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November 17, 1966

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

NOVEMBER 17, 1966



**Convention releases Med Center
Hinson heads executive board**

Personally
speaking



IN THIS ISSUE:

THE week's big news is the Arkansas State Convention at Little Rock and the action of the Convention releasing the Arkansas Baptist Medical Center. Our Convention coverage starts with a full report on the hospital and other actions on page 6. You'll find picture coverage on this page and pages following. On page 8 begins the President's address by Don Hook. Through this section are other items of news from the sessions—the election of a new Executive Board president, the resolutions, and—but look for yourself. Pages 6 through 11 bring items of vital import.

* * *

ONE week from today is the 24-hour period when this nation stops to give thanks to God for the blessings it has received. On page 5 of this issue is President Lyndon B. Johnson's proclamation of Thanksgiving Day, 1966.

* * *

ALTHOUGH we have by necessity dispensed with many regular features to make room for this most important Convention story, there are still many of your favorites to be found in this issue. One of the big stories, Southern Baptist Convention-wise, is that of the Tattnell Square Church in Macon, Ga. For latest developments see the Southern Baptist datelines on page 4. If you think the weather is a mundane subject, you haven't read what Harriet Hall has to say about it on page 16. The good doctor from Ouachita comes in for a bit of ribbing by you in "Outdoors with Doc," page 12.

* * *

WE'VE managed to squeeze in just a bit of news from here and there and we've had to hold until next week other important items from the Convention session. On page 11 today, as an instance of our first statement, is news concerning a forthcoming dedication at Carlisle and a centennial at Ozark. Among the Convention news you can look for next week is a story and picture of an honor bestowed on Nelson Tull, Brotherhood secretary, and a list of boards and committees.

Arkansas Baptist newsmagazine

November 17, 1966
Volume 65, Number 45

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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.

Customer lambchops

THE never-say-die optimist, we have heard, is the fellow who, finding the wolf at his door, promptly admits him and emerges soon afterward in a wolfskin coat.

But in this high-pressure day of door-to-door, telephone-to-telephone, eyeball-to-eyeball "selling," those who admit the "wolf" are likely to furnish him a coat out of their own skins. To put it another way, the customer himself is often the one who furnishes not only the wool but the lambchops.

If we were editorializing, which we simply must not do in this column—see page 3 if you want editorials—we'd say it is too bad there are so many salesmen out to "fleece the flock," for we are confident that there are far more salesmen who are properly motivated and want nothing more than to consummate deals which are mutually desirable for all concerned. So we are not against selling, even over the telephone or door-to-door, when it is properly motivated.

But determining what the real score is, is sometimes pretty difficult. For instance, we noticed the following suggestions in a recent newsletter of the Pulaski County Better Business Bureau. (The gimmick sales gambits are in italic type and the real meanings of the gambits are in parentheses.)

I have a free gift for you. (If you and your husband will let me high-pressure you for a couple of hours, I'll give you a genuine imitation pearl-handled can opener.)

You have been selected. (You look like an easy prospect for a sucker bait deal.)

I am making a survey. (I'm trying to get my foot in the door to sell my product.)

I am not a salesman, I'm from the advertising department. (I only want you to sign a contract for 24 payments at \$13.44.)

My Company is reorganizing, that's why we have this special offer. (If I don't make some sales by hook or crook, I'll be canned for sure!)

The best possible selling situation should be the one in which the salesman has the best possible "product" and the greatest possible enthusiasm. Certainly the "selling" Christians do in witnessing to lost people about their need for Christ and the abundant life should come in this category.

Erwin L. McDonald

Arkansas Baptists 1966

EVALUATING the 1966 sessions of the Arkansas Baptist State Convention is a difficult assignment. For not all of the smoke has cleared from the hot discussion of the one big issue—the action separating the Arkansas Baptist Medical Center from the State Convention and allowing it to become a private Baptist institution. But it is our feeling that the passing of time will reveal that this has been a good convention as far as its impact on the Baptist mission program here and around the world is concerned.

Convention President Don Hook, who has now been re-elected for a most deserving second term, and Parliamentarian Carl Overton will ever be in the convention's debt for their fairness and skill in presiding and ruling on parliamentary procedure through some stormy sessions.

The opening session, last Monday night, at which time the convention deliberated nearly three hours before finally voting to relinquish control of the hospital, was one of the finest sessions we have ever witnessed on a controversial issue. Not only was there fairness that allowed all the varying viewpoints, pro and con, to be heard, but those participating in the discussions reflected the finest Christian spirit. The troubled sailing came later, when those unhappy with the decision attempted through various procedures to have the action rescinded or reconsidered.

Since Baptists rightly make much of the right of the individual to have his own views and to express them freely, it seems to us that something Parliamentarian Overton said to the convention is worthy of more than passing notice. Said Overton: "We need to be informed not only as to what our rights are, and how to attain them, but we also need to be mindful of what our responsibilities are."

Parliamentary laws in a democratic body are like safety laws on the highways. They are for the best interests of everyone concerned. When the laws are ignored or trampled underfoot, travel becomes hazardous.

The democratic process involves free expression of ideas, but it also involves abiding by decisions reached from time to time when democratic bodies—such as a local church, or an association, or a convention—has considered a matter and taken a vote. There are times when exceptions need to be taken to actions that have been voted, but this should be done always according to parliamentary rules and, certainly in the case of Christians, always in the right spirit.

The action on the hospital issue was not what we wish it might have been. But it is not the worst action that could have been taken. The hospital will continue to be the Arkansas Baptist Medical Center, operated, privately now, by a board of the finest Baptist ministers and laymen to be found anywhere. And it will now be free to accept the federal grants that will make it possible for the institution to continue as a top-flight healing ministry for people of all faiths.

Further actions of the 1966 convention will doubtless prove great blessings in the future. Not the least of these is the approval of Ouachita University's request for the privilege of selling \$2 million in bonds to meet urgent building needs on the campus.

The action of the convention in voting not to amend the constitution to make the president of the convention also the president of the convention's executive board was a wise decision, we believe. There are more wholesome checks and balances in having two leaders than just one. And for the executive board to have the privilege of electing its own president, as has been and is the case, is in line with the Baptist democratic processes.

The emphasis on winning people to Christ, called for in one of the resolutions of the convention, conceivably could bring revival to Arkansas, if churches and individuals take it seriously.

The extensive report of the convention's Committee on Federal Aid (see full report in our issue of Oct. 20, pages 6 and 7), accepted with its far-reaching recommendations, goes far toward clearing the atmosphere as to what contradicts and what does not contradict our cherished Baptist principles of separation of church and state.

As we have said before, none of us is infallible on finding God's will. But when there are differing views as to what God's will is, as is the case here, let us close ranks and abide by the democratic majority.

It happened

Down in Arkansas

A little girl who had watched her mother mark a "ballot" in the daily newspaper before going to vote on election day was greatly impressed. "Mamma sure does like the ones she voted for," she told her daddy. "She gave everyone of them a kiss [X]."

Taking note of a front-page headline that read, "Al-Drin Proves Man Able to Overcome Fatigue in Space," Clabe Hankins said he hoped somebody would finally find a way for us to overcome fatigue here where we live.

Pastor fired over race named to Mercer staff

MACON, Ga.—The Baptist minister ousted as pastor of Tattall Square Baptist Church here because he urged the church to seat Negroes in worship services has now been named assistant to the president for public relations at Mercer University here.

Thomas J. Holmes will assume the position with offices only a few blocks from the church that fired him. The church is located on the corner of the Baptist school's campus.

Meanwhile, reaction from around the world has poured into Macon decrying the action of the church, which voted Sept. 25 to fire Holmes, associate pastor Douglas Johnson, and music director Jack Jones. Vote on the ouster was 250-189.

On the Sunday the vote was taken, a Mercer student from Ghana who said he was a product of Southern Baptist missions work in Africa was turned away from the church by ushers and held by police until after the service. He tried again to attend the service the next Sunday, but was rebuffed again.

Holmes said he had received more than 200 communications, including cablegrams from missionaries around the world. Almost all of them said that what happened at Tattall Square hurts the Christian cause everywhere. (BP)

Life-Work materials gain quick acceptance

NASHVILLE — The new Southern Baptist Life and Work curriculum accounted for more than half the fourth-quarter literature circulated for Young People and Adults, a Sunday School Board report reveals.

According to facts compiled by the Board's church literature department, the Life and Work materials accounted for 54 percent of Sunday School literature for the two groups and 62 percent of Training Union literature.

The department had estimated earlier in the year that 61 percent of the fourth-quarter circulation would be Life and Work materials.

The figures show the preferences of five geographical areas. In terms of percentage of circulation of Life and Work materials, Texas and states west used about 70 percent. In contrast, states along the Eastern seaboard averaged about 52 percent.

Life and Work literature circulation in the South Central part of the U. S.

Baptist beliefs

The kiss of betrayal

BY HERSCHEL H. HOBBS

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

(SIXTH ARTICLE ON JUDAS)

"And forthwith he came to Jesus, and said, Hail, Master; and kissed him" (Matt. 26:49).

The Gethsemane prayer vigil was ended. Already the sound of the approaching armed band could be heard (vv.45-46). John 18:3 notes that it contained both Roman soldiers and temple police. The latter was to arrest Jesus; the former was to prevent a riot should such be necessary. They came fully prepared, as if expecting a struggle. Judas had given them a sign by which to identify Jesus. "Whomsoever I shall kiss, that same is he: hold him fast (seize him)" (v.48).

So immediately Judas came to Jesus, and said, "Hail, Master" or "Rabbi" (v.49). The word rendered "hail" carried the idea of joy and gladness. It was a greeting much like "I am glad to see you," or even "Hello." But it carried the element of friendliness and goodwill. And then note that Judas called Jesus "Master," "Teacher," or "Rabbi." As in the upper room he did not call Him "Lord." Jesus was to him still just a teacher.

Following this greeting Judas "kissed him." The verb form means that he "kissed him much" or "fervently." Since he called Jesus "Rabbi" he probably kissed his hand, the customary way to greet one's teacher.

However, this hypocritical display of affection did not mislead Jesus. He brushed it aside by calling Judas "friend" (v.50, hetaire). This was not the usual word for "friend;" it carries more the idea of "companion." It was probably spoken in irony. The Lord reminded Judas of the intimate association which he was violating.

Seeing the kiss the officers seized Jesus (v.50). Peter sought to defend Him with a sword, but He told him to desist (vv.51-52). Had He desired, one word would have brought twelve legions, seventy-two thousand, of angels to deliver Him (v.53). One legion for each apostle, including Judas, but Jesus no longer needed protection. He was ready to be taken.

Having done his dastardly deed, Judas slipped back into the crowd to be known only in history as the chief of traitors—"Judas Iscariot, who also betrayed him."

"Then all of the disciples forsook him, and fled" (v.56). And He was alone, the Lamb of God to bear the sin of the world.

averaged about 54 percent of the total. States in the Midwest and Great Lakes area used about 66 percent Life and Work, while states east and southeast of the Great Lakes used about 55 percent.

Thirty percent of those churches preferring the Uniform series and the Christian Training curriculum requested samples of Life and Work literature, the report stated. (BP)

Missions conference 1967

MEMPHIS, TENN.—The first week-long world missions conference aimed at the Southern Baptist family and featuring a vast array of top missions personalities will be held June 22-28, 1967, at Ridgecrest (N.C.) Baptist Assembly.

Sponsor of this unusual approach to deepen the missions understanding and concern of Southern Baptists are the Brotherhood Commission and Woman's Missionary Union, assisted by the Foreign Mission Board and Home Mission Board.

A program low in speeches and high in opportunities for dialogue with home and foreign missionaries await all members of Southern Baptist families, said George Schroeder, executive secretary of the Brotherhood Commission.

More than 30 missionary couples from the United States and throughout the world will lead conferences on the theme, "How I Can Share Christ."

Schroeder said families will have new opportunities each day to probe the minds of different missionaries.—Brotherhood News Release.

THANKSGIVING DAY, 1966

By the President of the United States of America

A PROCLAMATION



They came in tiny wooden ships. On an unknown and alien shore, they planted and built, settled and survived. Then they gave solemn thanks to God for His goodness and bounty. America, well over 300 years ago, had its first Thanksgiving Day.

For many years your presidents have had the opportunity to proclaim Thanksgiving Day, to address themselves to the American people, to remind us of the blessings we enjoy and the thanks that we owe.

If we consider the fervor with which those colonists in Virginia and Massachusetts gave thanks, when they had so little, we are taught how much deeper should our thanks be—when we have so much.

Never, in all the hundreds of Thanksgiving Days, has our nation possessed a greater abundance, not only of material things but of the precious intangibles that make life worth living.

Never have we been better fed, better housed, better clothed. Never have so many Americans been earning their own way, and been able to provide their families with the marvelous products of a momentous age.

Nor has America ever been healthier, nor had more of her children in school and in college. Nor have we ever had more time for recreation and refreshment of the spirit, nor more ways and places in which to study and to enrich our lives through the arts.

Never have our greatest blessings—our freedoms—been more widely enjoyed by our people. Nor have we ever been closer to the day when every American will have an equal opportunity and an equal freedom.

No, we do not yet have peace in the world. Our men are engaged again, as they have been on so many other Thanksgivings, on a foreign field fighting for freedom. But we can

be thankful for their strength that has always kept our liberty secure. We can be thankful for our science and technology that helps to guard our America.

Thanks are better spoken by deed rather than word. Therefore, it behooves a grateful America to share its blessings with our brothers abroad, with those who have so little of the abundance that is ours.

Simple justice and a concern for our fellow man require that we be ready to offer what we can of our food, our resources, our talents, our energies, our skills, and our knowledge to help others build a better life for themselves.

We should thank God that we are able.

Let us, therefore, in this splendid American tradition, thank Him who created us and all that we have. Let us do so with a firm resolve to be worthy of His abundant blessings. Let us assemble in our homes and in our places of worship, each in his own way.

Let us thank God for the America we are so fortunate to know.

Now, therefore, I, Lyndon B. Johnson, President of the United States of America, in consonance with Section 6103 of Title 5 of the United States Code designating the fourth Thursday of November in each year as Thanksgiving Day, do hereby proclaim Thursday, November 24, 1966, as a day of national thanksgiving.

In witness whereof, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

Done at the city of Washington this seventeenth day of October in the year of our Lord nineteen hundred and sixty-six, and of the independence of the United States the one hundred and ninety-first.

Lyndon B. Johnson
10-25-66

Arkansas Baptists sever ties with Medical Center at Little Rock

Arkansas Baptists, unwilling to permit one of their institutions to accept government grants, took an unprecedented action here last week in the annual meeting of the Arkansas Baptist State Convention, as they voted to sever official ties with Arkansas Baptist Medical Center, Little Rock.

The action came on the official request of the hospital's board of trustees and on the recommendation of the executive board of the convention. The vote, which came after nearly three hours of spirited debate, was 488 for and 327 against.

A substitute motion, which would have kept the hospital as a convention institution and permitted it to accept government grants, had large support but lost by vote of 601 to 436.

(The difference in the total voting on the two motions resulted from the fact that vote on the original motion was delayed while ballots were being counted on the substitute motion and

large numbers left the meeting before the final vote.)

Presenting the hospital request was A. James Linder, Little Rock attorney and member of the hospital board. He said that the hospital budget is now approximately \$500,000 a month, of which the Arkansas Baptist State Convention has provided only one per cent. Additional obligations necessitated by the hospital's participation in Medicare will result in a deficit of \$150,000 a year unless federal funds can be received, he said.

John Gilbreath, who has been administrator of the hospital for more than 20 years, said every avenue of possible support had been explored and that there was no way to continue the hospital as a top quality institution without accepting government grants.

The hospital board made it clear that their preference would be to continue as a convention institution and receive government grants but that they were asking for a severing of ties with

the convention because they were convinced the convention would not approve acceptance of the grants.

The hospital issue proved to be the hottest thing before the convention in many years. The action came at the opening session Monday night. Various efforts to have the vote rescinded or reconsidered failed, and the matter was finally closed by a vote Wednesday.

The convention adopted a substitute motion by Dr. Ralph A. Phelps Jr., president of Ouachita University, reaffirming the Monday night vote, and declaring the results of the Monday night ballot as reported by the convention tellers, to be the official action of the convention on the matter.

The Phelps proposal came as a substitute motion to a motion by Amos Greer, missionary of Harmony Association, Pine Bluff, in which Greer had asked for a re-count of the ballots and the elimination of all but the official ballots authorized.

Convention president Don Hook, learning Monday night that some of



A. JAMES LINDER
Saw hospital plight



PRESIDENT HOOK
The going was rough



CLYDE HART
"Homerun every time"

the messengers to the convention did not have with them the official ballots which had been issued to them at the time they had registered, had authorized the securing from others of ballots other than ballot number 2, the official ballot for the vote. Quite a number of messengers had secured such ballots and changed the ballot numbers to "number 2."

DEACONS SEND PROTEST

Deacons of First Church, Forrest City, in a telegram to the convention in session, took issue with the convention's action releasing the Medical Center. At the request of the deacons, their telegram was read to the convention by President Hook and further discussion permitted. But no action followed.

The convention voted unanimously to adopt a proposed budget of \$2,366,092 for the coming year, of which \$779,584 will go to the Southern Baptist Convention for world-wide mission causes.

The only amendment to the budget as it had been previously announced had to do with a total of \$115,039 which would have gone to Arkansas Baptist Medical Center. It was voted to appropriate half of this to convention camp indebtedness and half to tuition scholarships for ministers and members of their families attending Ouachita University or Southern Baptist College.

OBU BONDS APPROVED

The request of Ouachita University for permission to sell up to \$2,000,000 in bonds, proceeds from which would go to buildings, was voted without opposition.

Also approved was a recommenda-

tion from the executive board that churches be requested to make a 10 per cent increase in 1967 to the Cooperative Program and that June 12-16 be designated Cooperative Program Week. Oct. 15, next year, has been designated "Catch-up Sunday" and churches not having made contributions during the year will be urged to make special offerings at that time to the Cooperative Program.

A motion by Dr. John McClanahan, pastor of First Church, Pine Bluff, to have the convention accept again messengers from First Baptist Church, Russellville, as members of the convention, was tabled indefinitely.

The Russellville messengers had been refused seats at the 1965 convention on grounds that they were from a church "accepting alien immersion and practicing open communion." Dr. McClanahan said the Russellville church had not sent messengers to the current convention but he pointed out that the church had continued to send its mission offerings to the Arkansas Baptist State Convention headquarters throughout the past year.

AMENDMENT FAILS

A motion by Fritz E. Goodbar, retired pastor of Little Rock, to amend the convention constitution to provide that the president of the convention would also serve as president of the executive board, lost.

Two unusual features of the three-day convention were a sermon by Dr. J. H. Jackson, president of the National Baptist Convention of the United States of America, Inc., Chicago,

largest Negro denomination in the nation, and a dramatic choral presentation by teenagers from Trinity Episcopal Cathedral, Little Rock.

Dr. Jackson, speaking Tuesday afternoon to a congregation that included a number of his fellow Negro Baptists, said that the trouble with tangled race relations, as in all other areas of life, is that "men have left God out."

Referring to President Johnson's recent trip to Asia in the interest of peace, he said: "No matter how many trips he makes, the president is not going to find the power for peace in the material. Our only hope for peace is to come back to Jesus Christ."

Dr. Jackson has attracted wide attention by his insistence that racial strife cannot be eliminated by demonstration marches or by anything else but the love of Christ in the hearts of the people.

YOUTH CLIMAX MEETING

The teenage group, known as "The Retreat Singers," directed by Edgar E. Shippey, presented a program at the concluding session Wednesday night on the theme of the life of Christ. The program featured folk music and was the program the youth have given on tours to many different states, one which has brought them national acclaim.

In the convention's annual election, Don Hook, completing his first year as president, was re-elected. Mr. Hook is pastor of Baptist Tabernacle, Little Rock.

(Continued on page 11)



J. H. JACKSON
"No hope but Christ"



CARL OVERTON
He called the shots



FRITZ E. GOODBAR
Sought constitution change

Address to Convention

By Don Hook

(MR. HOOK IS PASTOR OF BAPTIST TABERNACLE, LITTLE ROCK, AND
PRESIDENT OF THE ARKANSAS BAPTIST STATE CONVENTION)

Thirty-five years ago, as a boy preacher, I attended my first Arkansas Baptist State Convention. It met with the First Baptist Church of Batesville. The Convention had problems. I have since discovered that there have been few years indeed since 1848 that our Convention did not have problems. As long as there are "fields white unto harvest" we will always have problems.

In 1931 we needed money—big money for that day. Many of our academies had already closed, or were on the verge of closing. Ouachita, Central, and Mountain Home Colleges needed more financial help than Arkansas Baptists were giving. An Education Study Commission had been appointed the previous year to make a study and bring a recommendation to the Convention. (Doesn't all of this sound so familiar to us today?) This Commission brought their report and recommended that our three colleges be consolidated and moved to Little Rock where we would try to build a great Baptist University. The city of Little Rock had made an attractive offer.

Friends and supporters of each college "squared off" in a debate that lasted all of one day. Giants like Whittington, Hinsley, Ferguson, Waller, Winburn, and a host of others took part. I had never heard as many "red hot" speeches in my life. I thought I had identified myself with a bunch of belligerent nuts. My heart bled for Presidents Whittington and Garrott as they presided over the meeting. Little did I dream then that some day I might stand where they stood.

When the smoke of the battle had cleared away and the Commission's recommendation, for all practical purposes, had been defeated, I fully expected to see many of the men "take a walk," maybe to organize a new convention. That had happened in 1901. I almost fainted after the debate was over to see the fraternizing and fellowshiping that went on between the brethren. And I have never ceased to marvel at how our forebearers joined in rough and tumble debates, and then knuckled down under God to chart the course of our Convention through the dark days of the great depression, the darker days of our financial bankruptcy, and the bright glorious days of the redemption of our honor and credit.

I prayed God in my young preacher heart that just the shadow of some of those mighty men of God might fall on me. I followed them around at conventions and associations. I "eavesdropped" on their conversations. I became personally acquainted with some of them as my wife and I tried to get more education so that we could better serve Him. There have been scores of times during the past year that I have cried in my heart for some word of counsel from these giants of yesterday. How they loved our Blessed Lord; how they loved His churches; how they loved each other! And how they gave themselves without stint to their denomination.

But they are gone. I for one do not believe that God has left us without any worthy successors. We have leaders today just as capable and just as dedicated as they. Above all, the same God who led yesterday leads today. Our problems are not any greater, they may be more complex, or more numerous than they were thirty-five years ago. The big difference is that you and I were not in the forefront then and did not bear the weight of responsibility which we bear today. Someone else bore the weight then. You and I bear it today, and we always have the tendency to magnify OUR problems and burdens in comparison with someone else, especially those of past generations.

Our Baptist forebears may have made their mistakes but

far be it from us to be critical today. In all probability, you and I will hand down to the next generation just as many, if not more, mistakes than we received from the past. No spiritual generation has ever completely taken and subdued its promised land. This does not mean at all that we should throw in the towel, or be satisfied with what we have done or with what we are doing.

As we continue to press the battle for God and the right, there are some things which I feel we must do if we are to do better than we have in the past.

First, we must develop a keener consciousness, perhaps a new realization, of whose we are and whom we serve. If we are to be "image makers," or image conformers or image maintainers, then we must be dead sure that the image is the one of him who originally made us in the image and likeness of himself and who is re-making us to be conformed to the image of his dear Son.

In Old Testament day certain slaves were given their freedom after six years of slavery. If a slave was offered his freedom and refused to accept it, his owner bored a small hole in his ear and he became a slave for the rest of his life. The augered ear was a mark of ownership. It was also a mark of voluntary bondage born of love (Ex. 21:1-6).

There are some marks which distinguish us from all others in the religious world. They also mark us as belonging to God in a peculiar way.

There is the birth-mark for "except a man be born again, he cannot see the Kingdom of God. . . ye must be born again" (John 3:3,7). This mark is the Blood of Jesus Christ for "the blood shall be to you a token (mark or sign) upon the house where you are: and when I see the blood I will pass over you" (Ex. 12:13). "The Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:7), and marks us forever and ever as children of God.

Adopt aid proposals

The report of the convention's Federal Aid committee, as carried in full on pages 6 and 7 of the Arkansas Baptist Newsmagazine of Oct. 20, was adopted, including the recommendations.

This action authorizes trustees of Ouachita University and Southern College, "as they shall deem desirable" to continue participation in government programs embracing aids to students; contractual agreements for performance of specific services for the government; building loans at rate of interest comparable to that charged other non-profit institutions; acceptance and/or purchase of disposed surplus property; and special scholarships and fellowships.

As recommended by the committee, the convention voted to "continue the practice of refusing grants of funds by government to any church-related institution."

The recommendations adopted included one calling for a year of "informing and educating" the Baptists of the state "concerning the crisis in Christian higher education, stating the needs of our Baptist colleges and setting forth possible solutions."

If we wear the birth-mark and by our nature as children of God exercise the obedience of a child to his Father, we will gladly accept and wear the water-mark for "the like figure (mark or sign) whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer (sign or mark) of a good conscience toward God) by the resurrection of Jesus Christ" (I Pet. 3:21). We are "buried with him in baptism. . . and raised with him through the faith of the operation of God" (Col. 2:12). This, on our part, is a voluntary act of confessing the ownership of God, an act of proclaiming the grace of God, and an act of obeying a command of God.

Our ownership is further designated by an ear-mark for Jesus said, "My sheep hear my voice, and I know them, and they follow me. . . and a stranger will they not follow: for they know not the voice of strangers" (John 10:27, 5).

These are days of an amplified Babel. We are bombarded by a thousand voices. The individual lives much of his life with an angel on one shoulder and a devil on the other, each demanding his ear and clamoring for his attention. How we need the ear that has been marked and adjusted by the power of God to keep us sensitive to HIS voice!

But where is the voice of God to be found and heard? The writer of Hebrews tells us that God has spoken in "divers manners" (Heb. 1:1). Jesus tells us to "Search the Scriptures . . . for they are they which testify of Me" (John 5:39). So, God's faithful children are also designated as his by the book-mark. It is in the Book that we find the revelation of the birth-mark, the water-mark, and the ear-mark. It is in the Book that we find the stipulations for wearing them. From the day when God first said "thou shalt" and "thou shalt not" until the day when he writes "finis" on the curtain with the second coming of Jesus, his people will be characterized and known by the book-mark.

Infallible and authoritative, and abiding so forever must the Book be to us if we are to keep and deepen our consciousness of whose we are and whom we serve.

The Book is given by inspiration of God and is profitable for every area of instruction (2 Tim. 3:16). Let us see to it that the Book is the basic text for all of our teaching, for only as we teach it both by precept and example do we help to prepare men for both time and eternity. And only as we teach it do we really learn of him who said, "My yoke is easy and My burden is light" (Matt. 11:29-30).

In the second place, we must rediscover and re-establish our objectives. If we are floundering, it could be because we are not exactly sure where we want to go. Or it could be, in our attempt to keep up with the Joneses, we have lost sight of our original objectives. We find ourselves following their lead with no idea where they be going.

As an individual Christian I must realize that I will go higher than my ideals and no farther than my vision. Mediocrity and social conformity appeal mightily to the masses and receive a tremendous following. But Jesus, the Christ, is not mediocre. Nor did He conform to either the social or religious patterns of his day. The Bible tells me that he and all the fulness of his fellowship are to be my objectives. I am to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14) "looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). To know Him and the power of his resurrection should be the obsession of my life as a Christian. To see him face to face and hear his commendation "well done" should be the only reward I seek.

Our churches should take time to re-examine often the Biblical objectives and functions of a New Testament church, to worship collectively and lead our members to worship privately in the primary function of one of the Lord's churches. When there is genuine worship there will be a glad, spontaneous and telling witness. If the salt we are to be has not been "savoured" by true worship, all the ap-

Commend leader

Dr. Clyde Hart, secretary of the Race Relations department of the Arkansas Baptist State Convention, received special commendation in a resolution adopted unanimously by the Arkansas Baptist State Convention last week, at its annual meeting at Second Church, Little Rock.

Along with the commendation, the resolution encouraged churches "to support the Department [Race Relations] in its activities locally."

Another resolution emphasized that "the commission of our Lord Jesus Christ to evangelize mankind is our priority task" and urged churches of the convention "to give central emphasis to the task of evangelism, realizing that this can only be accomplished as local churches feel their responsibility and assume the burden and opportunities of their individual communities."

The resolution further urged "all convention agencies, institutions and employees to magnify evangelism in their respective fields."

In another resolution, churches were urged "to pray for God's leadership to be upon our governmental leaders at the local, state, and national levels, and that we pray specifically for a near solution to the Vietnam crisis."

"Deep gratitude" was expressed in a final resolution, to Second Church, Little Rock, and its staff "for their warm hospitality during this 113th annual session," and "to the program personalities for their splendid contribution to the convention program."

Dr. John R. Maddox, pastor of First Church, Camden, was chairman of the Resolutions committee, which included Harold Presley, pastor of First Church, Leachville; Glynn McCalman, pastor of University Church, Little Rock; Emil Williams, pastor of First Church, Jonesboro; J. I. Cossey, interim pastor of First Church, Harrisburg; and Dr. Don Corley, chaplain at Arkansas Baptist Medical Center, Little Rock.

plication of it will be in vain. If the light we are to be has not obtained its brilliance from true worship, it will only make denser the darkness it is to expel.

We are to teach, but the teaching and educating we do, whether in the home, church house, public school classroom, college, or seminary classroom becomes only a mechanical dispensing of accumulated knowledge unless it is bathed constantly in a personal knowledge of God and continuing worship experiences with Him.

We seek academic excellence in all of our educational institutions. We would cultivate and satisfy to the limit of our ability the God-given hunger and thirst for knowledge in every individual. Toward the achievement of this we must ever look and strive.

But we must also be mindful of the stewardship involved in the application of knowledge. For its benefit to the individual and society, and to the work of the Kingdom of God, knowledge depends entirely upon the application and its use. In the absence of wisdom, knowledge becomes worthless or else a blighting curse. We must never forget Mr. Webster's definition of wisdom—"Wisdom is knowledge practically applied to the best ends." Wisdom does not specify any particular quantity of knowledge but does emphasize that, whatever the amount, it must be practically applied, and that to the best ends. And wisdom above all, especially the wisdom that comes only from God, do we desperately need!

(Continued on page 10)

President Hook's address to the Convention

(Continued from page 9)

There is a great danger in this day of rapidly increasing knowledge that we become "degreolaters" or "alma materolaters" or "professerolaters" or "theologianolaters" rather than humble seekers after truth. There is the danger that the size of our phylacteries come to mean much more than the content.

The third "must" I mention is: we must claim what is ours both by promise and heritage. Denominationally, we have a name. It was given originally by others in derision and opposition, many times in persecution. With our name others have sought to stigmatize us. But our spiritual forebears have made it a wonderfully good name. It smacks of the forerunner of our Blessed Lord. It wears an aura of lonely islands, dismal dungeons, whipping posts and burning stakes. It smacks of each individual's competency to make his own religious decisions and choices. Among the trophies connected with this name is America's religious freedom. In Arkansas our name denotes a people who would not default in bankruptcy. Until just recently much of its sweetness and strength was found in the mountain vales, prairie plains and delta bayou rural areas. Today, it is a revered and honored name in all of our cities. Some of Arkansas' greatest institutions have worn and continue to wear it. From territorial days to the present many of our most famous native sons and daughters have worn it. It's a distinctive name made so by a tenacious faith in the Bible as the Word of God, the autonomy and sovereignty of each local church in spiritual and ecclesiastical matters, and the administration of Baptism and Lord's supper as the symbolic declaration of God's redemptive plan. It's a good name! Let's claim it, wear it with humble dignity and pride, and ask God to perpetuate it through the power of the Holy Spirit.

We have a promised land to claim. It is ours by promise. There are still many sons of Anak to be driven out. Prejudices, lust, respect of persons, drunkenness, immorality, and godless materialism live all around us and within us. Internal bickerings and strife hold us back. The foe is formidable but "they that be for us are more than they that be against us" (2 Kings 6:16), and "we be well able to overcome, let us go up at once and possess it" (Num. 13:30). It is ours for the taking for "according to your faith, be it unto you."

We have the message for our day which will claim our promised land. Let us be done with talking about making the gospel relevant for our time. The Bible says that it is "the everlasting gospel" (Rev. 14:6). If it is the everlasting gospel, it is relevant for any day and age. Let us preach it, and sing it, and demonstrate it until the last creature in our promised land has heard it, and seen it demonstrated. Thus will we take what is ours, under God, to possess.

V

The fourth, and last, must for Arkansas Baptists in 1967 is a new realization of the sources of our power. The power we must have is spiritual. Maybe we don't want spiritual power but we surely do need it. Maybe we want respectability, wealth, social status, or prestige. Regardless of what we want, God knows our greatest need is spiritual power.

We have numbers, we have a degree of wealth, we are attaining a "place in the sun" educationally, we are favorably "known in the gates" around the world. But is our Lord known? This is the test for the Holy Spirit bears witness to him, ties men to him and gives men power with him! Call it "pentecostal power," call it the "baptism of the Holy Ghost," call it "charismatic dabblings and speculation," call it whatever you will, we need power—power with God and power with men.

We have become obsessed with numbers and compara-

tive statistics. I am known to my government by a social security or maybe a military serial number and certainly by a tax-file number. I am known to all of my insurance companies, bank, and my loan company by account numbers. My mail man knows me by a house number and a zip code number. My church and local association are known in Baptist headquarters by code numbers. My automobile is identified by a license, motor and serial number. Choir members, for robe and music purposes, are identified by numbers in many of our churches.

Solo by Number Three?

I wonder how long it will be before an order of service will be announced as: Solo by number 3; sermon by number 7; benediction by number 11; or the introduction of a guest preacher might go like this: "I am happy to introduce to you number 21 from district 9. He is pastor of code number 2 and led the entire state last year in category 15. Some reputation!"

This convention is the ABSC of the SBC and we, all fellowship once every five years in the BWA. Our Landmark brethren are known as the ABA and the NABA. Maybe we have gotten God so confused that He can't find plain John Doe or the Baptist Tabernacle at Tenth and Pine Streets to baptize them with the Holy Spirit! We are in danger of losing individual personality.

Seriously, we have become so obsessed with the chameleons of the science of mathematics, percentages, ratios, and comparative statistics, that we have come to depend almost entirely upon them to gauge and measure spiritual strength and power. A numerical loss anywhere along the line breeds panic. We can no longer believe that it is possible to lose in numbers and gain in spiritual strength and power. Poor Brother Gideon would never get another church after he reported to his association a net loss in membership of 22,000 the first year of his pastorate and another net loss of 9,700 the second year. But, brethren, the remaining 300 got the job done because they paid the price for spiritual power!

Some "do's" and "don't's" for us to remember as we face out into the new Convention year: Don't shed all of our tears over water that has run under the bridge—do shed our genuine tears for a godless, materialistic generation which is in danger of running over the precipice without anyone hurting about it.

Don't downgrade and "Poormouth" your denomination which has become one of the marvels of the Christian world in spite of all the mistakes we may have made—do stand in the breaches to see that your church and your denomination continue to become "as bright as the sun, as fair as the moon, and as terrible as an army with banners."

Don't pit your own agencies and institutions one against the other and starve some of them to death by degrees. If they are no longer worthy of their existence, or if there is no longer any justification for their existence, then thank God for the contribution they have made and administer a Christian dose of lethal ether. If each is worthy and justified in its existence, then DO support it, and that sacrificially.

Don't be afraid or ashamed to practice some Christian "birth control" with reference to new agencies, boards, institutions, or administrative offices if economic necessity and the wisdom of God warrants it—but do support, through the Cooperative Program, the family we already have.

The Cover



NEW CONVENTION OFFICERS—Elected to serve the Arkansas State Convention during the coming year are (left to right) President Don Hook, pastor, Baptist Tabernacle, Little Rock, reelected; Kendall Berry, Blytheville layman, first vice president; C. C. McAttee, pastor, First Church, Smackover, second vice president; and S. A. Whitlow, executive secretary, reelected recording secretary-treasurer.

Baptists sever ties

(Continued from page 7)

Other officers elected were: Kendall Berry, Blytheville, business executive and widely known Baptist layman, first vice president; D. C. McAttee, pastor of First Church, Smackover, second vice president; S. A. Whitlow, executive secretary of the convention, recording secretary-treasurer.

The executive board, in a meeting at the close of the afternoon session of the convention, elected Thomas A. (Tommy) Hinson, pastor of First Church, West Memphis, as president.

The 1967 annual session of the convention will be held Nov. 6, 7, and 8 at Immanuel Church, Little Rock. Designated to preach the annual sermon is Thomas A. Hinson, West Memphis, with Roy B. Hilton, El Dorado, as alternate.—ELM

Hope elects officers

Hope Association, meeting Oct. 20, at Immanuel Church, Texarkana, elected Roy Cook, Calvary, Texarkana, as moderator. Others elected were: Don Dilday, First Stamps, vice moderator; Joe Harris, Shiloh Memorial, Texarkana, clerk; Ronald Boulter, Trinity, Texarkana, treasurer.

The next meeting will be held Oct. 19, 1967, at First Church, Stamps. Delivering the annual sermon will be W. V. Garner, pastor, Immanuel, Texarkana.

Convention humor

The pinch-hitter

DESPITE the lengthy debates and parliamentary tangles that characterized the 1966 session of the Arkansas Baptist State Convention and kept Parliamentarian Carl Overton on the floor frequently, there were occasional life-saving flashes of wit and humor.

One of the funniest things occurred unexpectedly as Dr. Clyde Hart was concluding an eloquent and slightly extended introduction of Dr. J. H. Jackson, the noted Negro pulpiteer and president of National Baptist Convention, USA Inc., Chicago.

Dr. Hart had quoted someone as saying that "Dr. Jackson knocks a home-run everytime he comes to bat." Then, turning to Dr. Jackson, he had just declared dramatically, "Dr. Jackson, the bases are loaded," when someone yelled from the congregation: "Give him the bat!"

Hinson heads board

Rev. Thomas A. Hinson, pastor of First Church, West Memphis, is the new president of the executive board of the



Arkansas Baptist State Convention, succeeding Dr. R. L. South, pastor of Park Hill Church, North Little Rock. Mr. Hinson has been in his present pastorate since August, 1961, going to West Memphis from Paris, where he was pastor of First Church for several years. He is a former superintendent of missions for Washington-Madison Association, Fayetteville, and was once pastor of First Church, Kensett.

Mr. Hinson received his education at Southern College, Walnut Ridge; Baylor University; and Southwestern Seminary.

Mrs. Hinson is the former Jo Little of Springdale. The Hinsons have a son, Lee, 15, and a daughter, Paula Jo, 9.



Dedication at Carlisle

Dedication of a \$40,000 educational building of Immanuel Church, Carlisle, will be held at 2:30 p.m. Nov. 27. The building will be used for all services at present. Plans are to construct a sanctuary and parsonage in the near future. Dr. S. A. Whitlow, executive secretary of the Arkansas State Convention, will be the principal speaker. Immanuel Church was organized Apr. 27, 1966, with seven charter members. The present membership is 30. The church is located just off the freeway on the



W. F. PANNELL

Carlisle exit. The church owns half of a city block.

W. F. Pannell is the pastor.

Ozark holds centennial

First Church, Ozark, will observe its centennial year with special services Nov. 19-20. Church minutes record that the "Baptist Church of Christ" was organized near Ozark in August, 1866. The minutes do not mention the day of organization.

Centennial services are planned for Saturday afternoon and Sunday morning. Registration and open house will begin at 4 p.m., Saturday. The church will provide a fellowship supper for members and guests at 6 p.m. At the Saturday 7:30 p.m. services John Terry, pastor in 1951-52, will bring the message.

Don Hook, pastor from 1944 to 1948 and currently president of the Arkansas State Convention, will bring the message for the Sunday morning worship service.

First Church and its pastor, Gerald W. Jackson, are extending an invitation to Baptists of Arkansas to share in the anniversary.

Deaths

Raymond George Ewell, 62, Route 1, Little Rock, Nov. 5. Mr. Ewell was killed when the pickup truck he was driving hit a concrete abutment in Little Rock.

He was a retired grocer and a member of Rubicon Masonic Lodge 627 and Martindale Church. Among his survivors is a daughter, Mrs. Charles Goodwin, whose husband is a part-time employee of the Baptist Building.

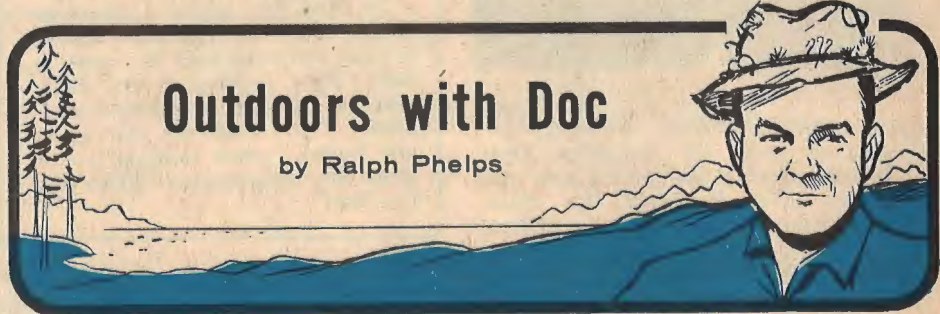
Your state convention at work

'M' Night meeting places, Dec. 5

Ark. Valley—Lexa Church
Ashley—Magnolia Church, Crossett
Bartholomew—First, Warren
Benton Co.—First Church, Siloam Springs
Big Creek—Viola Church
Black River
Boone-Newton—First Church, Harrison
Buckner—First Church, Mansfield
Buckville
Caddo River
Calvary—First Church, Judsonia
Carey—First Church, Fordyce
Caroline—First Church, Lonoke
Carroll Co.
Centennial
Central—First Church, Malvern
Clear Creek—First Church, Clarksville; First Church, Van Buren
Concord—Grand Avenue Church, Fort Smith
Conway-Perry
Current River—Shannon Church, Pochahontas
Dardanelle-Russellville
Delta—Lake Village Church
Faulkner

Gainesville—First Church, Rector
Greene Co.—First Church, Paragould
Harmony
Hope—First Church, Hope
Independence—First Church, Batesville
Liberty—First Church, El. Dorado;
First Church, Strong; Second Church, Camden
Little Red River—First Church, Heber Springs
Little River—Locksburg Church
Miss. Co.—First Church, Blytheville
Mt. Zion—First Church, Jonesboro
Ouachita—Dallas Ave., Mena

N. Pulaski—First Church, North Little Rock
Pulaski—Baptist Tabernacle
Red River—High School Auditorium, Gurdon
Rocky Bayou—Belview Church, Melbourne
Stone-V.B.-Searcy
Tri-County—First Church, West Memphis
Trinity—First Church, Tyronza
Washington-Madison—First Church, Fayetteville
White River—First Church, Mountain Home



Mr. Cashion asked for it!

Neither Solomon nor Shakespeare said it, but the proverb is probably true: "He who takes up the pen shall die by the pen." This is especially true of university presidents whose hobby is outdoor writing.

When I wrote a column on squirrel hunting recently and mentioned in passing that I had taken up the sport in lieu of golf, I expected to get letters of complaint from the squirrel lovers (whose number is legion), but did not anticipate a reprimand from a golf lover. Somehow I had imagined that the whole world of golfdom would permit my removal from the scene without a single hat's being doffed.

Not so. Ben Cashion of Eudora, who describes himself as a former quail hunter and fisherman, has written a most readable letter chiding this columnist for abandoning golf because my game had deteriorated to the point that the only thing it inspired was suicide. Mr. Cashion writes, in part, as follows:

"Having been through that (suicidal) phase, may I suggest that it is a game that has it all over any other sport for a number of reasons. One of them directly applies to your remarks. It teaches self discipline. Sure it can be frustrating, but when you discipline yourself to realize that man has never been perfect and never will be so a fade into the rough or a dip into the sand trap can be taken with a pinch of salt, so to speak, and the determination to make that next shot count, and you sail out of trouble and onto the green and maybe even into the cup, you have a satisfying feeling that you will never get from landing a trout or downing a squirrel. You say they don't shoot back. Neither does the golf ball.

"Then too, as you get older you find that dragging the mud and the vines and getting slapped in the face with the limbs of trees while hunting, or freezing your fingers on a cold morning on the water, getting all muddy on a boat or smelly with that fishy odor, wondering whom you are going to give your game to and whether or not you have to clean them, can give away to utter satisfaction of touring a golf course without all that; and the company is just as good as you find in any other sports."

In conclusion, Mr. Cashion says that I ought to become a better than average golfer with "concentration and a rhythmic swing and the ability to keep your head down (as when praying)." He then graciously invites me to come down and play a round of golf with him—an offer I hope to take up. When a fellow takes time to write as good a letter as he did, he deserves a reward; and my golf game should give him plenty of laughs.

Thanks for the letter, Mr. Cashion. As Dean Martin would put it, "Friends and neighbors, keep them letters coming!"

Some reasons God might miss church

FORT WORTH, TEX.—Is there anything that would cause God to miss church?

Dr. Gordon Clinard, pastor of the First Baptist Church, San Angelo, Tex., asked this question recently of more than 1500 students, faculty members and staff at Southwestern Baptist Theological Seminary.

Addressing the opening session of the school's fall revival, Dr. Clinard charged that if any church becomes too institutionalized God would not remain there.

"God is always too big to be identified with a place and yet some people think more of the church building than they do God," Clinard declared.

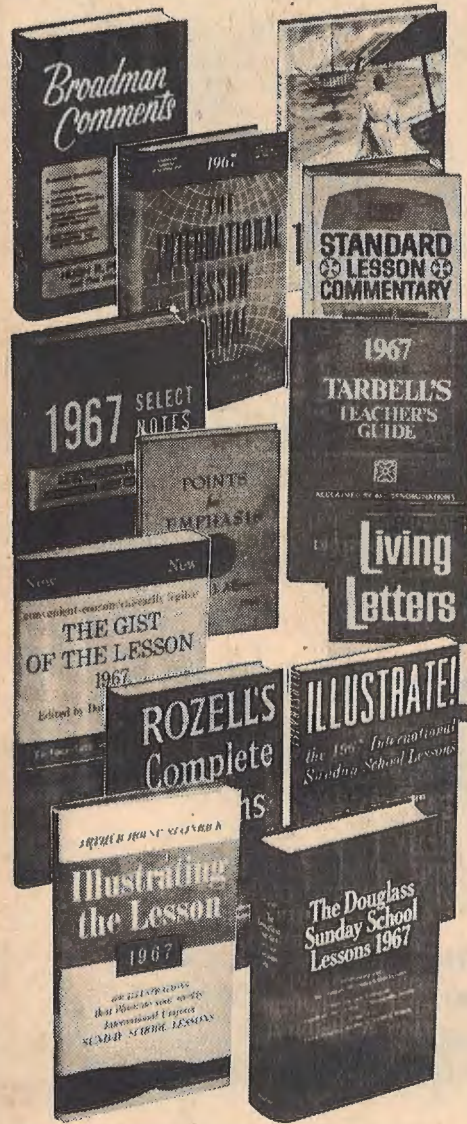
The San Angelo preacher tagged an exalted sense of self-righteousness as another reason why God might miss church.

"God is never at church when people take pride in their judgment of others and forget their own sin," he said.

Dr. Clinard also declared that if morality is ever separated from religion in the life of the church you can be sure that God will not be in attendance.

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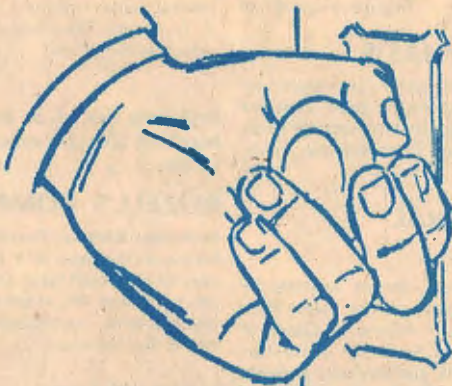
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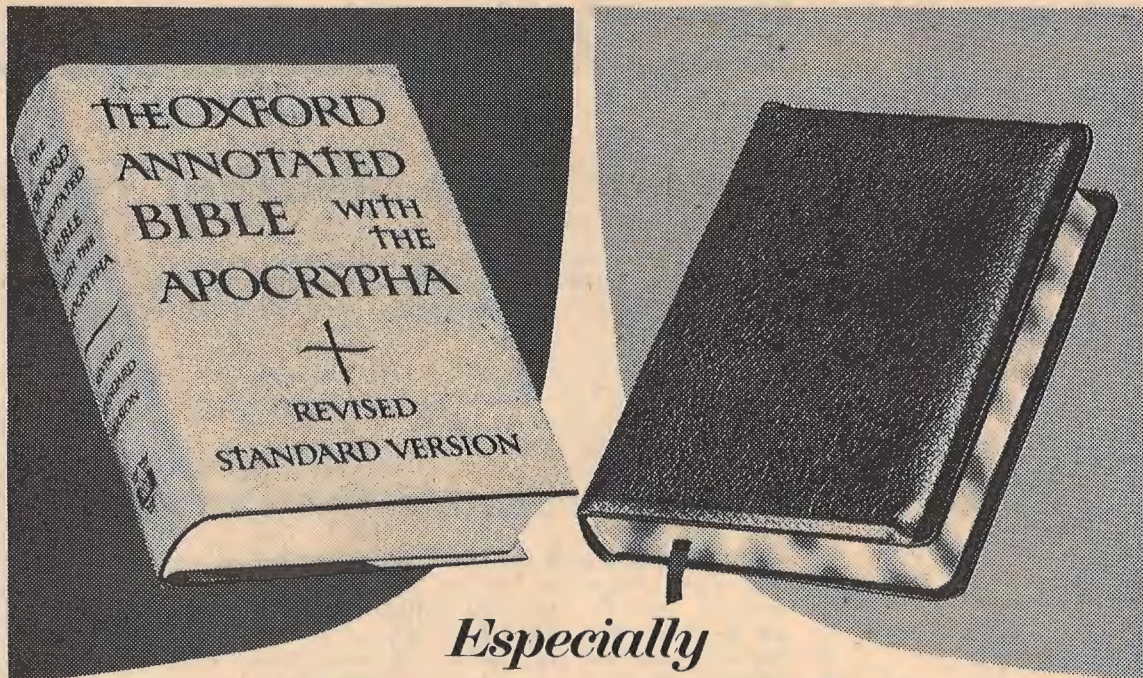
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Revivals

Sullivan, Mo., Temple Church, Oct. 12-23; Jamie Coleman, evangelist; 12 by baptism; 2 by letter; 32 rededications; Vernon D. Maxted, pastor.

Hydro, Okla., First, Oct. 24-30; Rick Ingle, pastor, Oak Cliff Church, Ft. Smith, evangelist; 18 professions of faith; 70 rededications; Buddy Kirksey, pastor.

Little Rock Nall's Memorial, Walter K. Ayers, evangelist; Willis Crosby, music director; 9 for baptism; Don Jones, pastor.

Carlisle Immanuel, Nov. 27-Dec. 4; W. F. Pannell, pastor, evangelist; Wordy Buckner, music director, Trinity Church, Benton, song director.

Ft. Smith Towson Ave., Oct. 31-Nov. 6; Gene Palmer, pastor, evangelist; Wesley Fish, music director; 9 by baptism; 8 by letter; 1 for Foreign Missions; 79 rededications.



Feminine intuition

by Harriet Hall

What's the weather report?

Perhaps you have noticed that our weather men no longer say, "It's going to rain tomorrow." Instead they will say something like this: "There's a 20 per cent chance of showers," etc. This makes them sound less like prophets of gloom, I suppose.

On the Saturday afternoon of the Arkansas-Rice football game my husband and I heard the radio announcer keep mentioning the foggy weather. "The field lights are being turned on due to the heavy fog," he said. It sounded strange—almost unbelievable to us. At that very moment we were looking out our window in Fayetteville on a beautiful sunshiny day. I was reminded of something I heard Dr. B. B. McKinney tell one day at Ridgecrest a number of years ago. (Quite a number, now that I think of it!)

Dr. McKinney said that he and a friend went sightseeing one day in London. They were disappointed because it was a very foggy day and they could not take pictures. Then he said while visiting a beautiful garden they came across an old sun dial with this inscription on it: "It is always morning somewhere." Dr. McKinney said that he could not get away from the message of that sundial and the words returned during hours of difficulty to comfort him. He came home and wrote:

"It is always morning somewhere
There's a glorious dawning somewhere
Though the clouds hang low
It is sweet to know
It is always morning somewhere."

The second verse of the little chorus was similar, reading; "Through the dark unknown, He will lead his own—It is always morning somewhere."

Mark Twain is credited with saying, "Everybody talks about the weather, but nobody does anything about it." But that was before air-conditioning.

Nowadays everybody complains about the spiritual climate and it sometimes seems that no one is doing anything about it. Most of us need to start with ourselves. If our faces are a picture of gloom and dejection we may need to work on our own mental attitude.

Dr. Norman Vincent Peale tells of meeting a man on a plane who recognized him and accosted him by saying, "I don't go for that positive thinking stuff you hand out. You deal in generalities. Why don't you do like doctors and hand out prescriptions for people like me who are full of gloom?"

Thus challenged Dr. Peale wrote out a 7-point prescription:

1. Think about Jesus Christ for at least two minutes every day.
2. Read a Psalm every day.
3. Read one chapter from the Gospels every day.
4. Go to church every Sunday and get into an atmosphere of faith.
5. Increase your gift to the church by 10 per cent.
6. Do something for someone every day.
7. Attach yourself to some movement for justice and human betterment.

What is the spiritual climate of your personal weather report?

We all have clouds of trouble, anxiety, or difficulty which sometimes loom heavy in our hearts. What a comfort it is to know that the sunshine of God's love can overcome the blackest clouds, sending warming rays to chase away the gloom and shadows.

Questions, comments, or suggestions may be addressed to: Mrs. Andrew Hall, Mount Sequoyah Drive, Fayetteville, Ark.

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The bookshelf

The Quotable Billy Graham, edited by Cort R. Flint and the staff of Quote. Droke House, 1966, \$5.95

Here, for the first time is to be had in one volume the cream of Billy Graham. As Editor Cort R. Flint writes in the introduction: "A reference book was needed to present the 'complete' Billy Graham—a book to aid, to give ideas and understanding, to bring the reader closer to God."

In this, Editor Flint and his associates have succeeded admirably, drawing from Dr. Graham's voluminous copyrighted works and from spoken and previously unpublished materials.

Arranged alphabetically by topics, the materials are also indexed in the back of the book, stretching from "Action" to "Zeal." Not the least of the contents is "A Brief Chronological History of the Billy Graham Crusade," and a biographical sketch of the noted evangelist, in the closing pages.

If the price seems a bit high, it must be pointed out that this is a high-quality, gift edition. We predict that those who buy it and use it will never regret the investment.

Sunrise to Starlight, compiled by May Detherage, Abingdon Press, Nashville, 1966, \$4.95

As a framework for presenting prose, poetry and terse sayings from many people in many generations, the editor uses the idea of a day, or a man's lifetime. The divisions are: Dawn, Morning, Noon, Evening, Night.

In the preface, Compiler Detherage writes: "It is the desire of the compiler that in whatever hour the reader is, or wherever he reads in this volume, he will find a lift, a smile, a sense of sharing with others who have lived a day."

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Indexes include authors, titles and first lines, and subjects.

The Treasure Chest, edited by Charles L. Wallis, Harper & Row, New York, 1965

This "Heritage Album" contains 1064 familiar and inspirational quotations, poems, sentiments, and prayers "from great minds of 2500 years."

Full-page photographs add to the value and inspiration of the book.

Indexed are prose authors, first lines, titles and poets, and topics.

Words of Life, edited by Charles L. Wallis, Harper & Row, New York, 1966

A religious and inspirational album, this volume contains 1100 quotations "from the minds and hearts of writers of twenty centuries and illustrated by scenes from the Holy Land."

The general table of contents ranges from "Believing" to "Worship."

Beacon lights of Baptist history

Receiving members in church

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

What procedure do you follow in receiving members into your church? Are they accepted into your church on their statement alone? Are they questioned before the body? Or do they appear before a group for counsel and discussion and their names presented at a later date? Do they tell their reasons for presenting themselves?

Different churches may follow different customs of receiving members. Two things should be kept in mind: The welfare of the church, and the welfare of the individual. It is an important occasion for both. But the simple method of presenting a person to the church and voting on him then and there without an expression of some sort from the individual is of rather recent date.

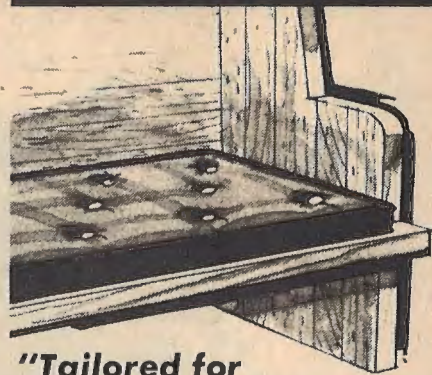
In other days receiving members was a little more involved, and many think had far more advantages than the present method followed by the average Baptist church, especially in the South. Some pastors are raising questions about the modern method. Writers have pointed out weaknesses of the plan. The fact that Billy Graham places a great deal of emphasis upon counsellors in "after meetings" indicates some caution must be taken on receiving members. Other evangelists in the past have done this also.

In other days at stated meeting times the pastor would give opportunity for "renewing the covenant." All the members, male and female, would give an expression of their feelings, trials, hopes, and joys of the past month. Men spoke frankly and sincerely. Then the "door was opened" to hear experiences of grace from others.

The new convert would then narrate his conviction of sin and experience of deliverance and new hope in Christ. Questions would then be asked by the pastor, and opportunity given to every member to question the candidate on points of doctrine or experience. It was not unusual to advise the candidate to wait a month or so longer for baptism after hearing their experience. There was no embarrassment in this because it was understood that the good of both parties was at stake.

The modern church may not be able to capture the simplicity of another day, but somehow it must learn how to preserve the principle of genuine conversion and experiential expression.

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Monticello, Arkansas

Maurice Caldwell, superintendent

Seventeen and all that

BY JOSEPH B. SINCLAIR

The whims of pioneer settlers have provided this country of ours with some cities and towns which are known by numbers instead of conventional names. A few other localities and natural landmarks complete the roster of numerals on the land.

Twin Falls is a town in Idaho and Three Rivers is in Michigan. As suspected, Five Points stands at the crossroads in California. There is a youthful Seventeen in Ohio, which will always be as young as it is today.

Twenty-One was one of the rollicking towns of the California gold rush days, while Twentynine Palms is a more modern desert community in the same state. The latter had a musical press agent who told America in words and music all about "The Lady from Twentynine Palms."

Forty Fort is a town in the state of Pennsylvania. Seven Pines is a locality in Virginia that gave name to one of the many battles of the conflict between the states. Seven scrawny pine trees, naturally enough, gave the region a name and a place in the history books.

The word "twin" has always been a handy geographical synonym for two. Places by the names of Twin Falls, Twin Lakes, and Twin Peaks are scattered haphazardly across the face of the land. Clusters of mountain peaks also range from the Three Sisters to the Five Brothers, as seen through the eyes of the pioneers.

This preference for numbers extends into the upper brackets, as it were. Thousand Spring Creek flows through the Thousand Springs Valley in the northeastern corner of Nevada. Probably no one has ever counted the springs in the valley, but it was a welcome halting place for the covered wagon pioneers after crossing the parched Great Salt Lake Desert on their way to the West.

The wooded isles that cluster in the St. Lawrence River are collectively known as the Thousand Islands. This is poetic, but it is also an understatement. Map makers assure us that there are closer to eighteen hundred such islands floating on the waters of the St. Lawrence.



FROM TRAILS TO STREETS

BY THELMA C. CARTER

Deer trails were important to early-day Indian scouts and pioneers.

The thirsty deer followed the wind scent of streams and rivers, making their own trails through thickets, woods, and mysterious canyons. Where their small hoofs pressed the grass into a visible trail, Indians would someday have wigwams and conoes. Later, white men would build skyscrapers, schools, and churches, in the same places.

The deer trail often meant life to settlers and Indians, for it always led to fresh water. Indian boys and pioneer lads learned early to distinguish between the deer trail and the endless pack rat trails which led to debris and destruction.

Along the deer trails, Indian treaties and council meetings were held. Later, thousands of head of cattle were driven over these same trails. They were followed by caravans of freight wagons carrying salt, furs, and gold.

Watering spots and campsites along these trails became the main streets we know today in many towns and cities. Sante Fe, New Mexico, and Topeka, Kansas, also cities along the famous Chisholm Trail, are examples.

There are many trails in life that we may follow. We need to learn early, as did Indian boys and sons of pioneers, the sure and safe trails to follow. The Christian way is always trustworthy. Jesus tells us, "I am the way, the truth, and the life" (John 14:6).

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A similar understatement is noted if you travel westward into Minnesota. This state is popularly known as the "Land of 10,000 Lakes." Actually there are more than eleven thousand lakes dotting the region. Minnesotans, however, seem satisfied to continue ad-

vertising the charm of ten thousand lakes. It is much better, they point out, to be on the conservative side than found guilty of exaggeration.

(Sunday School Board Syndicate, all rights reserved)

God instructs his people

BY L. H. COLEMAN

PASTOR, IMMANUEL BAPTIST CHURCH, PINE BLUFF

Life and Work

November 20

Deuteronomy 8

Last week's lesson dealt with the exodus or deliverance of the Israelites from Egyptian bondage. The leader of this historic event was Moses.

I. The Setting

Several events transpired between the contexts of Exodus 12 and Deuteronomy 8. Following the miraculous crossing of the Red Sea the next significant occurrence was the giving of the Ten Commandments (Cf. Exodus 20 and Deuteronomy 5). God gave to Moses on Mt. Sinai the decalogue on two tables of stone. The first four commandments involved man's relationship with God; the final six involved man's relationship with his fellowman.

These commandments are relevant today. Never were these commandments intended of God to be essentials of salvation. Man in the Old Testament was saved through his faith—faith in the promised Messiah. Man today is saved by "grace through faith" (Cf. Eph. 2:8, 9).

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:20,28; cf. Gal. 2:16.)

What then was the purpose of the law? According to the apostle Paul, the law was "our schoolmaster to bring us unto Christ" (Gal. 3:24, 25). The law was given as man's moral code, on which the laws of the state are based.

Following the decalogue "the book of the Covenant" (or the lesser laws) was given. Then came the Tabernacle which was built under God's specific directions (Cf. Ex. 25-31). This portable "tent of meeting" was used for worship while the children of Israel experienced the 38 years of wilderness

wanderings from Mt. Sinai until the entering of the land of Canaan. The usefulness of the Tabernacle for worship extended until the Temple was built under Solomon. The story of the sending of the twelve spies from Kadesh-Barnea (Cf. Numbers 13, 14) was a frustrating experience, resulting in the death of every person age twenty and above except Caleb and Joshua.

The setting of Deuteronomy 8 was Moses' second great oration or sermon, given perhaps some months prior to his death. Almost the entire book of Deuteronomy ("second law") is given to three great addresses of Moses.

II. The essence of the sermon (Deuteronomy 8)

1. "Remember" (v 2)

The people are enjoined by their faithful leader to "remember" all that the Lord had done for Israel. He had delivered them from bondage. He had led (vs. 15 and 16) and fed them throughout the wilderness experience. They literally were guided and fed by the very hand of God. He had given them "the power to get wealth" (v 18).

2. Observe God's laws

Moses instructed the Israelites to observe God's laws or commands. The motivation for observing these laws was simply "That ye may live" (v 1). In Deuteronomy 5 the Ten Commandments were restated, primarily for emphasis. God intended for his people never to look upon His laws as being insignificant and unimportant.

3. "Not by bread alone" (v 3)

Moses emphasized an eternal truth—food for man's soul is superior to physical bread. This verse was worthy of quotation from Jesus himself at the time of his "Great Temptations" (Cf. Matt. 4:4).

4. Chastisement (v 5)

A truth repeated throughout the Bible is the chastening of the Lord (Cf. Heb. 12:6, 7). This is a mark or proof of sonship. The basis of God's chastening is His great love for His own; scourging from our heavenly Father works for the good of his children.

III. CONCLUSION

A good lesson for America today would be "Remember." Do we remember all of God's bounty and goodness to us? Are we grateful? Can we remember from whence we've come as a nation?

Have today's generations learned to keep spiritual truths uppermost in our set of values? Parents have a far greater obligation to their children than feeding and clothing them. Parents are to take care of the spiritual needs and welfare of their children. Man was made for bread; but primarily for fellowship with God.

As in Moses' sermon, today's choice is obvious: obey and live or disobey and die (v 19).

This lesson treatment is based on this Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.



... 49,000 people were killed by motor vehicles during 1965, according to "Facts," a publication of the National Safety Council. While speed was listed as the major cause of casualties, drunk drivers were cited as the cause of 16.5 percent of all traffic fatalities and 8.4 percent of the accidents.

... The use of the drug LSD is spreading into lower age groups of the population, including junior high school students, according to a report in the journal of the American Medical Association.

... 2,780,000 serious crimes were reported in calendar year 1965, according to the FBI's annual 'Uniform Crime Report.' The value of stolen goods was more than \$1 billion, and the total loss of human lives reached 9,850.

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A letter to exiles

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

International

November 20

Jeremiah 29:1-7, 10-14

A man in prison would probably be less than elated if he received a letter from a friend saying, "Hang loose, fellow. You're going to be in the pokey a long time. Make yourself at home. Buddy up with the guards." It might be good advice, but the inmate would find much more palatable the whisper of a fellow convict, "Hsst! Buddy! We're gonna get sprung from this trap soon."

That is pretty much the situation in this week's lesson. Jeremiah is the friend, the Jews in Babylonian captivity are the inmates, and their exiled prophets are the fellow-convicts. It is understandable if this advice, like much of the rest Jeremiah gave, was extremely unwelcome.

When Jerusalem was captured by Nebuchadnezzar in 598 B.C., a great many citizens of Judah, including King Jehoiachin, were carried to Babylon as captives. Zedekiah, Jehoiachin's uncle, was made regent or puppet-king of Judah. In this capacity, he was forced from time to time to send tribute money to Nebuchadnezzar; and it was probably on one of these oc-

casions that Jeremiah sent the letter, which is a basis for today's lesson, to the Jews in Babylon. The date is probably 596 or 595 B.C. Zedekiah was later to rebel against his vassal status, and in 587 would come the destruction of Jerusalem.

I. Practical advice.

The letter begins with the assertion that its contents are from the Lord (29:4). Even this imprimatur, however, is not apt to make its reception the occasion for 15 stout "hurrahs!" The captives naturally hoped to return to their homeland soon, and their hopefulness had been encouraged by prophets and diviners in their midst who had been telling them what they wanted to hear. Jeremiah admonishes, "Do not listen to the dreams they dream, for it is a lie which they are prophesying to you in my name, says the Lord" (29:8, 9). Among other things, this statement suggests that people can lie while claiming to speak for the Lord.

Rather than return to Judah shortly, they will spend 70 years in Baby-

lon, Jeremiah announces. Those who heard the letter read and believed it must have been sick at heart, for the sentence meant that virtually no one old enough to understand this statement would ever see his old home again.

In the light of this long wait for return from exile, the people are urged, "Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; multiply there, and do not decrease" (29:5, 6). Summed up, this counsel says, "Get ready for a long stay."

Since the first wave of people carried away in 598 had consisted primarily of the choice young men of Judah, many of them were unmarried and probably had spent their time pining for a sweetheart back in Jerusalem, a girl whom they hoped to see again soon. The thing for these fellows to do, says Jeremiah, is find a wife, settle down, and have a family. If they do not, there will be no one around for the return trip 70 years hence.

A second piece of advice is this: "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (29:7).

A. S. Peake says, "The hearts of the exiles would naturally be hot with hatred for the oppressor, and if they prayed with reference to him, it would be for his downfall. But Jeremiah bids them acquire houses and gardens, that they may forge links which will bind them to the new land, and make its interests identical with their own. They are to pray for its peace; it is true the injunction is recommended by a self-regarding motive, but it was inspired by wise regard for their welfare, and altruistic appeals would have been wasted on such an audience."

Jeremiah's letter was probably greeted with hoots of derision by his non-admirers—and their number was legion—but it represented the only practical course for the exiles to follow. The unpopular course is often the right one.

II. Proffered hope.

While letting the gavel of sentence fall, Jeremiah also lifts up a green leaf of hope, assuring them that God is not going to forget them and leave them exiled forever. The Lord says, "When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place. For I know the plans I have for you . . . plans for welfare and not for evil, to give you a future and a hope" (29:10, 11).

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When that promised time of restoration comes, God says, "Then you will call upon me and come and pray to me, and I will hear you" (29:12). Here is a good pattern for all believers to follow: "Call . . . come . . . pray."

Then comes, in verse 13, what one writer has called "the distilled essence of Jeremiah's religious insight." Says the Lord, "You will seek me and find me; when you seek me with all your heart, I will be found by you." It was a lesson which Jeremiah himself had learned after a long career of toil, suffering and abuse. It also sounds much like the injunction of Jesus in the Sermon on the Mount: "Seek, and ye shall find."

Eventually their fortunes will be restored as God brings them back from their places of exile (29:14). The day is a long way in the future, but man can survive without a great many things as long as he has hope. And the most certain surety a man can have is the promise of God.

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- B—Baptist Beliefs: Kiss of betrayal p4; Better Business Bureau: Customer lambchops (PS) p2; Bookshelf p18
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The preacher poet

On love at first sight

Love at first sight is not love
But sudden infatuation
Which at the moment is sur-
charged
By winged imagination.
Tis flight of fancy, nothing more,
Which one some day may live to
rue,
Yet oft' 'tis seed of honest love
For growing constancy most true.
—W. B. O'Neal

Jack and Jill

"I'm thinking of asking some girl to marry me," said Jack. "What do you think of that?"

Jill: "It's a great idea, if you ask me."

A Smile or Two

Formula

"Miss Gordon," asked her professor, "will you give me the formulas for water?"

"H-I-J-K-L-M-N-O," replied the young lady.

"Ridiculous! Whoever told you that?"

"You did. You said it was H to O!"

Troublesome thought

With medicare in effect it's kind of hard to picture going to a doctor and both you and he know he's going to have to give you free medical attention *IF* you reach 65.

Is he real?

Two youngsters were walking home from Sunday school after having been taught a lesson on the devil.

One little boy said to the other, "What do you think about all this devil business?"

The other thoughtfully replied, "Well, you know how Santa Claus turned out. It's probably just your dad."

Only one for the money!

Her father asked his prospective son-in-law if he could support a family.

We have to admire the young man's answer: "No, sir, I was only planning to support your daughter. The rest of you will have to take care of yourselves."

Study as she goes!

Tim: How long did it take your wife to learn to drive?

Tom: It'll be ten years this June.

Grade sale

Mother: "Johnny, how is it that you have lower marks in January than in December?"

Johnny: "Oh everything is marked down after the holidays."

who
prevents
forest
fires?
you do

simply by being especially careful.



HELP SMOKEY BEAR PREVENT FOREST FIRES IN THE SOUTH

Attendance Report

November 6, 1966

Church	Sunday School	Training Union	Ch. Adns.
Alzheimer First	144	76	
Berryville Freeman Heights	137	52	
Blytheville			
Gosnell	220	78	
Trinity	181	68	
Camden First	498	134	5
Crossett			
First	474	148	2
Mt. Olive	290	137	2
El Dorado			
Caledonia	56	37	
East Main	318	131	7
Ebenezer	181	68	
First	724	470	
Trinity	225	105	9
Ft. Smith Towson Ave.	234	97	17
Greenwood First	273	117	
Harrison Eagle Heights	277	141	
Imboden	114	61	1
Jacksonville			
Bayou Meto	113	96	
First	438	156	
Marshall Rd.	301	157	15
Little Rock			
Immanuel	1,217	395	
Rosedale	287	119	5
Magnolia Central	634	257	4
Manila First	154	80	
Monticello Second	238	137	
North Little Rock			
Baring Cross	636	158	2
South Side	43	17	
Calvary	439	171	2
Forty-Seventh St.	211	102	1
Gravel Ridge	204	99	1
Runyan	45	26	
Harmony	63	48	
Levy	528	203	2
Park Hill	364	237	2
Indian Hills	88	49	
Sixteenth St.	43	26	
Sylvan Hills First	269	117	
Paragould Mt. Zion	127	75	
Pine Bluff			
Centennial	261	110	2
Second	212	80	
Watson Chapel	201	103	
Plainview First	71	33	
Springdale			
Elmdale	298	96	
First	332	112	
Texarkana Beech St.	471	158	2
Community	26		
Van Buren			
First	452	182	3
Oak Grove	174	130	
Second	92	42	
Vandervoort First	50	24	
Walnut Ridge First	297	95	
Warren			
First	432	102	
Southside	91	104	
Immanuel	278	105	
West Memphis			
Calvary	306	155	1
Ingram Blvd.	294	110	4

In the world of religion

Host to world on week ends

Each year ten thousand foreign military student visitors come to the United States for specialized training at U.S. military bases. But sixty per cent of them return to their own countries without ever visiting an American home, to say nothing of a Christian home, without ever hearing the plan of salvation through Jesus Christ from committed believers and without having the opportunity to respond to the claims of the Saviour.

The Leacock Presbyterian Church in Paradise, Pa. is doing its part to change all that. Some forty families have opened their homes in the beautiful Pennsylvania Dutch country to foreign students of the U.S. Army Ordnance School at Aberdeen Proving Ground, Md.

"What a meaningful time it is!" exclaims Pastor C. Parker Wright. "We have seen some of these men give their hearts to Christ. Many of them understand for the first time what being a Christian really means. All of them are impressed by the open-hearted hospitality shown to them in Christ's name by their hosts."

Lt. Charles R. Hart, a liaison officer at Aberdeen, wishes there were more churches like the Paradise congregation because "foreign visitors staying in hotels can't see how Americans live," he says. "They need a chance to exchange ideas in a living room, to look into refrigerators and down cellar steps."—Norman B. Rohrer, director EP News Service.

Baptist children killed

The 9-year-old son of the pastor was one of 18 children from Zion Baptist Church in Aberfan, Wales, who died when their school was buried under an avalanche of coal slag.

Despite this personal loss, Pastor Kenneth Hayes and his wife kept an open house for many who came seeking news and comfort. Hayes was one of the first on the scene after the avalanche struck.

He helped to dig out the first three dead children. He continued uninterruptedly for 36 hours, digging in a search for his own son and other children, or consoling the bereaved.

When the district superintendent of Baptist work offered to conduct services for him on the Sunday following the disaster, Hayes declined, saying he felt he should meet with his own people for a prayer service.

Bitterness by that time had begun to rise in the community, angered at circumstances which led to the catastrophe. Hayes counseled them, "We must not be bitter but must approach it (the disaster) in the spirit of love."

Among other Baptist churches in Wales responding to the need, the Welsh Baptist Chapel in Smyrna became a rest center for weary workers digging in the ruins.—(EBPS)

Publishes new version

NEW YORK—A new English version of the New Testament in the syntax and vocabulary of everyday conversation and illustrated with hundreds of sprightly line drawings has been published by the American Bible Society.

Published as a paperback, the book is arranged in paragraph style with the verse numbers appearing in smaller type like exponents. Liberal use of bold-face sub-heads also contributes to readability. (EP)

'Time for prayer'

WASHINGTON, D. C.—An amendment to the Elementary and Secondary Education Act of 1966 which would provide time during the regular school day in public schools for prayerful meditation by students will bring the "prayer issue" before the Senate for the second time within a month.

Proposed by Sen. Vance Hartke (D.-Ind.), the measure may receive fairly broad support in the upper chamber.

In a sense, it is the "Bayh Amendment" in new garb and under different sponsorship. Sen. Birch Bayh (D.-Ind.) had sought to have a "sense of Congress" resolution passed which would put Congress on record as not opposing voluntary prayer in public schools. (EP)

Rules for transfusion

WASHINGTON, D. C.—"Parents may be free to become martyrs for themselves, but it does not follow that they are free to make martyrs of their children before they have reached the age of full and legal discretion when they can make that choice for themselves."

With this quotation from a 1944 Supreme Court ruling in which members of the Jehovah's Witnesses refused to allow blood transfusions for an ailing child, Federal Judge Spottswood W. Robinson III signed an order which would



BERLIN (Special)—His Imperial Majesty, Haile Selassie I of Ethiopia, was one of the key speakers during the World Congress on Evangelism in West Berlin.

permit a hospital to give a blood transfusion to another child of Jehovah's Witness parents, if necessary.

The order also gave temporary custody of the infant daughter of Mr. and Mrs. Charles Butler of nearby Clinton, Md., to a panel of hospital officials. (EP)

Suggests abortions panel

SYDNEY—A prominent Australian theologian, Dr. E. Roberts-Thompson, a Presbyterian, has advocated establishment of a specialist panel "sympathetic" to people seeking abortions.

He told a forum of the Australian Lawyer's Christian Fellowship that he stressed "sympathetic" because "we are here dealing with the milk of human kindness, not the rigors of the law." (EP)

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