with us. These masses must awake and assert themselves as they have done many times before when all seemed lost.—Glenn L. Archer, Executive Director



WEEK OF PRAYER FOR FOREIGN MISSIONS—With a goal of \$14,500,000, Southern Baptists will set aside Dec. 4-11 for the Lottie Moon Christmas Offering and the Week of Prayer for Foreign Missions. Theme for the week is "Behold the Lamb of God," taken from John 1:29.

She knew Lottie Moon

BY LOREN WHITE, SAN ANTONIO, TEXAS

One of the few people alive today who was personally acquainted with Lottie Moon is Mrs. R. T. Bryan. Mrs. Bryan and her sister Miss Hannah Fair Sallee have been members of Baptist Temple, San Antonio, Texas, since retiring from the active mission work in China.

Mrs. Bryan told me this story:

"The first time I saw Miss Moon was during my first summer in China. It was in Chefoo. We had good times together that summer. She could tell us so many things about the village women. Miss Moon was deeply interested in her women. She was a real evangelist among them. She was one of the few missionaries who would eat the Chinese food and she claimed to like it.

"My husband liked Miss Moon very much because she was so evangelistic. Although she was small of stature he called her big sister.

"During her last days she was so ill that it was decided that she should be sent home. In China it was either famine or war. Most of the later years of Miss Moon's service were famine years.

With starvation all about her she couldn't feel right eating when the Chinese didn't have anything. So she fell victim of malnutrition.

Miss Miller, a missionary nurse, was ordered to accompany her home. On the boat just before docking at Yokohama, Miss Moon died. She was cremated in Yokohama and Miss Miller brought her ashes to America.

"My husband and I were on furlough in 1912. Unaware that Miss Moon had died, the Foreign Mission Board asked him to meet her in San Francisco and escort her to Richmond. When he met Miss Miller at San Francisco he asked her, where is Miss Moon? She handed him the box containing her ashes and said, 'Here she is.'

"Later on we opened her trunk to see if it had anything special in it. It had nothing in it to amount to anything—just old, worn-out clothes and a very few at that.

"She had left all she had in China—a host of friends and many Chinese brothers and sisters in Christ."

One chance out of five

BY W. B. O'NEAL

One of the best friends that ministerial students at Ouachita had during the first two decades of the present century was Dr. N. R. Townsend, physician and surgeon, also a much loved and capable preacher. His kindness and tender affection for his patients and his comforting words and prayers in times of grief not only gained friends for himself but turned many hearts to consider their eternal destiny. Not one young preacher failed to find Dr. Townsend a wise and ready counsellor.

Numbers of times, when passing the Doctor's office, I was impelled to drop in for a friendly chat. On one such occasion I found him and a man who was a strang-

er to me, poring over some pages of a great book. Both men were in tears. The Doctor asked me to seated. This I did and listened.

The Doctor, speaking to the man, said, "My brother this is what we find. In all the cases with your son's trouble no one who had no operation lived more than a year. And of those who underwent surgery only one out of five survived the operation. Yet everyone who did survive the operation did well and grew to be strong and useful."

Then the Doctor took the man by the hand and said, "My brother, it seems to me that if your boy should die under my hand in operating it would kill me. But I am your doctor and as the only chance to save the lad is an operation, if

you say the word, I'll help and we'll operate."

The man heaved a great sigh, got up and walked across the office floor and back to the desk, then, in a pitiful cry, he said "Doctor, get your help and save my boy!"

About two weeks later, I turned in again at Dr. Townsend's office. He was alone and met me at the door with a glad handshake. I asked at once, "Doctor, how about that boy you planned to operate on?"

The Doctor's face beamed. "O, Brother O'Neal, he lived and is doing fine. He is going to make a fine man."

There is a disease called sin that is death every time without an operation at the hands of the Great Physician. Of those who put their case wholly in His hands, not one fails to live. And manifold numbers of them make fine men.

Accepts Ft. Smith post

Kenneth P. Jones is new minister of music and education of Immanuel Church, Ft. Smith.

Mr. Jones, who comes there from Overland Church, St. Louis, has served churches in Texas, Oklahoma and Missouri.

He attended Oklahoma Baptist University and received a B. A. degree from the University of Tulsa. He holds a master's degree in Religious Education and a diploma of Church Music from Southwestern Seminary.

Mrs. Jones is the former Miss Loretta Ragsdale, Tulsa. They have two children, Debbie, 2, and David, 6.

Atkins church vacant

Henry Davenport has resigned as pastor of First Church, Atkins, to accept the pastorate of Emmanuel Church, Weatherford, Tex. Chairman of Atkins deacons is D. Q. Murdoch.

Mr. and Mrs. Davenport, Texas natives, came to Atkins in June, 1963. During his pastorate the membership of the church has increased by 128. Sunday School enrollment is up to 314 from 223 and average attendance has gone from 131 to 174. Total offerings have more than doubled.

Work on the physical plant during his service include completion of the \$15,000 education building and remodeling of the auditorium. A new mission building was recently completed near Hector at a value of \$18,000.

Clack kills buck

Jack Clack, pastor, Brinkley First Church, bagged an eight-point buck while hunting Nov. 15 at Fuller Camp on Cache River, southwest of Brinkley.

It was a 150-pounder and Mr. Clack's friends gave him credit for bringing it down with one shot. (Brinkley Argus.)

Caroline sees changes

Two pastors have accepted churches in Caroline Association. Hilton Lane, Portland, is at First Church, Hazen, and Royce Weeks, Cabot, has accepted his first pastorate at Brownsville Church. (AB)

Youth is licensed

Melvin E. Cline, 16, son of Mr. and Mrs. M. B. "Pete" Cline, Route 5, El Dorado, was licensed to preach by Temple Church, El Dorado, recently. Scott Allison, Star City, is pastor.

Melvin attends El Dorado High School.



KENNETH P. JONES



MELVIN CLINE

McCommas to Mena

Jim McCommas has accepted a call to be pastor of Acorn Church, Highway 17 North, Mena. Previously he was pastor of Pine Ridge Church.

Mr. McCommas will soon finish work on his masters degree at Ouachita University. He is also assistant director of Student Aids, and Mrs. McCommas is an associate professor of English at the University.

Beacon lights of Baptist history

Trained ministers necessary

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

A trained ministry is as necessary as a Spirit-filled ministry. Really, there is no conflict between the two. History reflects this. It is simply looking at the ministry manward and Godward.

John Mason Peck, early missionary in Missouri and Illinois, had a pertinent word for preachers in his day; such expressions are timeless. In his day opportunities for one's training education were scarce. But he urged the "brethren" to observe trained, successful pastors, apply themselves, and study the Word of God. In this way they would learn to preach and perform the duties of their church.

He wrote a letter to a young friend whose early years were deficient of education. He encouraged him to write more and noted his improvement. He pointed out some of his errors. He reminded him to press through many difficulties if he planned to be a missionary. This, he would have to do if he obtained the necessary qualifications.

But he had the most to say about his friend's reading and writing. At least half his time should be spent with these. To help in this, Mr. Peck suggested that to keep a diary of passing events would facilitate one's writing.

While one was writing, correctness in spelling should be observed. Then the older friend gently pointed out that his young friend's spelling was very bad, but did not want reproof to hurt his feelings. He suggested keeping a small dictionary handy and constantly using this when in doubt about any word. He went so far as to suggest teaching a child a lesson in spelling every day, thus firmly fixing in memory the correct spelling of the word.

Mr. Peck was sympathetic with one's lack of knowledge because he had received little training early in life. But he had a thirst for knowledge and saw the need of education. He made opportunities to learn. This meant separation from his family and brought financial hardships but he felt it worth the price. He sought out the best educated ministers of his day and studied under them.

It sounds almost superfluous to say that reading and writing are fundamentals in learning and necessary to the ministry. But in a recent issue of the Arkansas Baptist Newsmagazine a writer in a letter to the editor pleaded for a more intelligent reading of the Scriptures in public.

Roy Dunn retires

Roy Dunn retired Oct. 30, because of disability, and is available for teaching study courses, preaching revival meetings and supply work. He may be contacted through the Yellville exchange and by letter at Route 1, Yellville.

Mr. Dunn has served as pastor of Pyatt, Harmon, Baughman, Union and Everton churches in Boone County, and Bruno, New Hope, Peel and Summit churches in Marion County.

He was called as pastor for Summit Mission in January, 1961, and on Feb. 2, 1964, the mission was organized into a church with 45 charter members.

In other White River Association news, New Hope Church has called Dick Hurst as pastor and Oak Grove Church has called L. A. Elliott. Mr. Elliott was licensed to preach by his church Nov. 13. (AB)

Usery heads Carroll

Billy R. Usery, pastor, First Church, Berryville, was elected moderator of Carroll County Association at the annual meeting at Rock Springs Church.

Other new officers are: Ray Langley, pastor, First Church, Eureka Springs, vice moderator; Sardis Bever, pastor, First Church, Green Forest, clerk; Nat M. Johnson, Berryville First Church layman, treasurer.

Elected to deliver the annual sermon in 1967 is Dean Smith, pastor, Rock Springs, and the alternate, Perry Fitchue, pastor, Omaha Church. The 1967 sessions will be held at Freeman Heights Church, Berryville, Oct. 9-10. (AB)



OZARK CENTENNIAL: Top, part of the congregation taking part in the special Centennial observance of First Church, Ozark, Nov. 20. Below, program participants Don Hook, pastor of Baptist Tabernacle, Little Rock, president of Arkansas Baptist Convention, and former pastor of the Ozark church, who preached the Centennial Day sermon; Pastor Gerald Jackson; and Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine, who greeted the church on behalf of the Arkansas Baptist State Convention. (See "Personally Speaking," page 2)—(ABN Photos)

From the churches

Ordained at Ft. Smith

Charles Bryant and Ruffin Snow were ordained to the gospel ministry by Grand Avenue Church, Ft. Smith, recently. Clifford Palmer, pastor, preached the ordination service.

J. Earl Bryant, father of Charles, conducted the interrogation. Ed Snow, father of Ruffin, presented the Bibles. Dr. Andrew Setliffe, minister of education was moderator. Lloyd Conrady was clerk of the ordaining council. The ordination prayer was led by Kenneth Brown.

Mr. Bryant is a student at Southwestern Seminary, Ft. Worth, Tex. Mr. Snow is a senior at Ouachita Universi-



CHARLES BRYANT



RUFFIN SNOW

ty.
The church also ordained as deacons recently Jack Chancey and Truett Thomas.

Oliver is ordained

John Oliver was ordained as a deacon in First Church, Jacksonville, Oct. 2.

The questioning was led by Dr. M. F. Strum. W. P. Bacon acted as moderator of the ordination council and Rymer Twyman as clerk. Jeff P. Cheatham Jr., pastor, brought the charge to the candidate and Dale Colleps led in the ordination prayer.

Others who had a part in the service were C. O. Holland, James McCain, T. J. Bryant, Hollis Thearl, Jimmy Cochran, Fred House, Noel Wilson and R. W. Cole.

Southern Baptist datelines

Georgia Baptists veto loan proposal

COLUMBUS, Ga.—The Georgia Baptist Convention slapped down an effort to approve "non-subsidy" federal loans for their institutions by a two-to-one vote, and accepted as a gift a \$2 million hotel in downtown Atlanta as the site of a Baptist home for the elderly.

The vote was 761 to 388 against federal loans, after a debate of more than 80 minutes on the following two-point recommendation that came from the convention's administration and executive committee:

"1. That the Georgia Baptist Convention as a policy approve the securing of long-term, low interest loans from public funds for construction of buildings by Georgia Baptist institutions provided the rate of interest paid is equal to the cost of the government in making the loan plus one-fourth of one per cent per annum for administrative costs.

"2. That should the interest paid by any Georgia Baptist institution in any year be less than the Treasury Department estimate of cost, plus one-fourth of one per cent, that the institution pay the government at the close of the year an amount equal to the deficiency."

Sixteen speakers spoke on the motion, each limited to three minutes. The negative vote was cast on a secret ballot.

Waiting in the wings were two requests from Georgia Baptist schools for permission to receive federal loans.

Mercer University, Macon, Ga., had requested approval to seek a \$500,000 federal loan for a science center and Norman Junior College, Norman Park, Ga., wanted to borrow \$300,000 for a new library.

After the negative vote on approving a "no-subsidy" federal loan policy, the two schools did not submit their requests.

Mercer had submitted the same request last year, but was told to get its money from a commercial agency at "the most favorable rate available."

The Peachtree-on-Peachtree Hotel in the heart of downtown Atlanta was given to the Georgia Baptist Convention by the Beazley Foundation, Inc., of Portsmouth, Va. The hotel was formerly the Winecoff Hotel, where 125 died in 1946 in one of the nation's worst hotel fires.

Searcy S. Garrison, convention executive secretary, said the hotel gift was the largest in value of any single gift ever made to the Georgia Baptist Convention.

The hotel has 200 rooms which will be used to house "elderly people of modest means."

The Beazley Foundation also gave the convention \$50,000 in cash to help renovate commercial sections of the building for more effective use in a ministry to the elderly.

The convention approved a charter for the Peachtree on Peachtree Inn—name for the home suggested by the donor—and elected 15 trustees. All but two are Baptists.

Fred W. Beazley of Portsmouth is principal benefactor of the Beazley Foundation. He is a retired Atlanta businessman who has made several substantial gifts to eleemosynary institutions in Virginia.

Georgia Baptists approved a record 1967 Cooperative Program budget of \$4,406,140. It will be divided 50-50 with Southern Baptist Convention causes after deduction of \$515,600 in agreed-upon promotion and administrative costs. (BP)

Utah-Idaho growing

SALT LAKE CITY, Utah.—The Utah-Idaho Southern Baptist Convention met in its second annual session here, adopting a 1967 budget of \$204,276 and reporting on growth of their churches.

There was a total gain of 425 members in the convention's 68 churches and missions during the year, bringing total convention membership to 7,217, according to convention executive-secretary Charles Ashcraft. (BP)

Maryland adopts race, war statements

KENSINGTON, Md.—The Baptist Convention of Maryland recognized the admission of a Negro Baptist church into its fellowship, and adopted a resolution expressing "thanksgiving that people of all races are finding our churches increasingly free of racial barriers."

The convention, meeting for its 131st annual session here, also adopted a resolution on the war in Viet Nam, pledging support for "every sincere and promising effort in behalf of peace on the part of our national leaders, of the United Nations, and of the spiritual forces of our times."

"We shall not resign ourselves personally to an acceptance of the inevitability of war as a way of international life," said the resolution.

Another resolution paid tribute to the Southern Baptist Convention's Christian Life Commission for its emphasis on Christian ethics and social action.

"We are often warned against substituting social reform for personal evangelism," said the resolution. "We would find also the converse warning: let us not ignore the plight of our depressed and disposed fellow man in his earthly situations in an all absorbing pre-occupation with his eternal welfare.

"Personal Christian experience and Christian social obligations are inseparable," said the resolution. "The concern that the Christian has for his brother's rights and welfare arises from the same

Briefs from Baptist Press

RAPID CITY, S. D. —The Colorado Baptist General Convention voted in annual session here to set Jan. 1, 1968, as the target date for establishing a convention for Montana, Wyoming, and North and South Dakota. Previous target for those states, which now are included in the Colorado convention, had been 1970. But the convention expressed confidence that the states could reach the requirement of 70 churches and 10,000 members by 1968.

HUNTINGTON, W. Va. —Southern Baptists in West Virginia, acting in a "fellowship" meeting here, adopted a constitution which created an organization closely resembling a state convention. The constitution calls the new organization "The Baptist General Association of West Virginia." The document provides for regular messengers to be elected by the more than 40 churches, as well as offices to be filled, an executive board, regular meetings, and a program.

JEFFERSON CITY, Mo.—The Missouri Baptist Convention, reaffirming its conviction on separation of church and state, has ended the debate over whether or not the Missouri Baptist Hospital in Saint Louis should become a convention controlled agency. Acting to clarify the relationship, convention messengers adopted the recommendation which read, in part, "that we recognize the independent status of the Missouri Baptist Hospital and the fraternal relationship which exists between the hospital and the convention."

source as his concern for his brother's soul."

The same resolution expressed thanks-giving that the convention's churches are "increasingly free of racial barriers."

Several Negroes attended the convention, including the pastor of a Negro Baptist church in Philadelphia recently received into the Delaware Valley Baptist Association which is affiliated with Maryland Baptists.

Another resolution opposed a state lottery in Maryland, urging churches in the state to express "unequivocal opposition to a state lottery."

In major action, the convention adopted a budget of \$961,000, an increase of more than \$60,000 over the 1966 budget. The total budget includes a state-wide Cooperative Program goal of \$775,000 which allocates 40 per cent to support Southern Baptist Convention causes. The budget also includes an escrow account of \$7,500 to help form a new Baptist convention in the Northeast, anticipated by 1970. (BP)

Nashville bomb scare

NASHVILLE—The 800 employees of the Southern Baptist Sunday School Board here evacuated the board's buildings for an hour on Nov. 22 as police searched for a bomb that wasn't there.

Earlier in the day, an unidentified caller telephoned that a bomb had been set to go off at 10 a.m. in the board's church study course awards section.

The voice, recorded over the board's device that enables telephone messages to be left before and after working hours, said briefly: "There has been a bomb placed in the Baptist Sunday School Board in the awards department. It is set to go off at 10 a.m."

Workers at the board evacuated the buildings from 9:30 until 10:30, while police searched the buildings. Police found no trace of a bomb, but are continuing to investigate the incident. (BP)

Nebraskans to Kansas

COFFEYVILLE, KANS.—The Kansas Convention of Southern Baptists meeting here admitted to the convention eight churches from Western Nebraska. The churches, in Western Nebraska, formerly affiliated with the Colorado Baptist General Convention, were among 15 churches voted into membership at the Kansas convention.

An amendment to be voted on in 1967 was submitted which proposes deleting the word "Southern" from the name of the Kansas convention, and adding the word Nebraska. (BP)



BIBLE COMMUNICATON CITATION—The Radio and Television Commission of the Southern Baptist Convention and the National Broadcasting Company have received the G. Harold Duling Memorial Award for the color documentary television program, "The Inheritance." The award is given by the Educational Communication Association, of which Ella F. Harlee, Washington, D. C., is president. In the picture above are Paul Stevens (left), executive secretary of the SBC Radio and Television Commission, Miss Doris Ann of the religion division of NBC and Roy T. Combs of Indianapolis, Ind., chairman of the board of ECA and an executive in the Pick Hotel Corporation. (BP)

Ransom protested

ATLANTA—The Kentucky Baptist Convention's decision to raise \$37,000 as ransom for 37 Baptist leaders imprisoned in Cuba is in direct contradiction to a request by the Baptist agency responsible for the work in Cuba, a Baptist missions leader said here.

Two Baptist missionaries—Herbert Caudill and David Fite—and 35 Cuban Baptist leaders were imprisoned in April of 1965 in Havana. Charges against Caudill and Fite included espionage but they were convicted of illegal currency exchange.

Arthur B. Rutledge, executive secretary of the Southern Baptist Home Mission Board, said the board requested on Nov. 10 that state conventions avoid any action on behalf of the imprisoned leaders, other than a call to prayer, and specifically asked that the matter of a ransom not be considered.

About a week later, the Kentucky Convention, in session at Bowling Green, approved the drive to raise \$37,000, which was designated for food and drugs to be sent to Cuba "through diplomatic channels" in exchange for the prisoners.

Rutledge said that officials have pointed out that any ransom deal of this sort involving the sending of money

or goods to Cuba would be prohibited by the foreign assets control regulations governing relationships with Cuba. For this and other reasons, any approach of this nature has been discouraged, Rutledge said.

Harold G. Sanders, executive secretary of Kentucky Baptists, said no steps have been taken to implement the action among Kentucky Baptist churches and he feels that none should be taken until further notice. (BP)

Confidential ministry?

WINSTON SALEM, N.C.—A resolution favoring privileged communication for pastors was adopted here by the North Carolina Baptist State Convention in one of their quietest conventions in years. The resolution supported efforts to change the current North Carolina laws which require ministers under oath to divulge confidential communications at the request of the judge.

In major business actions, the 3,000 messengers to the convention approved a record \$6.12 million budget, an increase of about \$700,000 over the 1966 budget. About 34 per cent of the budget will go to support Southern Baptist Convention causes through the SBC Cooperative Program. (BP)



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Aged lepers ordained

AIRAKU-EN, Okinawa— Y. K. Aoki, 74, and B. Y. Yokuda, a man in his late 60's, were ordained here as deacons in the Episcopal Church. Both are lepers.

The two new deacons, whose leprosy conditions have been arrested, have been active for some time in church activities in the colony. Mr. Tokuda is mayor of Airaku-en and also has been busy in administrative affairs for the community, where about 35 per cent of the 700 residents are Christian. (EP)

Deaths

REV. ROY A. CRAGG, 45 pastor of Providence Church, Truman, since the church was organized two years ago, unexpectedly Sunday night, Nov. 6. Death was attributed to cancer of the lung. Mr. Cragg had preached and was on his way home when he was stricken. He died before he could be taken to a hospital. Survivors include Mrs. Cragg and a son and a daughter.

LOUIS LANE JACKS, 78, Sparkman merchant, recently. He was a deacon in Sparkman First Church for 30 years, finance chairman for the church and superintendent of the Sunday School.

He was a member of the Sparkman School Board for 30 years and a former president of the Board. He was a former alderman and a Mason.

ROY L. GEEO, 45, pastor of Owensville Church, Nov. 22.

A native of Dallas, he had lived in Arkansas 11 years and served the Owensville church for a year. He was a veteran of World War II and was a Mason.

Revivals

Magnolia Central, Dec. 2-4, Dean and Doug Dickens, Ouachita University twins, youth evangelists; Lloyd L. Hunnicutt, pastor.

Unionville, Mo., First Church, Oct. 16-23; Harold Boyd, Ft. Smith, evangelist; 12 for baptism; 1 other professions of faith; 1 by letter; J. D. Holland, pastor.



it's a small world
but it's got big challenges



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the kindly ministries of Him
who came for the healing of
the nations.**

Complete Speaker's and Toastmaster's Library, in 8 Volumes, by Jacob M. Braude, Prentice-Hall, 1965, \$29.50

Our idea of frustration is to give an editor this set of books—a library of fresh materials including human interest stories, proverbs, epigrams, aphorisms, origins and firsts, definitions and toasts, business and professional point-makers, rhyme and verse, and remarks of famous people—and print in the front of each volume, as the publisher has: "All rights reserved. No part of this book may be reproduced in any form. . . without permission in writing from the publisher."

That the publisher really does not expect to be taken too literally on the copyright is indicated by certain suggestions found in one of the eight volumes: **Speech Openers and Closers—How to Use This Library.** "The interesting material which it [the set] contains . . . can be used in many different ways." Some of the uses suggested for the materials are: for openings and closings; for making a hit as a toastmaster, for swinging an audience to one's own opinion; for illustrating one's ideas; for getting a laugh, and for "making your point stick."

Typical of the funny stories found in the volume **Human Interest Stories** is No. 55, under the topic "Blame," on page 19:

"A man answered his doorbell and a friend walked in, followed by a big, shaggy dog. As they sat talking, the dog bumped into an end-table, sending a lamp crashing to the floor. Then he chewed on the rug for a while. Restlessly he roamed through the house, his progress marked by crashes and tinkling glass. Then he jumped upon the sofa, with his muddy feet, and curled up for a nap.

"The outraged householder, unable to contain himself any longer, burst out, 'Don't you think you should train your dog better?'

"'My dog!' exclaimed the friend, surprised. I thought it was your dog!"

The fact that the volumes of this set are comparatively thin—about 125 pages each—adds greatly to the set's portability. For the books can easily be carried in a briefcase and thus made available while a traveler is "in transit."

Careful and elaborate indexing makes it easy for the speech-maker or article-writer to find a wealth of material on an almost unlimited array of topics, all with a minimum of time and effort.

And speaking of the use of copyrighted materials, here are two items found on page 63 of **Speech Openers and Closers**, under "Plagiarism":

"The resourceful and brilliant Oscar Wilde, struck by a witty remark of Whistler's, exclaimed, 'I wish I'd said that!'

"'Never mind, Oscar,' came the quick reply, 'you will.'"

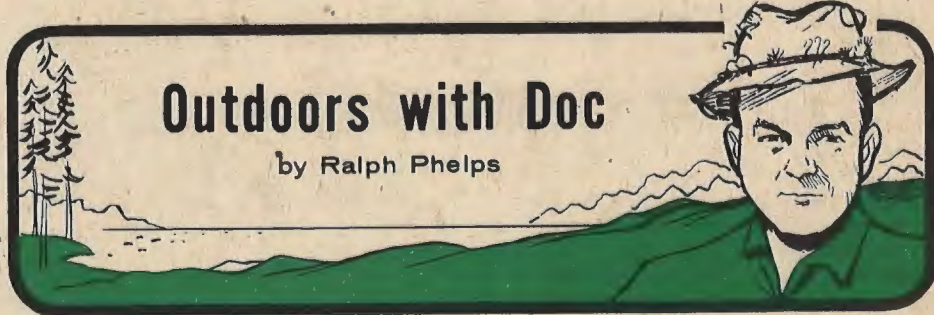
With this one we close: "All work and no plagiarism makes a dull speech."

We think you'd like it.

The New Smith's Bible Dictionary, by William Smith, Completely Revised by Reuel G. Lemmons, with Virtus

Gideon, Robert F. Gribble, and J. W. Roberts, Doubleday, 1966, \$4.95.

Here is the first complete revision in 25 years of the best known of all Bible dictionaries. The dictionary was first published in the 19th century and has long held the distinction of being a religious classic. It has seen numerous adaptations since 1900, each incorporating material which had not been available to the original author. In their extensive revision, the editors have limited themselves to known facts only, avoiding the pitfalls of speculative theories.



Outdoors with Doc

by Ralph Phelps

On the Amazon with Richard

Whatever else this column does, it gets around. Evidence of this came recently in the form of a letter from Richard Walker, a 1956 A.B. graduate from Ouachita and, together with his wife, the former Bea Rodgers, now a Southern Baptist missionary in Manaus, Amazonas, Brazil. The letter, which follows, is so interesting that it needs to be shared with our readers, perhaps under the heading, "Outdoors with Richard."

"Most of my letter writing is very personal to our families or is about the work here to which God has called us. But today, as it would be addressed to 'Doc of the Arkansas Baptist, I would like to take a breather and write of some pure, unadulterated, human pleasure that we have here in Brazil. At least we have it here in the Amazon Valley.

"This time I'll just tell you about some of the fishing pleasure we have here. I don't suppose that I had caught ten pounds of fish in my life until I came to the mission field. When I first came and was out in our Launch, the "Erico Nelson," many nights passed when I could hear the fish jumping all around the boat. And then I have seen them by the hundreds and more jumping in front to the boat while we were traveling. Somehow or other this didn't stir my fishing blood; so I judged that I just didn't, have that sort of blood. I even took canned meat with me on my preaching trips or bought a fish or two every once in a while. But these last three preaching trips have been a bit different. I didn't use the meat; I took (in cans) and didn't have to buy any fish. In fact now, I really like to fish, and here's why.

"I bought a throw net to take with us and used it for the first time about 3 months ago. My first session with it I caught 8 or 10 "urumata" which weighed about 3 to 4 lbs. each. Also caught other fish, but they weren't the best to eat, so we didn't keep them. It is one more job to stand on the brow of a small canoe and throw a net weighing 20 lbs. or more and not fall in the river.

"I guess catching fish is like sinning. The more you catch, the more you want to fish. At least I get that teaching from the Bible that the only thing you learn from sinning is to sin some more.

"The next try I made was by hook and line. We stopped without hunting for a place, and I threw my line in and right soon pulled in a 12 to 15 lb. catfish—one of the fighting kind. I really liked that. We stayed there about 2 hours, and I caught 7 of these about the same size. Heraclides, our boat boy, caught several, too. During this same trip I stopped once more about noon and spent less than 2 hours just "fish'n a little" and caught 10 of these same catfish weighing from 8 to 18 lbs."

(Continued next week)

Cheatham reports wonderful experience

Some weeks ago J. P. Cheatham, druggist in Eudora, went to Japan at his own expense to participate with other laymen from other states of the Southern Baptist Convention in an evangelistic crusade. The men stayed in Japan for four weeks.

A letter from Mr. Cheatham gives us the following very interesting information:

"I had a wonderful time in Japan. Worked in four churches and had eighty-four professions of faith. Had some new experience every day; and on some days many new experiences. Spoke from one to five times each day, in high schools, in colleges, in city-wide prayer-meetings, and in churches. It was money and time well spent. I am well pleased with my part in the crusade and would like to go back there for another crusade for Christ some time.

"... I got a different idea of Foreign Missions during my experiences in Japan, and I think we need to quit playing around and get busy for the Lord.

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I would stand on the streets in Tokyo and in Osaka and see hundreds of thousands of people walking down the road to hell, and no one was doing anything about it. Three of the churches begged us to come back to them, and we left them in tears singing to us, 'God Be with You till We Meet Again.' They tried to love us to death, and we really did fall in love with them."

"... Well, I could rattle along for hours, but must stop and sell a few pills."

Later, in personal conversation with Mr. Cheatham, he stressed the need for laymen to work for the Lord in Japan. He emphasized the response that the people of Japan make to the Gospel as brought by laymen who are willing to leave their work in their homeland to go on a crusade for Christ in a land far away.

May the Lord open the eyes of our denominational leaders to the place and the work of laymen in evangelism!!!—Nelson Tull

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by associations in 1964 and in 1965

The annual Thanksgiving Offering to the Arkansas Baptist Home for Children provides nearly 60 percent of the yearly operating funds. Although it is taken only once a year, it still amounts to a yearly contribution.

The following is a list of the per capita gifts, by associations, based on the reported Sunday School enrollment for 1965 and for 1964.

| | Per capita | | | Per capita | |
|-------------------------|------------|------|------------------------|------------|------|
| | 1964 | 1965 | | 1964 | 1965 |
| Arkansas Valley | \$.41 | .53 | Delta | .31 | .60 |
| Ashley County | .33 | .48 | Faulkner | .22 | .11 |
| Bartholomew | .33 | .48 | Gainesville | .37 | .43 |
| Benton County | .33 | .46 | Greene County | .36 | .32 |
| Big Creek | .11 | .31 | Harmony | .31 | .36 |
| Black River | .25 | .27 | Hope | .33 | .54 |
| Boone-Newton County | .23 | .39 | Independence | .55 | .68 |
| Buckner | .64 | .87 | Liberty | 1.04 | .98 |
| Buckville | .24 | .40 | Little Red River | .24 | .25 |
| Caddo River | .58 | .67 | Little River | .39 | .41 |
| Calvary | .36 | .50 | Mississippi County | .35 | .31 |
| Carey | .41 | .49 | Mt. Zion | .28 | .48 |
| Caroline | .52 | .60 | North Pulaski | .19 | .24 |
| Carroll County | .39 | .42 | Ouachita | .52 | .68 |
| Centennial | .69 | .74 | Pulaski | .23 | .26 |
| Central | .26 | .37 | Red River | .49 | .56 |
| Clear Creek | .23 | .30 | Rocky Bayou | .30 | .24 |
| Concord | .19 | .31 | Stone-Van Buren-Searcy | .17 | .21 |
| Conway-Perry | .38 | .84 | Tri-County | .27 | .31 |
| Current River | .35 | .43 | Trinity | .31 | .30 |
| Dardanelle-Russellville | .33 | .34 | Washington-Madison | .38 | .51 |
| | | | White River | .17 | .28 |

The per capita gift for 1964 was just under 36 cents and for 1965 it was 44 cents. We believe that this average can be increased even more by enlisting more people in the support of this work, and by continuing our own faithfulness to the program.

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All these things

I prayed for money,
I wanted so many things.
I prayed and prayed and prayed—
But the money never came.

I prayed for service—
I forgot my selfishness;
I thought of serving Him
And helping those in need.
And then—surprisingly—
The money came!

—Mrs. Mary W. Robinson,
Russellville

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| North Main, Jonesboro | Buster G. Crabb | Mt. Zion |
|-----------------------|-----------------|----------|

Baptist beliefs

The death of Judas

BY HERSCHEL H. HOBBS

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

(EIGHTH ARTICLE ON JUDAS)

"He . . . went and hanged himself" (Matt. 27:5)

There are only five suicides mentioned in the Bible. That of Judas is the only one found in the New Testament. To the Hebrews suicide was so abhorred as to be regarded as the act of only the most depraved or of the insane. Papias mentions a legend that Judas actually died of elephantiasis. But this, of course, does not agree with scripture.

There are two accounts of Judas' death. Matthew 27:5 simply says that he hanged himself. Then he adds that the chief priests used the blood money to purchase a potter's field which was called "the field of blood."

But Acts 1:18-19 is more specific. It does not use the word "hang," but it is implied. "Now this man purchased a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and, all his bowels gushed out." This does not necessarily mean that Judas actually made the purchase. It was the money of his iniquity which was used as the purchase price, even though the chief priests actually made the purchase.

The word for "headlong" actually means "flat on his face." The terrible consequence suggests that his dead body may have been hanging until decomposition had set in. Hence the bursting. It would seem that the rope used in his suicide finally broke.

The combined accounts suggest that the chief priests purchased the land in which Judas hanged himself. Tourists today are shown an area in the Vale of Hinnom called "The Field of Blood," and are told that it was here that Judas committed suicide. This, of course, is only a legend. But this would be a most fitting place for him to have met his end. The Vale of Hinnom was used by Jesus to describe the horrors of hell. Acts 1:25 says that Judas went "to his own place." Robertson (in loco) comments, "A bold and picturesque description of the destiny of Judas worthy of Dante's *Inferno*." There is no doubt in Peter's mind of the destiny of Judas nor of his own guilt. He made ready his own berth and went to it."

When Michelangelo painted his "The Last Judgment" in the Sistine Chapel in Rome, he painted Judas in the lowest part of hell. Thus in artistic realism the great painter expressed the fate of Judas.

"Judas Iscariot, who also betrayed him" (Matt. 10:4). His avaricious fingers reached for everything. And obtained nothing!



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Emphasize congregational singing. Use various pastors to read scriptures and lead in prayers. Enlist choirs from several churches, letting them sing individually as well as some number as a massed choir. Use at least one choir or ensemble from each age group. Consider an outdoor or candlelight service. Secure a proficient director, organist, and pianist. Invite a local school instrumental ensemble to play along as well as to accompany some of the congregational carols. **Emphasize congregational singing.**

We have available suggested carol services with topics such as "God's Gift of Peace" and "Christmas Gifts", and will furnish these upon request. Various issues of the Church Musician also contain carol services.

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—Hoyt A. Mulkey, Secretary



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Church growth retreat reservations grow

The list of reservations for the first retreat for Sunday School superintendents and pastors has grown in the few weeks since it was first promoted. There is still space available for others who want to attend. The retreat will open at Paron Baptist Camp, 42 miles west of Little Rock, Friday, Dec. 9, at 6 p.m., with supper and will close Saturday noon with lunch. Overnight accommodations in the all weather facilities plus three meals will cost each man who attends just \$3. Think of that, friend, three good meals and over-night for just \$3!

Wear informal clothing; bring your sheets, blankets, pillow and Bible.

Harold Marsh of the General Sunday School Administration Unit of the Baptist Sunday School Board will be one of the board's two consultants assisting in the retreat conference. Keener Pharr, director of Field Services with the Nashville Sunday School Department, will also be a principal conference leader at the retreat.

General promotion of the Church Growth Plan will be a minimum part of the program with major attention being given to each church represented in a work-shop type program. A distinctive "growth project" for each participating church is the objective of the retreat.

Each church team should bring a rough sketch of the floor plans of his buildings plus a General Secretary's report for a recent Sunday.

Testimonies on the growth of a new Sunday School, a small town Sunday School, a Sunday School in a residential area of a city and of a larger city church will also be features on the program.

Information of "how to do it" plus inspiration will be part of the program. Dr. S. A. Whitlow will bring the closing message Saturday morning.—Lawson Hatfield

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Feminine intuition

by Harriet Hall

Architects, builders, carpenters

Shortly after our recent political elections were over, my mother-in-law came for a visit. She mentioned that since the governor would be leaving office in January she supposed he would be moving into his new home soon.

I remarked that I doubted if he would be able to move in until later because I had heard his house wasn't finished. One remark led to another and I soon learned that my mother-in-law had a great desire to see the governor's new home—finished or unfinished—so I passed this word on to my husband.

He agreed to take us over to Huntsville—only a short drive from Fayetteville.

"I've heard they won't let visitors in," I said.

"We'll see," he mused.

We found Governor's Road after an inquiry at a filling station and followed it up to the top of the hill.

As we got to the gate we saw a sign saying, "Private Property—No Trespassing."

"You all wait here," my husband said. "I'll see if we can get permission to look around."

He was back in a few minutes calling for us to come on in. Much to our surprise we found that one of the workmen was an old friend, a carpenter noted in this section of the country for his beautiful hand-sawed fret work. He let us inside for a close-up view of this unusual home, built of Arkansas stone, atop a high rocky bluff which overlooks the city of Huntsville. I recognized immediately some of the earmarks of Fay Jones' architecture. One of the most striking features of the home is the use of moss-covered stone fireplaces—four of them. There is much use of glass—almost the entire front side—to take advantage of the magnificent view. A sturdy deck runs along the length of the house and at one point juts out right over the cliff. If one had any semblance of fear of high places (acrophobia is the technical name, I believe) he might not choose this deck for meditation, but the view is beautiful.

As we drove home I began thinking about all the things involved in building a beautiful structure; the ABC's of it involve the architect, the builder, and the carpenter, or the workman. All are essential to the finished task. The architect conceives the plan, the builder tries to convey and interpret the plan to the workman, and it is then up to the workman to execute the plan.

God is our architect. The Holy Spirit tries to convey and interpret the plan. We, the workmen, must execute the plan.

Paul says, "We are labourers together with God" (1 Cor. 3:9). "But let every man take heed how he buildeth thereupon" (1 Cor. 3:10b). "For other foundation can no man lay that is laid, which is Jesus Christ" (1 Cor. 3:11).

R. L. Sharpe has given us the poem "A Bag of Tools":

Isn't it strange
That princes and kings,
And clowns that caper
In sawdust rings,
And common people
Like you and me
Are builders for eternity?

Each is given a bag of tools
A shapeless mass,
A book of rules;
And each must make,
Ere life is flown,
A stumbling-block
Or a stepping-stone.

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

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SO-EASY DUSTPAN

BY CAMILLA WALCH KNOX

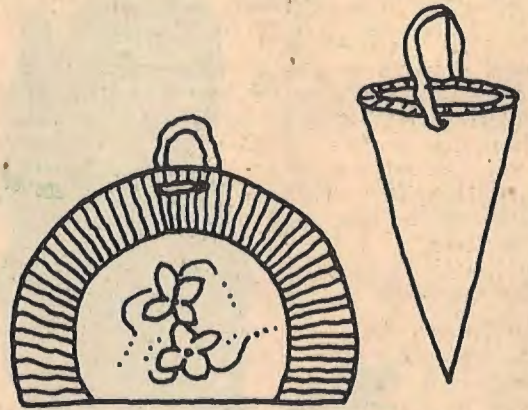
At school or home, try this so-easy-to-make dustpan. The next time your mother has a pie in one of those thin aluminum piepans, save the pan. Wash it and dry it.

With old scissors, cut off about one third of the pan. It will cut as easily as light cardboard. Paint a design with fingernail polish or with red enamel paint. Of course, you can use another color if you prefer.

At the top, punch two eyelets. This can be done with a nutpick and hammer. Place the rim of the plate on a folded cloth. A nail will serve also. Use any kind of pretty cord for a hanger.

The portion left from the dustpan can become a gift holder. Shape the aluminum to form a cornucopia. Sew it together by using a thick needle with strong thread and a thimble. An old ticket punch also will make eyelets. Add a ribbon hanger, with a bow if you like.

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NATURE'S BROAD JUMPER

BY JOHN NEMEC

The kangaroo can do more than jump around and carry young in its pouch. Raw strength lies in its body, and the kangaroo can do a great deal of damage to intruders.

Men used to hunt this animal with the help of dogs. Usually the kangaroo would back up to a tree and flail out with his powerful hind legs. Any dog that caught these kicks became disabled for some time.

Another kangaroo trick was to leap into a shallow creek or water hole. In came the baying hounds, only to have their heads shoved underwater. Sportsmen soon tired of losing their hunting dogs and used other ways of hunting their prey.

The boomer is a male kangaroo. A strong one can cover twenty feet in a single leap. Australians have great respect for this animal which roams their countryside. The gray kangaroo weighs in at two hundred pounds. Its legs are like coiled springs. One variety, the tree kangaroo, can jump as high as a man. It can land safely on the ground from a tree twenty-five feet high.

The short front legs also are powerful. Tame kangaroos have been trained to fight with boxing gloves and often have beaten men.

After each of the Christmas carol titles below are five words. Three of these words appear in the first stanza of the carol. Without looking at the carol, cross out the two words which do not appear there.

1. "The First Noel the Angel Did Say" (night, flocks, shepherds, watching, cold)
2. "O Little Town of Bethlehem" (dark, sky, stars, dreams, sleep)
3. "Hark! The Herald Angels Sing" (mercy, praises, voices, joyful, peace)
4. "Silent Night, Holy Night" (quite, sleep, manger, bright, tender)
5. "O Come, All Ye Faithful" (King, joyful, gifts, angels, heaven)
6. "God Rest Ye Merry Gentlemen" (Saviour, brightly, born, stars, King)
7. "It Came upon the Midnight Clear" (angels, joy, song, harps, silent)
8. "Away in a Manger" (straw, bed, Baby, sweet, sky)

Answers

Baby, King; 7. joy, silent; 8. straw, get; 5. gifts, heaven; 6. brightly, 8. praises, voices; 4. quiet, man-flocks, watching; 2. sky, dreams; 1. Words to be crossed out:

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Christmas Carol crossout

BY DOT WOMACK

Captivity: The covenant broken

BY L. H. COLEMAN

PASTOR, IMMANUEL BAPTIST CHURCH, PINE BLUFF

Life and Work

December 4

II Kings 17:9-23; II Chron. 36:14-16

Israel achieved greatness during the reign of David. The nation became a world power militarily, spiritually, and economically. David was important in the story of redemption because Jesus was a descendant of David. Incidentally, Christ was born in Bethlehem, the city of David.

I. Sin and idolatry

David's successor was his son Solomon. Although reputed to be the wisest man in his day (he was extremely wise in his proverbs and sayings) Solomon played the fool in many ways. Through his 700 wives and 300 concubines sin and idolatry crept into the kingdom. Solomon built the temple, which was a masterpiece of the world, but lacked the spiritual fervor and dedication of his father.

During Solomon's reign, the people felt that the king did not spend their tax money to the greatest benefit of the majority. Solomon was a typical wealthy, pompous, oriental monarch. His selfish interests took precedence over the best interests of the nation.

II. The divided kingdom

After Solomon's death, chaos developed. The country became divided. The

Jewish people had grown weary of the heavy burden of taxes for the support of Solomon's luxurious court. This dissatisfaction led to open rebellion against Rehoboam, Solomon's son and successor.

What were the reasons for the division? There existed a long-standing rivalry between the strong tribe of Judah in the south and the rest of the tribes further north. Furthermore, Rehoboam acted foolishly when asked by the northern tribes about his tax policy. Rehoboam asked for time to give an answer. After three days, his reply was in keeping with the advice given by his younger luxury-loving associates rather than the older and wiser men. His reply was: "My father made your yoke heavy, but I will add thereto; my father chastised you with whips, but I will chastise you with scorpions" (Cf. I Kings 12:11, 14; II Chron. 10:11, 14). How foolish!!

The reaction to this statement was immediate: "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David" (Cf. II Samuel 20:1; I Kings 12:16). Thus for the next approximately 250 years there were two rival governments.

The Northern Kingdom was much larger than Judah and the rich, fertile soil made the kingdom stronger economically. However Judah was stronger religiously, with Jerusalem serving as the capital city and the site of the magnificent temple.

III. The fall of the Northern Kingdom

The Northern Kingdom had nineteen kings on the throne from Jeroboam I through Hoshea. All these kings were evil rulers; none worshipped Jehovah. II Kings 17 gives us some insights into the evil within the kingdom.

1. They served idols (v. 12).

The land abounded with idol worship. Calves were worshipped, reminding of Egyptian paganism. The most famous worship was Baal, god of fertility of the soil. Gross sexual immorality was a part of this worship. Prostitution was in their temples. Their religion sanctioned the worst possible sexual license.

2. They hardened their necks (v. 14).

When urged by the prophets of God (actually Elijah, Elisha, Amos and Hosea preached in the Northern Kingdom) to turn from idolatry and return to Je-

hovah, the people only hardened their necks (Cf. Proverbs 29:1).

3. "The Lord was very angry with Israel" (v. 18).

After continual warning from God the people continued in their sin, rebellion, and idolatry. God's patience wore thin. Through his prophets he had given them every opportunity to repent, Judgment came. History again and again makes evident the fact that departure from God's will always brings God's judgment.

The last days of the Northern Kingdom were disastrous. The collapse came with the downfall of the capital city, Samaria (previously the capital was located at Shechem and Tirzah), which was besieged by the Assyrians, 725 - 722 B.C. Starved into surrender the small group gave up and Sargon, the Assyrian commander, became the ruler. (Please read about Sargon in any reliable commentary.)

Next week the fall of Jerusalem (586 B.C.) and the Babylonian exile will be discussed at length.

The fall of Samaria in 722 B.C. was an event in the history of the Jewish people of such significance that Judah should have learned a valuable lesson. Instead, the Southern Kingdom went the same route of sin in succeeding years (Cf. II Chronicles 36:14 - 16).

Conclusion:

Where does America stand today in God's sight? Are we in America in the same privileged position before God as was Israel in the Old Testament? Has not God chosen us to carry his message to a lost world? Will God continue to be longsuffering with our country when we lead the world in crime and drunkenness?

America is not exempt from God's judgment.

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PROPHECIES OF PEACE

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

With today's lesson we backtrack in point of time from the fall of Judah in 587 B.C. to the ministry of Isaiah, whose work ended around 700 B.C. This study and next week's are preparatory to the story of Jesus' birth and were selected because they are well-known Messianic passages—i.e., passages predicting the coming of the Messianic king who would carry out God's redemptive activity.

Some scholars think that Isaiah 11:1-9 may have been composed by the prophet on the occasion of the anointing of Hezekiah as king. This cannot be ascertained with finality, but it is evident that the passage has three strophes or stanzas and is poetic in form.

There is no question but that Isaiah drew a wonderful picture of righteousness and peace on earth, a condition which was to be realized some time in the future. The nation was to fall on extremely dark days (and did, as we have seen in the studies of recent weeks), but somewhere ahead there was coming a far better day than they had ever known.

The question that does arise is what Isaiah's exact intent was in this passage. Was he referring to the restoration of a political kingdom in which all of Israel's dreams as God's chosen people would be realized? Was he predicting the nature of God's kingdom on earth, the impact of Christ on the hearts of believers? Was he prophesying something which would be ultimately realized only in the second coming of Christ? Was he, as one Southern Baptist Old Testament scholar said, using a figure to symbolize the type of life that should grow out of a person who is rightly related to the Messiah? Was he referring to the genuine peace that comes to the life and heart of a person properly related to the Messiah?

An exact answer to these questions cannot be found in the text, for Isaiah never got around to saying, "This is what I meant by that, old fellow." But we do know from this and other oracles of a Messianic character that he foresaw the coming of an ideal king from David's line who would establish all the things for which the faithful of Israel had long yearned. We also know from the New Testament account that Jesus came from the line of David and that he brought to the individual believer the peace promised here. He did not reestablish a splendid political monarchy, the thing for which so many of the Hebrew people longed, nor did he come as an earthly king, the role into which some of his contemporaries tried to cast him.

Actually, Jesus as the Messiah brought far more blessings than most men dreamed of.

I. The appearance of the Messiah.

The king's coming is predicted with the statement, "There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots" (11:1). David came to the throne as Jesse's son, so the reference obviously says that the Messiah will come from the Davidic line. The image of a shoot's growing out of a stump is a familiar one to anybody who has seen a new branch or stalk growing from a stump of a tree that has been cut down or broken off by a high wind. There seems to be here the suggestion that the tree will be broken off, but a shoot will later appear and will grow from the old root system. The nation of Judah was to fall, but a Messiah was to come forth from the old Davidic root.

The kind of king he will be is stated in three pairs of traits: "wisdom" and "understanding," the essential intellectual qualities of a judge or ruler; "counsel" and "might," the practical application of wisdom, the gift of decisiveness in judgment and moral energy to carry it out; and "knowledge and fear of the Lord," the religious characteristic of leadership.

II. The characteristics of the Messiah's reign.

In 11:3b-5 we have the reign of the king described: "He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins."

With wisdom and discernment he will uncover the truth beneath and appearances. With discretion and authority he will judge the cases of the poor according to what is right and render decisions in equity for the humble of the land. He will strike down the ruthless tyrant with his verdicts and slay the unjust with his sentences. And, as Moffatt translates it, "Justice shall gird him for action, he shall be belted with trustworthiness" (11:5).

III. The results of the Messiah's reign.

Isaiah then pictures the state of well-being and peace which will be ushered in by the promised Messiah. It is an

idyllic state reminiscent of Eden itself; wild beasts and dangerous reptiles are shown in harmonious companionship with domesticated animals and children.

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed; their young shall lie down together. . . ."

This utopian picture appears to be quite unrealistic, transcending all the bounds of probability. Whether or not Isaiah intended this as a literal prediction we do not know; he may have been using figurative language to state in the strongest possible manner the truth which he firmly believed: that the Messiah's era would be one of perfect peace. This much we can safely deduce from verses 6-9.

Yet another result of the great king's reign will be that "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (11:9). Only this knowledge of the Lord, accepted completely and made a part of the very fabric of society, can produce the situation which Isaiah foresaw.

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Bravery

"How are you getting along in your driving?" inquired an interested friend of the novice.

"Oh, fine," she bragged. "Yesterday, I went 50 miles an hour, and tomorrow I'm going to try opening my eyes when I pass another car."

A Smile or Two

Manners

Sonny: "Don't you think that was nice of Mrs. Logan to give me all those fudges, Mom?"

Mom: "Yes, sonny, and I hope you were real polite to her, like a little gentleman."

Sonny: "I couldn't-a been politer to her than I was Mom. I told her I wished Pop had met her before marrying you."

Preference

An old man died and left his wife a few thousand dollars.

"How would you like to be his widow?" remarked a long-suffering husband.

"Oh, George," replied the wife with some emotion, "you know I would rather be yours."

Letters to --

"Dear Mr. Editor—Will you please read the enclosed poem carefully and return it to me with your candid criticism as soon as possible, as I have other irons in the fire."

"Dear Sir—Remove the irons and insert the poem."

Encore

A countryman ordered steak in a high-class Washington cafe. When the waitress placed his order before him, he picked up the small portion of steak, examined it critically and said: "Yep, that's exactly what I want. Bring me some of it."

Native son

Pete—"When I arrived in Washington I didn't have a single cent in my pockets. In fact, I didn't even have any pockets."

George—"How on earth did that happen?"

Pete—"Oh, I was born there."



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Attendance Report

November 20, 1966

| Church | Sunday School | Training Union | Ch. Adns. |
|----------------------------|---------------|----------------|-----------|
| Altheimer First | 141 | 77 | |
| Berryville Freeman Heights | 129 | 65 | |
| Blytheville Gosnell Camden | 212 | 63 | |
| Cullendale First | 405 | 145 | |
| First | 536 | 132 | 3 |
| Crosssett | | | |
| First | 601 | 163 | |
| Mt. Olive | 264 | 105 | 1 |
| Dumas First | 236 | 69 | |
| El Dorado | | | |
| Caledonia | 37 | 32 | |
| East Main | 315 | 115 | |
| First | 800 | 522 | 5 |
| Immanuel | 461 | 217 | 4 |
| Ft. Smith Townson Ave. | 171 | 109 | 1 |
| Greenwood First | 237 | 132 | |
| Harrison Eagle Heights | 275 | 123 | |
| Imboden | 114 | 71 | |
| Jacksonville | | | |
| Bayou Meto | 132 | 101 | |
| First | 474 | 200 | 2 |
| Marshall Road | 345 | 180 | 3 |
| Jonesboro | | | |
| Central | 525 | 230 | |
| Nettleton | 230 | 133 | 4 |
| Lavaca | 252 | 117 | 1 |
| Little Rock | | | |
| Gaines St. | 461 | 209 | 5 |
| Immanuel | 1,248 | 416 | 2 |
| Rosedale | 301 | 121 | 1 |
| Magnolia Central | 723 | 340 | 4 |
| Manila First | 165 | 81 | 2 |
| Monticello Second | 234 | 137 | 4 |
| North Little Rock | | | |
| Baring Cross | 635 | 172 | 5 |
| Southside | 38 | 17 | |
| Calvary | 451 | 160 | 1 |
| Forty-Seventh St. | 231 | 112 | |
| Gravel Ridge | 173 | 103 | 2 |
| Runyan Chapel | 61 | 36 | |
| Harmony | 57 | 48 | |
| Levy | 551 | 168 | 4 |
| Park Hill | 886 | 242 | 3 |
| Indian Hills | 124 | 74 | 3 |
| Sixteenth St. | 32 | 23 | |
| Sylvan Hills First | 294 | 94 | |
| Paragould First | 539 | 200 | 2 |
| Pine Bluff | | | |
| Centennial | 272 | 120 | |
| First | 944 | 193 | 4 |
| Green Meadows | 164 | | |
| Second | 250 | 131 | 18 |
| South Side | 775 | 244 | 5 |
| Tucker | 30 | | |
| Watson Chapel | 213 | 110 | 1 |
| Plainview First | 73 | 25 | |
| Springdale | | | |
| Berry St. | 95 | 54 | 1 |
| Elmdale | 313 | 91 | |
| First | 445 | 120 | |
| Star City First | 253 | 99 | |
| Stephens First | 162 | 54 | 1 |
| Van Buren | | | |
| First | 466 | 191 | 1 |
| Oak Grove | 186 | 125 | 2 |
| Second | 98 | 37 | 3 |
| Vandervoort First | 51 | 33 | |
| Ward Cocklebur | 24 | 24 | |
| Warren | | | |
| First | 451 | 121 | 5 |
| Southside | 111 | 93 | 2 |
| West Memphis | | | |
| Calvary | 317 | 155 | |
| First | 698 | 186 | 3 |
| Ingram Blvd. | 295 | 132 | 2 |

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In the world of religion

Canadian report

Call superintendent of missions

PRENTICTON, B. C., Canada: The Canadian Southern Baptist Conference has called as superintendent of church ministries Bob Dove, for the past 12 years State Training Union secretary of the Baptist General Convention of Oregon-Washington. His new work began Sept. 1.

Mr. and Mrs. Dove and their three children are at home at Vancouver, British Columbia. The fact that Mr. Dove is a pilot and owns a small plane, will make it possible for him to visit the widely scattered churches more often.

Last August Dr. W. A. Criswell, pastor of First Church, Dallas, Tex., visited the Canadian Southern Baptist churches. Upon his return home, he preached on the Canadian work, showed

slides and received an offering of \$1,800 toward sending the 180-voice youth choir of his church to visit the Canadian churches in August, 1967.

Dr. Criswell called his church to prayer for the Canadian work by listing the Canadian pastors and churches in the weekly paper, *First Baptist Reminder*.

Canadian Southern Baptists, after 13 years of labors, are optimistic that a great forward thrust is now possible. God has continued to add helpers to the work steadily: The Oregon-Washington Convention; the Fleming Church Loan Trust of Texas Baptist Foundation; numerous local churches; several Associations; and now the First Church, Dallas.

The 1200 members of the 25 churches and missions are grateful to God for what He is doing; for God is saying that He has not forgotten Canada. All S.B.C. churches and people are requested to remember this Canadian trust in their prayers.—W. R. Gifford, Pastor, Eckhardt Avenue Baptist Church, 352 Eckhardt Ave., East, Prenticton, B.C.

POAU suit filed

WASHINGTON, D. C.—The practice of the Philadelphia School District in furnishing art and music teachers to church schools in the Philadelphia area was challenged by a suit filed recently in the Court of Common Pleas for Philadelphia County, Pa.

Franklin C. Salisbury, general counsel of Americans United which is assisting in sponsorship of the constitutional test, said that the suit will test whether the "child benefit" theory can be stretched to furnish art and music teachers for church schools. It will also test whether the device of using Federal funds can permit the employment of state personnel and resources for aid to church school programs—POAU Release

Tribal breakthrough

UKRUMPA, NEW GUINEA—Norman Draper, tribal linguist of the Wycliffe Bible Translators, reports the stirrings of a genuine people's movement toward Christianity in New Guinea villages.

Draper, who has been at Wycliffe's New Guinea Base working on his translation of the Maprik New Testament, just recently had a visit from some of the leaders of his tribe. They told him of a meeting that has been held rep-

resenting three villages of this primitive area. Some 800 tribesmen were present to discuss their acceptance of a common goal to learn to read and write, and to learn of Jesus Christ. The villages voted unanimously to cut loose from their ancestral worship so that they can now devote themselves to learning.—Wycliffe Release

Russians seek ties

MOSCOW—A plea for closer ties with Christians abroad and for unity among Baptists in the Soviet Union was made by the secretary general of the All-Union Council of Evangelical Christians (Baptists) at its 39th national convention here.

The Rev. Alexander Karev issued the plea in reporting to 705 delegates from various parts of the USSR, according to the Soviet Novosti Press Agency (APN). Sessions were held in Moscow's only Baptist church.

Mr. Karev said that while Russian Baptists now maintain contacts with coreligionists overseas, these ties must be strengthened to guard against "modernization" in Baptist teachings and to promote the international struggle of Evangelical Christians against the threat of a new war. (EP)

U. S. magazines barred

SINGAPORE—With the backing and support of several religious organizations here, the Singapore government has banned 26 picture magazines. All of the publications have one thing in common—photos highlighting nudity—and all are printed in the State of California in the U. S.



BERLIN RUINS—The largest Baptist church in Berlin, bombed out during the Second World War, remains still in ruins in the eastern sector of the city, on Gubenerstrasse (Gubener St.). Surveying the rubble, on which they hope some day a new church will rise, are Rolf Dammann, general secretary of Baptist work in the DDR (East Germany), left, and Gunter Lorenz, editor of the monthly Baptist paper, *Wort und Werk* (Word and Work), and editor of a religious news service in East Germany. Both men live in the east zone of Berlin. Berlin has 3.3 million inhabitants, one-third of whom reside in the eastern zone. (EBPS Photo)

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