

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

11-10-1966

November 10, 1966

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_65-69



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "November 10, 1966" (1966). *Arkansas Baptist Newsmagazine, 1965-1969*. 225.

https://scholarlycommons.obu.edu/arbn_65-69/225

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1965-1969 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.



Arkansas Baptist

newsmagazine

NOVEMBER 10, 1966

Personally
speaking



Big little things

IS it your impression that many of the things that annoy us greatly are little things? Like a commode that won't stop running after it has been flushed?

As a plumber I am a good cottonpicker. So I wasn't much help at our house when we developed commode trouble. For weeks, just about every time anyone flushed the toilet it would be necessary to jiggle the handle of the flushing gismo to get the water to stop running and fill the reservoir again.

Time after time, I would take the lid off the top of the commode reservoir and readjust this or that gadget. We even called in a plumber, at the minimum charge of \$5 per call. (You used to be able to get a pretty fair physician to come by for less than that, remember?) But the plumber didn't do us any good.

Just as it appeared that our family was going to be commode jigglers the rest of our natural lives, we had a visit from our son-in-law who is an electrical engineer. Not only is Jay an engineer, but he has an I.Q. of at least 100. He flushed the commode once, while watching it perform. Immediately he diagnosed the trouble.

The five-and-one-half-inch wire that joins the shin bone to the ankle bone—excuse me, the bulb stopper to the flush lever—was slightly bent, consequently the wire was not letting the stopper fall back into place at the proper time. In two minutes Jay straightened the little wire and thus ended our family nightmare of weeks. Already we are noticing a marvelous improvement in all of our dispositions and we anticipate a drop in the monthly water bill.

As you are able to reflect philosophically on the uneven tenor of your way, you are able to see, occasionally, that there is a very thin line that makes the difference for you between a "good" day and a "bad" day. Just one little thing that goes right or wrong can sometimes set the course for all your waking day.

Some people—not us, of course—can almost be put to bed by having someone ask, "Are you feeling well?" with emphasis on the question mark.

Is there a minor job of straightening that needs to be done with some aspect of our lives, perhaps? Maybe a halo on crooked, or a prejudice showing?

Edwin L. McDonald

IN THIS ISSUE:

AT a recent meeting of the Little Rock Rotary Club the Editor heard a talk by a young man which made a deep impression on him. Following the luncheon he asked the youth, Bob Shivers, Central High School senior, for a copy of the talk so that you might enjoy it, too. See "One Teenager's View of the World Situation," on page 5.

SPACE is always the problem with the staff of the *Arkansas Baptist Newsmagazine*. Even using smaller type than we formerly did, it is impossible to give you all the news you want to read. Therefore, beginning today on page 13, we are condensing some of the many really important items sent to us by the Baptist Press in the hope that we may in the future be able to give you a still better picture of your Southern Baptist Convention activities.

WITH tongue in cheek and pen in hand W. E. Grindstaff takes a long, hard look at a recent photograph and letter from Foy Valentine. We're printing the Grindstaff letter and an older photograph of Dr. Valentine on page 4.

PASTOR Dale Cowling of Second Church, the Little Rock host to the Arkansas State Convention this week, delivered the annual sermon Tuesday morning. A reprint is on pages 6 and 7.

CHANGING the name of a Baptist organization from Brotherhood to Baptist Men caused a church visitor to misunderstand and think that brotherhood (little 'b') was being discarded by Southern Baptists. Thus begins Harriet Hall's 'Feminine Philosophy' on page 16.

BETWEEN the psychological factor in human nature and the spiritual in religion there is a proper relationship, believes Dr. Bernes K. Selph of Benton, whose column on the subject is on page 15.

COVER story, page 5.

Arkansas Baptist newsmagazine

November 10, 1966
Volume 65, Number 44

Editor, ERWIN L. McDONALD, Litt. D.
Associate Editor, MRS. E. F. STOKES
Managing Editor, MRS. TED WOODS
Secretary to Editor, MRS. HARRY GIBERSON
Mail Clerk, MRS. WELDON TAYLOR

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.

'It is time.'

IN the annual sermon to the Arkansas Baptist State Convention, carried in this issue, Dr. Dale Cowling, pastor of Little Rock's Second Church, makes some prophetic pointers on the need for churches and Christians to involve their Christianity in the issues of life.

Dr. Cowling calls for the church to stop being hypocritical "with regards to moral issues," to be realistic on the issue of separation of church and state. He deplores the fact that "my own Arkansas Baptist Headquarters" in more than a hundred years of being located in Little Rock has "never seen fit to identify with the life of the city," holding no membership in the key community agencies or civic organizations. He charges further that "community planners and civic leaders do not even know we exist" and expresses the belief that these leaders "would welcome our social concern, organizational ability and moral strength." He challenges that "it is time for us to stop being a withdrawn community introvert."

It is time, says Dr. Cowling, "for the church to stop being a battleground for neurotics." He regards it as a tragic fact "that many of our churches have no time or energy to fight the Devil because they are so busy fighting one another."

It is time for the church to start applying the gospel to life, continues Dr. Cowling. And he reminds us that "our Savior never withdrew from the center of life," but "applied the gospel to the issues and needs of everyday." It was Jesus' way of life to meet the needs of people and his followers should do the same, continues Dr. Cowling.

"It is time for us to stop mouthing our creeds and performing our rituals and calling ourselves Christians," says Dr. Cowling. "Let us insist that being a Christian involves one in a way of life that seeks to meet the needs of human life."

The sermon includes some striking instances of un-Christian attitudes on the part of certain church members, including the turning of thumbs down on receiving into a Sunday School class a teen-ager who had been a law violater but had repented, and also including the turning away of a woman who wanted to join a Sunday School class but was "from the wrong part of town and wouldn't fit in our class."

Dr. Cowling dares to deal with a vital issue up for settlement by this State Convention—the question of whether or not to relinquish the Arkansas Baptist Medical Center as an institution of the Convention. He shows at some length why he feels the Convention should keep the Medical Center and permit it to accept and use federal funds available through the Hill-Harris Act.

Regardless of whether we agree with Dr. Cowling, point by point, this is the kind of preaching greatly

needed across our state and all too seldom heard. For it is preaching that dares to deal with issues, and controversial issues at that. Many of our people, we believe, are getting to be burned out on platitudinous and general preaching that never quite comes in for vital contact with everyday life.

All of us will readily agree that Christianity, by its very nature and by the example and command of the Lord himself, is meant to be relevant to every locality and every circumstance in life. But we have many different views among us as to how our Christianity is to be made relevant. We are inclined to fall out among ourselves and quarrel over which is the right approach. The tragedy is that so much of the time, as Dr. Cowling has said, we spend our energies fighting among ourselves while the Devil goes scot free.

Not only do preachers have a solemn obligation to function as prophets of the Lord and to preach the word of the Lord without fear or favor, but the people likewise have a tremendous responsibility before God to support their preachers with their prayers and to be sure there is actually freedom of speech in the pulpits.

It happened

Down in Arkansas

'Next of kin'

MORTICIAN E. M. Holt of Blytheville sends us the following "joke" for our "Smile or Two" column. Since Brother Holt makes no mention of our recent editorial cracks at the mortician fellowship for a widespread abandonment of ambulance service, we are sure he did not have these in mind. But to provide "equal space" for those of our friends who are in the undertaking business, we are carrying the story on the editorial page—even at the risk of having some readers say "It's hard to tell the difference between your editorials and your jokes." So here's Mr. Holt's story:

A funeral director telephoned the local Board of Health asking that a dead mule be removed from in front of the funeral home.

The man at the Board of Health quipped, "I thought you funeral directors took care of the dead."

"We do," answered the funeral director gravely, "but first we get in touch with the relatives."

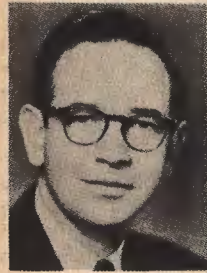
New name for SBC

ANY new name for the Southern Baptist Convention should have the word "Baptist" first in the title, says Dr. Duke K. McCall, president of Southern Seminary, Louisville, Ky., in the November 1966 issue of *The Tie*. As an example of what he means, Dr. McCall suggests: "Baptist Convention U. S. A." Why not just settle for the example? That's the name we suggested several years ago!

The people speak

Against excessive honesty

Seldom do I write a critical letter to an editor. However, this morning I picked up your Arkansas Baptist News-



VALENTINE

magazine of Oct. 13 and found on page four a letter that almost breaks my heart. I refer to Dr. Foy Valentine's request that you cease using his old picture and carry a new one. Now, Brother Editor, I staggered from that page as a defeated man from a field of battle. I was sobbing as if my body and soul were torn apart. Just imagine never seeing that high school picture of Brother Valentine again!

I can see that early picture now. Foy was ruddy and fresh as the waking morn; he sparkled like a mountain stream. In this new picture, he is as hard-boiled as an Easter egg and as shriveled as an old prune. In the early picture I could almost see him walking with a proud, defiant step like a martyr to the coliseum. But the new photo shows him as withered and pale as an old pauper and about as inflexible as chewing gum. His cheek was like a rose in the snow, but now it is as expressionless as a smoked ham. Where he once appeared as faultless as a spring flower, he now seems to have no more conscience than a fox in a poultry farm. While he once appeared fresh as the dawn and warm as a sunned cat, he now looks as desolate as a summer resort in midwinter.

What caused the change in Mr. Valentine? In the earlier picture, he appeared as exacting as a top sergeant. But now look at him. His joints creak like an old, weather-beaten farm gate. He has the patience of a cigar store Indian and is about as unemotional as a baseball umpire. I can almost see the man's very soul writhing in his body like an impaled worm. Once pure, good and courageous, he now looks like an animal at bay. He has the fiery spirit of a meadow lark.

I beg you, Mr. Editor, don't use this latest picture. I liked him better the way he was. Use the first picture where he looks as wise as Solomon; not a composite of five orphans too late for a picnic. Believe me, Preacher Valentine has a lot of fire left in his bones. I may be prejudiced, but in his prime he was a giant among men. Now look at him! In your picture he appears as frightened as MacBeth before the ghost of Banquo.

Please, Mr. Editor, let us remember him as he was in the long ago. He was as modest as a violet and as humble as a child but as dignified as a Beethoven Sonata. Don't let the world see him as a faded dream. Many still admire him. To us he is clear as a bell and cool as a snowbank still. We know the sands of time are running thin and our hero is ancient as the stars. But, time is a threshing floor for all of us. Our man is no longer a steam engine in trousers; but neither has he completely crumbled like an old ruin. He is not bent over like a flag pole in a hurricane. The fragrance of his rich and delightful character still lingers like a dried rose scents the drawer where it withered.

Now, Sir, please give us back our dream.

Somewhat sincerely—W. E. Grindstaff, Director of Cooperative Program Promotion Stewardship Commission SBC, Nashville, Tenn.

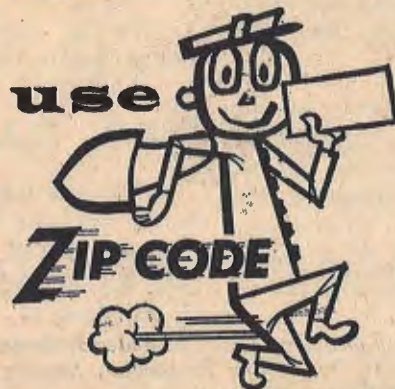
REPLY: With friends like you there is not much prospect that Brother Foy will have to buy any bigger hats any time soon.—ELM

'An historic first'

In the approval of our church budget for 1967 the Arkansas Baptist News-magazine was included. This is an historic first for our church which is over one hundred years old and we are looking forward to the news and the inspiration provided by your paper.—Bobby G. Rhoads, Treasurer, Fairview Baptist Church 627 W. Highland Street Paragould, Arkansas.

REPLY:—We are delighted to have the Fairview Baptists added to our growing circle of readers. We pray that the Arkansas Baptist Newsmagazine

Your Arkansas Baptist Newsmagazine subscriptions are now filed by zip code. We must have your zip code in order to make any correction in your mailing plate! Please...



shall move to be a weekly blessing to your lives and an inspiration and help —ELM

Visits Alaska Baptists

During a visit in October to Anchorage, Alaska, I took pictures of 12 Southern Baptist churches and the state Baptist headquarters building. They are neat and modest in appearance. In the state are 36 Southern Baptist churches and 13 missions with a membership of 7,120. The new executive secretary is Rev. E. W. Hunke, Jr., until Sept. 1, associate secretary of Arizona Baptists.

Four of the churches consist of Negro members and a few Negroes are in most of the churches with a predominantly white membership. Rev. Leo Jolley is second vice president of the state convention, being the first Negro officer in a Southern Baptist state convention.

There are churches affiliated with other Baptist bodies in the "lower 48" and a number of independent Baptist groups.

All of the larger denominations and many sects, not usually found in the old South, have work in Alaska.

The purpose of my visit was to preach in a series of services at the chapel of Elmendorf Air Force Base. I was greatly impressed with the Christian devotion of the chaplains to the service personnel and their families. Many opportunities are given for worship, Bible study, service and Christian growth.—Bruce H. Price, Pastor, First Baptist Church, Newport News, Va.

Returns in retirement

I am writing to introduce to you and the Baptists of Arkansas one of our finest preachers who has retired and will be making his home in Ft. Smith.

He is Rev. J. Earl Bryant whose address will be 534 North 39th St., Ft. Smith. Bro. Bryant has pastored some of our strongest churches in Texas, the last two being First Church, Brenham, and First Church, Gonzales, where he was when he retired. Before that he was pastor of Grand Avenue Church in Ft. Smith. He has many friends in that section of the country who will rejoice in his return.

Bro. Bryant is an excellent preacher and Bible teacher. He will be available for supply work, Bible Conferences, Church revivals and evangelistic campaigns.—H. A. Lee, Area Missionary, South Central Baptist Area, Box 608 Gonzales, Tex. 78629

ONE TEENAGER'S VIEW OF THE WORLD SITUATION

Editor's Note: Following is a talk made recently by Bob Shivers, 17, before the Rotary Club of Little Rock. A senior at Central High School, Little Rock, where he is president of the student body, Bob plans to study law, probably at the University of Arkansas, and hopes to have a career in the field of politics. He is an active member of Henderson Methodist Church, Little Rock and the son of Mr. and Mrs. Robert N. Shivers.

Today I find myself within a generation which has the responsibility to keep up with a pace set by a furious and complicated world. Our civilization's ideals and standards have changed so rapidly and so drastically that they are almost incomparable to those of civilization of earlier times. Yet, today, the problems which have faced man since the earliest days of history are still issues around the globe.



BOB SHIVERS

ignorance, and disease are landmarks of many nations. And the world now exists on a day-to-day basis, for the ultimate power to destroy all nations lies in the hands of a few nations.

If my generation is to exist upon this beloved earth, it must continue to strive to eliminate those problems which plague mankind. We must move to conquer disease and eradicate ignorance, for if a civilization cannot help the many who are poor, it cannot save the few who are rich. We must begin anew the quest for peace and understanding among all men. We must protect those human rights which come not from the generosity of state, but from the hand of God.

The question facing this nation over a century ago was whether the country could remain half slave and half free. Today, the question plaguing us is whether the world can remain half slave and half free. The bonds of human misery and suffering are evident in all corners of the world. Poverty,

Only a few generations have been granted the role of protecting our country during an hour of maximum danger. We must not shun this responsibility. We must welcome it. We must stand ready and able to pay the ultimate sacrifice for our country and its heritage.

The youth of America are members of a new frontier, a frontier of fulfilled hopes and promises, and a generation tempered by war and disciplined by a harsh and bitter peace.

The challenges laid out before us must be our goals. The task is great, the responsibility infinite, the pressures high, but we ask not pity, but understanding. The youth of America need support, backing, and guidance. The kid who escapes the everyday realities of life through dope needs not pity but help. The youth who finds himself within the grasps of alcohol at the age of 18 needs not pity, but understanding. The teenager who takes to the streets advocating aid for the Viet Cong needs not pity, but guidance.

A man once defined the difference between a politician and a statesman as a politician being one who looked to the next election, a statesman one who looked to the next generation. You are a statesman in your own way. The remnants of your efforts will long be here after you are gone. And it is because of those efforts, and because of that interest that you and your club have expressed toward America's youth and because of the similar efforts of other clubs and other dedicated people, I have the confidence that we shall continue. May God bless each and every one of you.



CHILDREN'S HOME MONTH—These children remind you that November is the month for the Thanksgiving offering for the Arkansas Baptist Home for Children. Baptists of Arkansas will be giving through their churches for the children at Monticello. "Even as ye have done it unto the least of these my children, ye have done it unto me." (Luoma Photo)



ARKANSAN IN RHODESIA—Kendall Berry (second from right), of Blytheville, chairman of the boards of trustees of Ouachita University, Arkadelphia, and of Southwestern Seminary, Ft. Worth, Tex., and Dr. Robert E. Naylor, Southwestern Seminary president, first, left to right, chat with students and local pastors outside the chapel of the African Theological Seminary, Gwelo, Rhodesia, during a recent overseas trip. (Next to Dr. Naylor is Dr. Ralph T. Bowlin, Southern Baptist missionary professor in the Gwelo school.)—FMB Photo

Dr. Cowling is pastor of Second Church, Little Rock, host to the 1966 session of the Arkansas State Convention. The text for the annual sermon, printed on these pages, was taken from Hosea 10:12. Dr. Cowling's sermon was delivered Tuesday morning.

IT IS TIME!

Hosea 10:12

"What time is it?" is a question often heard. It may be important or it may be merely a way of making conversation.

You may have seen a little pamphlet published a few years ago. It contained a message from some outstanding nuclear scientists. Their description of the world's condition was pictured by the face of a clock showing the hands pointing at one minute until midnight. That was what time they thought it was in world history.

This is the word used by Hosea the Prophet. In the middle of a bleak announcement of God's imminent judgment upon sinful Israel the prophet shouts this last hope. "It is time," he cried, "It is time to seek the Lord—to break up your fallow ground—to break up your soul in repentance and turn to the Lord for mercy and forgiveness."

I. First, it is time for the church to stop:

1. It is time for the church to stop being a hypocrite. I recognize this as a harsh charge, but I am convinced that we had better take it seriously.

For example, it is time for the church to stop being a hypocrite with regards to moral issues. How can the world take us seriously when we jump on popular moral issues with a great display of bravery while at the same time we are totally silent on unpopular issues. To be more pointed I must ask why it is that we have so much to say about the liquor and gambling question and so little about matters of glaring racial discrimination, slum housing, and human exploitation. How does a preacher, how does a Christian, how does a church suddenly dismiss any obligation to these issues by piously declaring, "the church should stay out of politics"?

Or, take the issue of separation of church and state. We generate a great amount of heat and make noble pronouncements about our undying stand against everything that resembles a connection between Religion and State. At the same time, however, there are not many of us rushing down to the courthouse to assess our church property in order to pay our fair share of taxes. If I cared to give a ridiculous illustration I could mention the church that passed a resolution against a denominational institution accepting a Federal grant while the automobiles of the members were parked in their church lot which had been paved by the county!

Or, take the case of our Baptist Medical Center and Hill-Harris funds. We seem to clearly recognize the fact that we need the funds and really ought to accept them. We find it difficult, however, to openly state our approval. Instead we look for a cunning camouflage so we may have use of the funds without dirtying ourselves with the decision. We seem to prefer giving away our multimillion dollar medical center to making a forthright decision to use Federal money which is available. We really do not know of any effort of the Federal Government to control hospitals which use Hill-Harris funds. In fact, our hospital is under the same regulations as those hospitals which use the funds. We just seem to accept a general feeling that it is not the thing to do. That feeling is not so strong however that we wouldn't take the funds if we could do so without a personal decision.

2. It is time for the church to stop being an introvert. What a tragedy that most churches have no part in the meetings, the committees, the organizations and the decisions that shape the moral tone and the destiny of the community.

Many of my laymen friends who are community leaders tell me of their longing to have the support and moral

guidance of their churches and church leaders. What a tragedy that churches are not paying, active members of the Chamber of Commerce, the United Fund, Urban Renewal, Downtown Unlimited and other community betterment groups. We preachers and church members could be sitting in on every important committee meeting in the community if we would come out of our cloister and do so. How can we think it is Christian to withdraw from the world?

Let me make my point clear. My own Arkansas Baptist Headquarters has been located in Little Rock for over one hundred years. In all of this time we have never seen fit to identify ourselves with the life of this city. We hold no membership in the key community agencies or civic organizations. Community planners and civic leaders do not even know we exist. How they would welcome our social concern, organizational ability and moral strength. Surely it is time for us to stop being a withdrawn community introvert!

3. It is time for the church to stop being a battleground for neurotics. How tragic that many of our churches have no time or energy to fight the Devil because they are so busy fighting one another. Every church fight boils down to the rigid neurotic selfishness of someone or some group. Other organizations simply refuse to give over to the sick demands of such people. It is only in the church that they can get a place of leadership and build themselves a forum. If we preachers would stop wasting our time kowtowing to these "crusaders," "defenders of the faith," "keep the world straighters," "I dotters and T crossers," and challenge some of our intelligent business and professional people to places of leadership it wouldn't take long to get the church going.

I am often reminded of the church located in the snuff capitol of the nation that fired the preacher. They told him that he was a good preacher and fine pastor but that they just didn't have confidence in him because he smoked. "We just don't have confidence in anyone who would burn up anything that tastes this good," they said.

II. It is time for the church to start.

1. It is time for the church to start applying the Gospel to life. Our Savior surely never withdrew from the center of life. He applied the Gospel to the issues and needs of everyday.

For example, when Jesus announced His ministry He quoted from Isaiah. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty, them that are bruised, to preach the acceptable year of the Lord" (Lk. 4:18-19).

When John the Baptist sent from his dungeon prison to ask, "Art thou he that should come? or look we for another?" What did Jesus answer? He said, "Go—tell John what things you have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." (Lk. 7:22).

It is evident that Jesus' way of life was to meet the needs of people. His followers should do the same. This is clearly illustrated in the Parable of the Good Samaritan. Who can help but see in that story the utter failure of the Priest and Levite who represented the organized religion of the day. Our Savior clearly indicated that the despised Samaritan, an outcast, pleased God more than the religionists because he invested himself in meeting the needs of his fellowman.

It is surely time for us to stop mouthing our creeds and performing our rituals and calling ourselves Christians. Let us insist that being a Christian involves one in a way of life that seeks to meet the needs of human life. Christianity must go to the shop and marketplace. It must go to the halls of business and commerce. It must invade the ranks of capital and labor. It must go to the slums and to the centers of debauchery. It must get its hands dirty, its heart broken, its hair mussed. It is not the religion of nice but harmless people. It demands the best of one in brains; muscle, blood and guts.

2. It is time for the church to start practicing compassion. When Jesus looked upon the multitude he was moved with compassion. He wept over the unrepentant city and the wasting harvest. He was condemned because he was a friend of publicans and sinners. The whole beautiful story of his ministry revolves around the reach of his compassion for the unlovely, the helpless, the outcast.

How glorious it would be today if the churches could reflect his compassion. What a marvelous thing if the broken-hearted, the alcoholic, the moral degenerate, the poor, the bewildered, the discouraged, the disillusioned and the lost of every community could feel the compassionate pull of the church instead of the condemnation of the self-righteous members.

Let me illustrate. A teen-aged lad got into serious trouble. He took it to his parents. They immediately acknowledged their failure to give him proper moral, spiritual guidance. The three, deeply repentant, went to a minister and poured out their profession. They closed by asking if they would be welcome to join the church upon their profession of faith. "Will our boy be welcome in the youth group of the church despite the trouble he has been in?" they asked. The minister replied that he would discuss the matter with some of the parents and teachers of the youth group the boy would be in. After his discussion he had to call the boy and his parents in to tell them, "I'm sorry, but the parents of our young people said that they did not want their children in a Sunday School class with a boy who has been in trouble with the law."

I felt the bite of such an attitude. Some years ago I handed the name and address of a lost woman to the refined, able, cultured woman who taught the Sunday School class she was a prospect for. The Sunday School teacher read the name, looked at the address and said, "Too bad. She is from the wrong part of town. She wouldn't fit in our class." With that she handed the name back to me.

You see, when we pray and weep and talk in our churches about winning the lost we really mean if they are the right color, from the right socio-economic background and respectable in character. What a shame. Surely it is high time for the church to start practicing compassion.

3. It is time for the church to start facing up to the needs of a changing world. Granted, the gospel never changes. But let us not forget that the world in which the gospel must be applied does change. Hence, our methods and procedures must constantly keep abreast of the world in which we live. The space age will never be much impressed with the gospel carried in a horse and buggy vehicle.

Let me be specific in at least one illustration. When America was young and in formative years there was not much way to meet the social, educational and benevolent needs of the community except through the churches. With the growth of the nation it was inevitable that the government also grow. It was also inevitable that the growth in population would soon make it impossible for individual churches or denominational groups to meet the economic, social, health, educational and welfare needs of the people. It is only reasonable that all of those who were able should share through some fair means of taxation to help the fortunate.

Now, it is high time that we recognize the fact that a great nation is responsible for the educational and health welfare of her people. If the nation recognizes the fact that

these needs can best be met by the kind of educational and health services rendered by private Christian institutions and makes certain financial assistance possible is this not reasonable and good? Can we Baptists educate every young person or minister to every sick person in Arkansas? If not, whom shall we turn away? Where shall we draw the line? If so, where do we get the money?

Why can't we see that there is no more violation of the principle of separation of church and state in this procedure than there is in local churches making use of various social agencies to help the needy? Every week I find myself referring some counselee to some State agency. For benevolent needs I refer them to the Welfare Department; for emotional problems I refer them to the University Medical Center or the State Hospital; for medical needs for the poor I refer them to the County Hospital; for those who are emotionally or physically handicapped I refer them to State Rehabilitation services; and on and on the list could go. Why should I suddenly have qualms of conscience about my denominational hospital or college receiving help from the same tax resources? Why not move up into the day in which I live and frankly face the fact that Hill-Harris funds for hospitals, and Federal grants to colleges do not in fact wrest control of these institutions? Why not use the money available from common tax funds to the glory of God through Christian institutions?

If time permitted I would also like to discuss the fact that the changing world makes it necessary for the church to adjust her program, change her schedules, and bury some sentiments and traditions. The changing world makes it mandatory that Southern Baptists make bold adjustments in methods and approaches in both our Home and Foreign Mission work. We simply must bring ourselves in tune with the day in which we live so that we may be effective in our work.

III. It is time for the church to sing!

If we Christians have what we say we have it ought to be evident. There is nothing really appealing about a bilious preacher looking like he is carrying the problems of the world; looking really like an accident about to happen. Neither is there much inspiration in church congregations made up of dyspeptic people who drag themselves in, flop instead of sit, mumble instead of sing, sleep instead of worship, and then go out to grumble and complain.

It is surely time that we take off our black robes and dark dispositions. Our God is the Creator. He is all-wise and all-powerful. Our Savior claims that "all power is mine in heaven and in earth." He said, "Stop being anxious over your life, what you will eat or wear or what may happen tomorrow. Seek ye first the Kingdom of God and all these things shall be added unto you" (Matt. 6).

This surely means, dear friend, that with all of our problems, with all of our limitations, with all of our human failure He still promises us victory.

Remember how it was with Israel when the burden of captivity and suffering had about wiped out every remnant of her hope? Right in the middle of that dark description God cried to Israel through Isaiah, "Sing, O barren... break forth into singing... Enlarge the place of thy tent... lengthen thy cords and strengthen thy stakes!" (Isa. 54:1-2).

So he must be saying to us today. With all of the world stretched out before us he must long to light a fire in our souls, put a song in our mouths and send us forth to unprecedented victory. Let us meet the hour!

Rise up, O men of God!
Have done with lesser things;
Give heart and mind and soul and strength
To serve the King of Kings.

Rise up, O men of God!
The church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!

Stage hit booked for Ouachita Nov. 17

"Half-Horse, Half-Alligator," Broadway's recent one-man-show stage hit concerning American frontier humor, will be presented in a single performance at Ouachita University in Arkadelphia Thursday evening, Nov. 17, in Mitchell Hall. Curtain time will be 8 p.m.

Repeating the role which won critical acclaim from New York newspapers and magazines will be William Mooney, a graduate of Malvern High School, whose interest in dramatics came about as a result of his association with Dennis Holt, presently chairman of the Ouachita Speech and Drama Department.

Mooney is currently touring "Half-Horse, Half-Alligator" throughout the United States. Before being presented on the New York Stage, "Half-Horse" was premiered before an audience at the Vienna English Theater. Upon leaving Germany to return to America, Mooney had presented his show to audiences in 18 German cities.

In reviewing the one-man-show, which is comprised of reminiscences of frontier humor, a New York critic said, "With the help of several good authors and a great slice of history, Mr. Mooney has created an interesting and enlightening evening, also a funny one.

"The imaginary vehicle for our trip is the Mississippi steamboat 'Invincible,' which Mr. Mooney conjures out of a Captain's chair, a shiny cuspidor and a couple of unstained pieces of furniture.

"He has a mellow baritone voice," the review continued, "when speaking naturally, but he can flatten it and sharpen it in a dozen authentic ways to create Yankees, Georgians, pious commodores, fire-eating preachers, persuasive pitchmen, and a pair of Southern spinsters. His browsings of arcane Americana have brought to light a small treasury of frontier stories."

Mooney has appeared on the NBC "Today Show," and has recently signed an exclusive recording contract with RCA-Victor, which has already recorded "Half-Horse, Half-Alligator" for their original cast album series.

New pastors called

Two churches in Washington-Madison Association have new pastors. Ray Hart is in the pulpit at Winslow Church and Jack Brown has accepted the call of Oak Grove Church. Mr. Brown plans a religious survey of the community. The church expects a \$2,000 increase in its budget over the previous year.



SERVE MT. ZION—Newly re-elected officers of the Mt. Zion Association: front, l. to r., James H. Sanders, pastor of Monette Church, moderator; Harold B. Ray, pastor of Nettleton Church, vice moderator; back row, l. to r.: Carl White, pastor of Cash Church, clerk; and Carl Bunch, Jonesboro, missionary.—ABN Photo



ASSOCIATIONAL OFFICERS—New officers of Harmony Association look at next year's program for the annual meeting to be held at South Side Church, Pine Bluff, which will be observing its fiftieth anniversary: (left to right) Amos Greer, superintendent of missions; David Crouch, pastor, Linwood Church, first vice moderator; Vernon R. Dutton, pastor, Matthews Memorial Church, moderator; and Jay D. Tolleson, pastor, Second Church, second vice moderator. E. A. Richmond, clerk, and Don C. Warren, treasurer, both reelected, are not pictured. A record budget of \$20,688 was adopted. (Pine Bluff Commercial Photo)

Announces annual staff

The staff for the 1967 Ouachitonian, yearbook of Ouachita University has been announced by editor Donna Joyce, Stamps. Thearon McKiney, Forrest City, is business manager.

Other editors are: Mary Anne Owen, freshman from North Little Rock, administration; Beverly McGuire, sophomore from Malvern, highlights; Martha White, freshman from Ola, organizations; Mona Rae Davidson, sophomore from Malvern, social clubs; and Gene Jester, senior from Irving, Tex., athletics.

Class editor is Thomas Page, senior from Manning; personalities, Billy Ray Tarkington, sophomore from Malvern; and fine arts, Gary Crumby, sophomore from Malvern.

Page divisions will be handled by Betty Rowe, junior from Hot Springs; and picture editor will be Raouf Halaby, sophomore from Lebanon.

Assisting the editors are Barbara Barr, a freshman from Waldo; Suzanne Ketzsch, freshman from North Little Rock; Geneva Cockman, sophomore from Benton; Cindy Austin, sophomore from El Dorado; Carolyn Baker, sophomore from Pine Bluff; Manley Branham, freshman from Pine Bluff; Marlane McLain, sophomore from Malvern; Susan Gazaway, freshman from North Little Rock; and Shirley Qualls, freshman from Little Rock.

Church to move

First Church, 4th and Poplar, North Little Rock, has voted to relocate. Action taken by the church and the North Pulaski Association makes it possible for the church to relocate on property bought by the association at North Hills and McCain Boulevards.

First Baptist, organized 77 years ago, has been at its present location since 1924. Now because of the shifting of population and the rebuilding of the downtown section of the city the church is faced with the need of moving, according to the pastor, J. C. Myers. No date has been set for the beginning of building on the new site.

Two associations elect

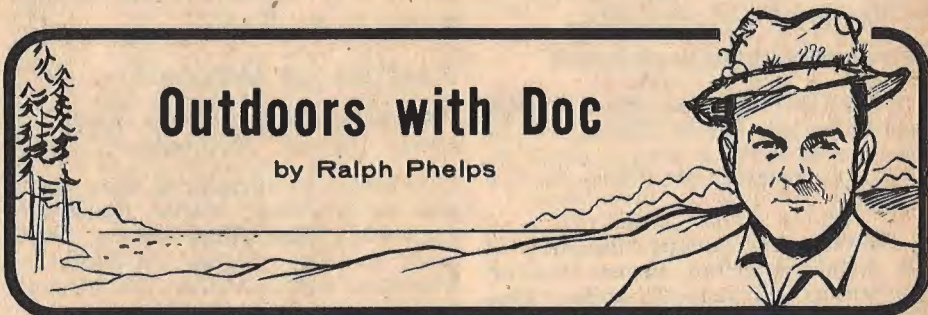
Current River and Gainesville Association had good attendances at the yearly meetings at Ravenden Springs, Moark and Piggott according to Missionary J. Russell Duffer.

Officers elected were: For Current River: Don Baker, moderator; Larry Evans, first moderator; DeWitt Kelley, second vice moderator; Charles Patterson, treasurer; Mr. Duffer, clerk.

For Gainesville: Lawrence E. Green, moderator; Kenneth Threet, vice moderator; Mrs. Tom Hill, treasurer; Mrs. Lawrence E. Green, clerk.



ASSOCIATIONAL OFFICERS—Messengers to Stone-Van Buren-Searcy Association's annual meeting elected (left to right) E. A. Pipkins, moderator; J. D. Seymore, missionary; Bob Damuth, clerk; Glen Williams, vice moderator; and Roy Mabry, not pictured, treasurer. Highlight of the annual meeting was the showing of "Walk Beside Me," a Radio-Television Commission film, at the closing session at Clinton High School gymnasium.



Don, the hardy hunter

Would you believe that a Baptist preacher is head of a wildlife organization?

Not only is this true, but he is also an ardent hunter—despite the fact that an attack of polio left him the use of only one arm.

Dr. Don Harbuck, pastor of First Church, El Dorado, is this year's president of Union County Wildlife Association, an 1,100-member group dedicated to improvement of wildlife and conservation of outdoor resources.

When I supplied for Don several weeks ago, I noticed in his study a plaque emblematic of a national award for water conservation. At first I thought this might represent gross doctrinal heresy; for if there is anything on which a Baptist preacher should not be saving, it's water! I learned, however, that orthodoxy is safe; the award had been given to the wildlife association rather than to the pastor personally.

The monthly bulletin of the Union County Wildlife Association is edited by Jack Lee, an executive at Monsanto, who according to Dr. Harbuck is a genius in the field of outdoor life. The bulletin is extremely interesting and keeps the group posted on projects such as fish kill and restocking of the Ouachita River lakes (which have 85 percent undesirable fish and 15 percent game fish); the Sue Gordon Lake project (which proposes to get a 750 acre lake built near El Dorado), and the Felsenthal Recreation Project (which would make a 39,000 acre lake by raising a dam's height in the lock-and-dam program on the Ouachita River.)

Outdoorsmen in other parts of the state who grouse about sorry hunting and fishing, wildlife control and regulations, etc. could well take a leaf from the book of hunters, fishermen and other outdoor lovers in Union County. One functioning organization can accomplish more than half a state grumbling individually.

That the people in the El Dorado area know a real enthusiast when they meet him is evident from the fact that Don Harbuck is president of the group. Typical of his spirit is an incident that occurred while he was quail hunting several years ago. Using a shooting rig built on a hand-pulled golf cart, he kept up with anyone in the field. In crossing a fence one day, though he fell and landed on his bum arm. He knew it hurt like crazy, but he finished the hunt, then made a trip and kept a speaking engagement that night. When he finally went to the doctor the next day after a totally sleepless night, x-rays revealed that the arm was broken.

Of such stuff are real outdoorsmen made!

Educator to retire

WINSTON SALEM, N. C.—Saying he was "tired, very tired," Wake Forest College President Harold W. Tribble has asked that he be allowed to retire as president of the Baptist school here June 30, 1967.

Coupled with announcement of his plans to retire, Tribble made two suggestions concerning the college's future: (1) liberalization of the relationship between the college and the Baptist State Convention of North Carolina, and (2) that the college advance to university rank in name. (BP)

New chairman chosen

WASHINGTON—The Baptist Joint Committee on Public Affairs, in its semi-annual meeting, elected Frank H. Woyke of Forest Park, Ill., as its new chairman.

Woyke is the executive secretary of the North American Baptist General Conference. He succeeds Walter Pope Binns, who has served as chairman of the Baptist Joint Committee for the past three years. Prior to that Binns was vice chairman 15 years. He has been a member of the Baptist Joint Committee on Public Affairs for 23 years. Woyke had been a member since 1948.

The North American Baptist General Conference, which Woyke has served for 20 years as executive secretary, has 55,000 members in 340 churches.

"As a smaller body we depend very heavily on the information furnished us by the staff of the Joint Committee," Woyke said. He expressed the hope that the Baptist Public Affairs Committee would continue in the same direction it is presently pursuing. (BP)

Two pastors ordained

Ordination services were held Oct. 23 at Oakwood Church, North Little Rock, for its pastor, Lonnie Autry. Ordained at the same service was James Flowers, pastor, Fellowship Mission.

Forming the presbytery were E. O. McElroy, pastor, Sixteenth Street Church, North Little Rock, moderator; Garner Autry, pastor, Harmony Church, Conway-Perry Association; W. J. Adkins, pastor, Shady Grove Church, Pulaski Association; Jesse McDaniel, James Duncan, and L. E. Hare, deacons of Oakwood; Virtus Leslie, W. C. Brown and Robert Rainwater, deacons of Shady Grove; Mack DeWeese and Fred Bruning, deacons of Harmony; and John Griffis, deacon of Sylvan Hills First Church.

Garner Autry, father of the Oakwood pastor, brought the ordination message.



S. M. MAYO



VANCE WILEY

The charge was given by Mr. Adkins and questioning of the candidates was led by E. O. McElroy. Ordination prayer was by Mr. Brown.

Pastors at Gosnell

S. M. Mayo is the new pastor of Gosnell Church, Blytheville.

A native of Illinois, he is a graduate of Southern Illinois University, Carbondale, and Southwestern Seminary. He also received his Doctor of Theology degree from Southwestern this summer.

Dr. Mayo has served churches in Illinois and Texas. Mrs. Mayo is the former Miss Parmelee Ragsdale, Ullin, Ill.

Helps Vietnamese girl

DA NANG, Viet Nam—A 16-year-old Vietnamese high school girl who wants to study medicine will complete her high school education and hopefully attend medical school in the United States, thanks to a Southern Baptist chaplain and his family.

Doan Thi Ai Lan (Ah Lan) is going to America under sponsorship of Navy Lieutenant Cecil R. Threadgill of Pilot Point, Tex., a chaplain with Marine Aircraft Group (MAG)-11, First Marine Aircraft Wing (1st MAW) here. Ai Lan will live with Chaplain Threadgill's wife and two teenage daughters in Pilot Point, about 40 miles north of Dallas. (BP)

Deaths

TROY EOFF, 76, Lincoln, Washington County, retired Baptist minister, Oct. 26.

He leaves his widow, Mrs. Truly Sparks Eoff; three sons, Bradford, Oklahoma City, James Roy, Harrison, and Ray Tucker, Lincoln; two daughters, Mrs. Annabel Hayes, Tulsa, and Miss Hester Eoff, Harrison; a brother, Ernest Eoff, Clinton, Okla.; and two sisters, Mrs. Mae Holmes, Harrison, and Mrs. Irby Russell, Mountain Home.

LAMAR WALKER, 82, Newport, Oct. 25.

Cedarville calls Wiley

Vance Wiley, assistant pastor of Phoenix Avenue Church, Tulsa, Okla., has resigned to accept the pastorate of Cedarville Church, north of Van Buren, beginning Nov. 13.

Mr. Wiley has been active in music and youth work. He was ordained by the Phoenix Avenue Church, Nov. 6.

Mr. and Mrs. Wiley have two children, Randy, 5, and Cathey, 3.

Return to Arkansas

Mr. and Mrs. Henry A. Holiman, formerly of Arkansas but for many years of New York City, have returned to Little Rock. Mr. Holiman is serving as engineer of Summit House, 400 N. University, where they live in Apartment 713.

For the past seven and one-half years Mrs. Holiman was office secretary of Manhattan Baptist Church in New York City. She hopes to engage in denominational work here in Arkansas.

Mrs. Holiman has spoken extensively in schools of missions and in regular church services on the Baptist mission work in metropolitan New York and is available for speaking engagements.

Dr. Sullivan honored

NASHVILLE—A Southern Baptist whose entire life has been spent in service to his denomination has received an award for distinguished service to college, church and country.

James L. Sullivan, executive-secretary-treasurer of the Southern Baptist Sunday School Board, received the "Alumnus of the Year" award from R. A. McLemore, president of Mississippi College (Baptist), Clinton, at an annual dinner during homecoming at the college. (BP)

He was a member of First Church, where he served as deacon. He was a 32nd degree Mason and a Shriner.

BEVERLY W. NININGER, 81, Santa Barbara, Calif., formerly of Little Rock, Oct. 30.

Before his retirement he was a cabinet maker. He was a member of Calvary Church, Little Rock. Survivors include his wife, former Church Music secretary, Arkansas State Convention. Mrs. Nininger's address is Villa Constance, 2643 State Street, Apartment 1, Santa Barbara, Calif., 93105.

Arkansan named to California post

FRESNO, Calif.—New executive secretary of the Southern Baptist General Convention of California is Robert D. Hughes of Long Beach, Calif., a native of Arkansas.

Hughes, pastor of the First Southern Baptist Church of Long Beach since 1958, was elected to the state's top Baptist post during a called meeting of the convention's Executive Board here.

The position has been vacant for six months following the resignation of Grady C. Cothen to become president of Oklahoma Baptist University in Shawnee, Okla.

Hughes will assume the position effective on or before Dec. 1.

He has been a pastor in California since 1948 when he became pastor of the First Southern Baptist Church in Ventura, Calif. Previously he was pastor of churches in Arkansas and Texas.

Hughes served as president of the California Southern Baptist Convention 1953-54, and had been chairman of the convention's Executive Board for two terms.

A current member of the Southern Baptist Hospital board, Hughes is a former member of two other major SBC-wide boards—the Foreign Mission Board and the board of trustees for Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

A native of Arkansas, he was pastor of the Good Hope Church, McCrory; South Ft. Smith Church; and Oak Grove Church near Pine Bluff, all in Arkansas. He also has been pastor of two churches in Texas.

He is a graduate of Ouachita College (now University), Arkadelphia, Ark., and received the master of theology degree from Southwestern Baptist Theological Seminary, Ft. Worth.

Hughes and his wife have three children, the oldest son John now studying at Golden Gate Seminary and pastoring the First Baptist Church in Loomis, Calif. A daughter, Peggy Jean, is a senior at California Baptist College, and the youngest son, Robert Don, is a high school senior in Long Beach. (BP)

Editor takes pastorate

ALBUQUERQUE, N. M.—Horace F. Burns, editor of *The Baptist New Mexican* since February, 1959, has resigned to accept the pastorate of First Church, White Center (in the Seattle area), Wash. In addition to the eight years he is now concluding as editor of *The Baptist New Mexican*, Burns had served for four years as editor at an earlier time.

NOVEMBER 10, 1966

Baptist beliefs

The betrayer identified

BY HERSCHEL H. HOBBS

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

(Fifth Article on Judas)

"And as they did eat, he (Jesus) said, Verily I say unto you that one of you shall betray me" (Matt. 26:21).

It was during the Passover meal and prior to the Last Supper. When Jesus spoke these words the apostles, save Judas, asked, "Lord, is it I?" (v.22). The form of the question invites a negative answer. "It isn't I, is it, Lord?" None of those had thought of such a thing, but they were so uncertain of themselves in the light of Jesus' shocking words.

Then Jesus replied that the betrayer was one dipping his bread in the gravy with Him (v.23). This did not point out an individual, but it showed the intimacy to be betrayed. Jesus followed by pronouncing a woe on the betrayer (v.24). Note that He did not absolve him of personal responsibility and guilt.

Up to this point Judas had remained silent. But silence itself would have been proof of guilt. He took a chance that even Jesus did not know his purpose. So he asked, "Master, is it I?" (v.25). He asked exactly the same question as the others, with one exception. Where they used the title "Lord," Judas used the title "Teacher" or "Rabbi" (Master). To him Jesus was not "Lord." He was only a rabbi. This within itself indicates that Judas withheld any faith in Jesus (cf. Matt. 26:49).

Jesus replied to Judas, "Thou hast said." With Judas' own words Jesus convicted him. John notes that Peter asked him to get Jesus to ascertain the identity of the betrayer (13:24). Had Jesus done so, Judas probably would have been slain in the room. So Jesus simply told John, "He it is, to whom I shall give a sop, when I have dipped" (Jn. 12:26). So He gave it to Judas.

Customarily the host honored a guest by giving him bread dipped in gravy. The other disciples would so interpret this act. But John knew. And so did Judas. Was this a last effort of kindness on Jesus' part to reach Judas? At any rate it failed.

For John says, "After the sop, then entered Satan into him" (v.27). Satan had been working on Judas all the while. Judas now gave himself completely to his evil purpose. He knew that Jesus knew. So sham was no longer necessary.

Jesus said, "That thou doest, do quickly" (v.27). The apostles, other than John, thought that Jesus was sending Judas on an errand of mercy (v.29). Nothing could have been farther from the truth. For Judas left on the most shameful errand ever run.

John notes upon Judas' departure, "And it was night" (v.30). He spoke not of physical night, but of the darkness in the soul of the betrayer. Jesus is the Light. To go away from Him is to go into the night. And Judas departed into the darkest night in the history of the world.

Bells leave States

Mr. and Mrs. Ray E. Bell, Southern Baptist missionary associates, left the States Oct. 28 to begin a four-year term of service in Rhodesia. Mr. Bell is a mechanic. He will take care of equipment at the Baptist mission station on the Sanyati Reserve. The Bells may be addressed at Sanyati Baptist Hospital, P. B. 735, Gatooma, Rhodesia.

When they were employed by the Foreign Mission Board in July he was mechanical supervisor for a chemical firm in Tampa, Fla. Born in Union

County, Arkansas, he lived there and in northern Louisiana while growing up; Mrs. Bell, the former Billie Davis, was born and reared in Dubach, La.

Named mission head

RALEIGH, N. C.—Howard J. Ford, pastor of Winter Park Church in Wilmington, N. C., will become director of the division of missions of the Baptist State Convention of North Carolina on Dec. 1. He will succeed E. L. Spivey who is retiring at the end of this year after 23 years with the convention. (BP)

Page Eleven

From the churches

Elaine Church redone

Elaine Church had a dedication service for its church plant Oct. 2. The guest speaker was M. E. Dark, a former pastor of the Elaine church. Open house was held in the afternoon.

Elaine Church had a fire in the sanctuary just as it completed its new educational building in February. As a result, the church sanctuary has been completely redecorated. The chancel was redesigned and a new lighting system was installed.

Dedication of the new educational building was deferred until fire damage to the auditorium could be completed.

The educational building is a two-story steel-and-masonry building with 10,000 square feet of floor space. The building provides space for nine departments, church offices and a kitchen.

The Elaine Church has invested \$157,756 over the past two years in its church plant. Adequate space has been provided for future growth. The entire plant is centrally heated and air conditioned.

Pastor of the church is Charlie Belknap.



LAKE CITY FIRST—Interior view of recently renovated auditorium of First Church, Lake City, John M. Basinger, pastor. Mt. Zion Association held its annual meeting here recently.—ABN Photo

The bookshelf

Hirohito, Emperor of Japan, by Leonard Mosley, Prentice Hall, 1966, \$7.95

This is the pathetic story of a man who hates war but who for years was dominated by a military power clique bent on conquest and who had virtually seized control of their country.

It is revealed here that while the Japanese military excused or justified their acts in the name of their "divine Emperor," Emperor Hirohito was rarely consulted during World War II, but it was he who finally stopped the war, in 1945.

In this intimate biography of Hirohito, Mr. Mosley answers many questions and clearly defines the role Hirohito filled during a war that ultimately changed the course of world history.

The House Divides, by Paul I. Wellman, Doubleday, 1966, \$6.95

Another in the "Mainstream of America Series" edited by Lewis Gannett, this covers "the Age of Jackson and Lincoln," from the War of 1812 to the Civil War.

Violence, expansion and upheaval are shown to have been the characteristics of this half-century of American his-

tory. This was the era in which the nation became an awakened leviathan, feeling its strength for the first time and stretching out its limbs toward its Western shore.

This time when new growth competed with dissidence over slavery, when frontier romance collided with the Industrial Revolution has been unforgettablely covered by Mr. Wellman, a writer already well known for such books as *Magnificent Destiny*, *The Iron Mistress*, *Glory, God, and Gold*, and *Spawn of Evil*.

Lyndon B. Johnson and the World, by Philip Geyelin. Praeger, 1966, \$5.95

"A jack rabbit in a hailstorm, hunkered up and taking it." That was

President L.B.J.'s own cryptic description of himself and the world, in an off-the-record discussion a few months after the assassination of John F. Kennedy.

Here is a firsthand portrayal of President Johnson's responses to a world that he found would not "work to his clock." You will read here of how he has been known to upbraid an Asian diplomat caustically one day and engage—successfully—in sensitive, high-level diplomatic niceties the next. Here is a candid, often surprising, report on Mr. Johnson's personal reactions to the problems, frustrations, and demands of world politics, and to the critics of those reactions.

New subscribers

Church	Pastor	Association
One month free trial received:		
Long Ridge, Booneville	Lee Guinn	Buckner
New budget:		
Branch Marshall Rd., Jacksonville	A. T. Suskey Ronald Griffin	Concord North Pulaski
New Harmony, Manila	Zane Gragg	Mississippi Co.

Church ends barrier

MACON, Ga.—The First Baptist Church of Macon has voted to open membership to all persons without regard to race.

Last month, the Tattall Square Baptist Church in Macon fired its pastor, Dr. Thomas Holmes; associate pastor, Reverend R. D. Johnson, and the minister of music, Jack W. Jones, after they had pressed for an open-door policy on racial matters.

Members of First Baptist, voting Wednesday night at a prayer meeting, approved a resolution of an open-door policy by about four to one, an official said.

Board Chairman J. W. Stokes said the Church had not been troubled with integration attempts but deacons thought the congregation should vote on a policy-making resolution.

Plan new convention

PAOLI, Pa. — The Pennsylvania-South Jersey Fellowship has set a target date of fall, 1969, for organizing into a state Baptist convention affiliated with the Southern Baptist Convention.

Meeting at the Paoli Baptist Church here for its third annual meeting, the Fellowship voted to set a goal of increasing church membership each year between now and 1969 by 25 per cent annually.

If they reach the goal each year, Baptist leaders in the two-state area feel confident they can reach the membership requirements to become a state Baptist convention.

Briefs from Baptist Press

ATLANTA—Seven career missionaries were appointed in October by the Southern Baptist Home Mission Board, including workers for language missions in California and innercity work in Atlanta.

INDIANAPOLIS, Ind.—The Indiana Baptist Convention (American Baptist) approved here a resolution suggesting that they seek to unite with other Baptist bodies rather than the Consultation on Church Union (COCU).

WACO, Tex.—Baylor University has a new organization here for the wives of men attending the Baptist school in preparation for all church-related vocations. Beta Delta Gamma (Baylor Divinity Wives) is an inter-denominational group that will hold monthly meetings, October through May each school year.

ATLANTA—The Southern Baptist Home Mission Board's church loans division will reorganize on Jan. 1, 1967, adding three territorial loan officers and promoting current loan officer Roy F. Lewis to the new position of assistant to the director. The three new field representatives, who will be employed as Home Mission Board staff members to work out of Atlanta, will assume duties in particular geographic areas, initiating applications, servicing loans, and counseling with church, association, and state convention personnel in the field.

WAKE FOREST, N.C.—Christians today must live in the 20th century, with involvements that are "practical and realistic, confronting the joys and agencies of this culture," Blake Smith, Baptist pastor from Austin, Tex., said at Southeastern Seminary.

SBC requirements call for Baptist groups seeking recognition as state Baptist conventions to have either 50 churches with 12,500 members or 70 churches with 10,000 members.

During the meeting, a report was presented showing an 18 per cent increase in church membership during the past year among the 40 churches, 19 missions, and nine home fellowships in the three Baptist associations which comprise the Fellowship.

Current membership in the churches totals 5,984, an increase of 947 members over last year's membership. (BP)

New plan started

NASHVILLE — The Sunday School Board and the Foreign Mission Board of the Southern Baptist Convention have worked out a cooperative agreement to jointly produce motion pictures, filmstrips, and slide sets prepared as sales and rental items.

The audio-visual materials will be distributed at Broadman Films, produced with the SBC Foreign Mission Board in Richmond, Va., and distributed through regular channels.

Motion pictures will be distributed through the 10 Baptist Film Centers throughout the nation; filmstrips and slide sets through the 49 Baptist Book Stores; and all materials through the Church Audio-Visual Education Plan as well as through trade accounts.

The Sunday School Board and the Foreign Mission Board are cooperating in the audio-visual production and distribution in response to a Southern Baptist-Convention directive. (BP)

Catholic preacher in Baptist Church

TALLAHASSEE, Fla.—When a Roman Catholic priest preached to a packed crowd at the First Baptist Church of Tallahassee, the response was "fabulous."

This is how the pastor of the 4,400-member church, C. A. Roberts, described reaction to the televised morning worship service which featured a sermon by Lawrence Cunningham, chaplain of the Catholic Student Center at Florida State University here.

Roberts, current president of the Southern Baptist Pastor's Conference, was speaking at the Baptist Student Union Convention in Fort Worth, Tex., on the Sunday (Oct. 16) the Catholic priest filled the pulpit.

It is believed to be one of the first times that a Catholic priest has delivered the sermon at a worship service in churches of the Southern Baptist Convention.

"Everything I have been able to interpret concerning the reaction of the church has been positive," Roberts said. "Of course, I expect some negative response, especially from those who did not hear the sermon, but I'm not bothered about that."

"We've come to the point when we must face the fact that the Gospel is being preached by someone else besides Baptists," Roberts said.

Roberts hailed the event as another instance of improved relationships between Southern Baptists and Roman Catholics. (BP)

Threaten missionaries

Three drunken Katangan soldiers robbed a British Baptist Missionary Society couple at gunpoint, taking their money, shoes, a pen and a camera. Then the soldiers threatened to shoot the missionaries.

The missionary couple, John and Nora Carrington, described the event in a letter to the society's office in London. The Carringtons had remained in Kisan-gani (Stanleyville) during fighting there.

"The worst night I have experienced," is the way Carrington put it. By coincidence, the robbery and threatened shooting took place on a Sunday night.

The Carringtons' home was in the middle of a battle as well. A machine gun was set up on their front verandah, and five or six men with automatic weapons shot at targets from gardens about the house. To heighten the tension, this occurred also at night. (EBPS).

Your state convention at work

Sunday School to hold growth retreat

The Sunday School Department will conduct an overnight retreat for Sunday School superintendents, pastors, ministers of education, other staff members and general officers. Keener Pharr, director of field services for the Sunday School Department of the Baptist Sunday School Board, Nashville, will be the principal conference leader at the retreat. The Friday night and Saturday meetings will be at Paron Baptist Camp, 42 miles west of Little Rock on Highway 9.



KEENER PHARR

The first meeting will be supper, December 9 at 6 p.m., followed by a conference and a campfire. Saturday, after breakfast, there will be a variety of conferences on church growth. The conference will close out at noon with lunch.

The three meals and overnight will cost each man just \$3 with the state Sunday School department supplementing the cost to keep the expense this low.

Arkansas leads the Southern Baptist Convention with churches registered as participating in the plan. These and other churches will want to start growth projects and are urged to encourage their superintendents and pastors and other general officers of the Sunday School to attend the retreat.

The facilities are in comfortable all-weather buildings. Informal clothing should be worn.

Use this blank to indicate your interest in attending the Church Growth on arrangements.

Mail to S.S. Dept., 401 W. Capitol, Little Rock, Ark.

Name

Office

Church

Address

Send me more information on the Church Growth Retreat.

Advanced information about Training Union Convention

Date—March 24, 1967 (Friday before Easter)

Place—Second Baptist Church, Little Rock

Theme—"God and I—Now"

Speaker—D. C. Applegate, Starkville, Miss., will speak morning and afternoon

Time of meeting—10:15 a.m.—8:00 p.m. for the main convention.

Music—Dick Maples, Grand Avenue, Ft. Smith, Music Director

Youth Choir of Grand Avenue will present a 15 minute concert from 10:00—10:15 a.m.

Elimination Speakers Tournament: 9:30—10:30 a.m. in a separate auditorium—Finals at night.

State Sword Drill—10:30 a.m.

Morning Feature: "I Have a Question"

Four young people including Bill Glass, defensive end for the Cleveland Browns pro football team, will answer 20 questions listed in the program booklet. If you have a question you want them to answer, send it immediately to the Training Union Department.

Night Feature: Drama, "I Saw Him," presented by Jim Maloch and youth of Second Church, Little Rock

Conferences: Seven Intermediate conferences from 2:55—4:15 p.m.

Other conferences for young people and adults:

- (1) Recreational conference—Cecil McGee, Sunday School Board
- (2) Vocational conference—Lee Garner, Sunday School Board

Afternoon Fellowship—

Time: 4:30—6:00 p.m.

Place: MacArthur Park

Food: Tickets will be sold by Training Union Department in advance (at least a week before convention) for 50 cents each. Concession stand provided.

Fellowship: Cecil McGee, Baptist Sunday School Board, will lead the youth fellowship.

Michigan ABC-SBC thaw

DETROIT, Mich. — Two Southern Baptists were major speakers for the first time on the program of the Michigan Baptist Convention (American Baptist) here recently, when plans were announced for an American Baptist leader to bring a major address at the forthcoming Baptist State Convention of Michigan (Southern Baptist) in Royal Oak, Mich.

Major speeches were delivered during the Michigan Baptist Convention here by Fred D. Hubbs, executive secretary of the Baptist State Convention of Michigan, and by Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission, Nashville.

Valentine called the new development "a welcome thaw in the relationships between American and Southern Baptists in Michigan."

Hubbs announced that the executive secretary of the American Baptist State body in Michigan, Arthur L. Farrell of Detroit, would deliver a major address to the annual meeting of the Baptist State Convention of Michigan in Royal Oak. (BP)

BAPTISTRIES — SPIRES



- Unit-Molded Fiberglass
- Accessories



Wiedemann Industries, Inc.
Box 672 Dept. J5, Muscatine, Iowa

Hold four district Brotherhood meetings

G. A. Ratterree, Brotherhood Secretary of Florida, who is well known and loved by Arkansas Baptist men, will be in Arkansas during the period of Nov. 14-18, for a series of four District Training Meetings.

The schedule:

- Nov. 14: Northeast District, Central Church, Jonesboro
- Nov. 15: Northwest District, First Church, Rogers
- Nov. 17: Southeast District, First Church, Warren
- Nov. 18: North Central District, Calvary Church, Batesville

All meetings will begin at 7 p.m. and close at 9 p.m. The program for each meeting:

- 7:00 Song Service
- 7:10 Scripture and prayer
- 7:15 Statement of purpose and procedure
- 7:30 Three group meetings: (1) Associational Brotherhood officers and missionaries; (2) Pastors and church Brotherhood officers; (3) RA Leaders and counselors and boys
- 8:20 Reassemble
- 8:25 Song

8:30 MESSAGE: "THE KEYS OF THE KINGDOM"—G. A. Ratterree

At these four meetings the New Brotherhood program will be presented to pastors, missionaries, church and associational Brotherhood leadership, and to all Baptist men, young men, and boys who attend. Every Baptist man, young man, and boy in any of the four districts concerned will do well to attend this meeting to become acquainted whether or not his church or association presently has a Brotherhood—Nelson Tull

El Dorado Southside, Oct. 23-30; Dr. J. Paul Palmer, pastor, evangelist; J. Nash, church minister of music, music director; 6 by profession of faith; 3 by letter; 50 rededications.

Ft. Smith Grand Avenue, Nov. 13-20; Clifford Palmer, pastor, evangelist; Fritz Smith, music director.

Monticello Second, Oct. 9-16; Leo Hughes, Texarkana, evangelist; Bill Stroud, Monticello, song leader; 7 for baptism; 1 by letter; Jack J. Bledsoe, pastor.

Vian, Okla., First, Oct. 16-23; L. B. Stallings Immanuel Church, Ft. Smith, evangelist; Kenneth Birdsong, Sallisaw, Okla., singer; 14 professions of faith; Steve Fossett, pastor.

Memphis Eastland, Oct. 28-30; Ed Walker, evangelist, Levy Church; Sam Cowan, Bellevue Church, singer; 28 re-

dedications; 4 for baptism; John Tinsley, pastor.

Fayetteville Rolling Hills, Nov. 13-20; Dr. C. W. Caldwell, Little Rock, evangelist; Terrel Gordon, pastor.

Leachville First, Nov. 27-Dec. 4; C. W. Caldwell, Little Rock, evangelist; Harold Presley, pastor.

Wichita Falls, Tex., Downtown Church, Oct. 9-16; O. K. (Jack) Hazlewood, evangelist; 8 by profession of faith; 4 by letter; 1 for medical mission field; Leroy French, pastor.

Benton Ridgecrest, Oct. 17-23; O. K. (Jack) Hazlewood, evangelist; 19 by profession of faith; 15 by baptism; E. S. Ray, pastor.

Memphis Graham Heights, Oct. 25-30; Nelson Tull, Little Rock, evangelist; 15 additions; 13 for baptism; Russell Clubb, pastor, former pastor of churches in Osceola and West Memphis.

Beacon lights of Baptist history

Was it a spiritual experience?

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

The proper relationship between the purely psychological factor in human nature and the spiritual in religion has often been overlooked. More often it has not been known. To confuse one more, there is what is known as religious psychology. How are these related?

It is not necessary that one have a degree in psychology or religion to be a religious worker. But it is quite evident that if one knows something of the proper relationship of these ideas he will be able to serve in a better capacity.

Failure to consider these two areas may lead to serious problems. Some students believe that many church problems today stem from this failure. To put it in simple language they feel that many people have come into churches when they have been disturbed but not converted. Fears, sentiment, desires, etc., have been stimulated and people have acted on the spur of the moment, but reacted later. The belief is that these areas are perfectly legitimate areas in which to work, and factors to use, but we have stopped short of our goal—spiritual conversion. To put it another way, the individual has been convicted but not converted. Not enough direction, counselling, time, and demonstration have been taken. Mass psychology has been used often, sometimes consciously, sometimes unconsciously.

The main problem seems to have been that the difference between the social-psychological and the spiritual-religious has not been understood.

Many of our forefathers understood this relationship whether or not they understood the terminology. John Mason Peck, missionary to Missouri and Illinois, 1817 to 1875, realized the important difference. Thrust into the life of the frontier he saw the impact of frenzied zeal upon the emotional nature of man without deep spiritual experiences. He did not object to the emotion in religion—understood its proper place and utilized it—but what he did object to was the failure to indoctrinate, to cultivate, and to discard theology for dramatics.

Another thing that helped was the age group involved. Though children were included, emphasis was placed on adult conversion. To be sure adults possess emotions and are affected by the sociological and psychological but they also possess more developed reasoning powers than children and may have better insight into what has happened or is happening. Anyway, more care was exercised in receiving members into Baptist churches, and far more care was given to discipline than is found in the average church today.

CUSTOM MADE
CHURCH FURNITURE
Is One Of Our Specialities



Place Your Order With Us.
Please come by and see
samples on display

COX PLANING MILL
and Lumber CO.

Phone LY 8-2239 or LY 8-2230
PIGGOTT, ARK.

Important days ahead for WMU members

Week of Prayer for Foreign Missions, Dec. 4-11: In writing of this important week and its attendant opportunity of giving for foreign missions through the Lottie Moon Offering for Foreign Missions, Dr. Baker James Cauthen, secretary of the Foreign Mission Board, said, "The Week of Prayer for Foreign Missions vastly strengthens spiritual resources as intercessions arise for the labor of Christ in many lands. The Lottie Moon Christmas Offering brings financial resources which reinforce the support of missions through the Cooperative Program whereby advance can continue. . . God continues to call his servants to the task, and they respond with their lives in glorious dedication."

A week of prayer. . . giving. . . surrender is a vitalizing season for any church! Clear the dates. Claim William Carey's philosophy, "Attempt great things for God. Expect great things from God!"

Suggestions for observances for all age groups are in the December issues of WMU organizational magazines. Supplementary materials (posters, prayer reminders, offering envelopes, etc.) are available from State WMU Office.

BANDAGES FOR INDONESIA

Bandages for Indonesia are "rolling in" at 310 Baptist Building!

An appeal and instructions for preparing bandages and/or pads from worn sheets and towels have been distributed to WMU leadership. These are to meet dire needs in the Southern Baptist Hospital at Kediri, Indonesia, where bandages are not only very expensive, but scarce and inferior.

Notice: Large metal drums are being collected. A room for packing has been set up. Packers are being enlisted. Bandages are arriving daily. . . All this to meet needs almost unbelievable to Americans so blessed by plenty. Remember: Send bandages, pads, etc., to State WMU Office, 310 Baptist Building, 401 W. Capitol, Little Rock (Zip 72201) as soon as possible and before Dec. 1.—Nancy Cooper, Executive Secretary and Treasurer



Feminine intuition

by Harriet Hall

Brotherhood, Christian action

Recently an after-church announcement was made concerning a meeting of the men of the church. Mention was made that the terminology had been changed from "Brotherhood" to "Baptist Men." Later it was learned that a visitor from another church—who did not know that there was an organization by that name—misunderstood and thought that the church was being instructed not to ever use the word "brotherhood" again!

What is brotherhood? We cannot see it, hear it, or taste it. But we can feel it, experiencing its warmth many times a day.

It certainly does not apply to "brothers" only. It is Christian love in action. It is the pat on the back when one is discouraged. It is a letter from a friend in time of need. It is a smile when things may be gloomy. It is the understanding of friends and neighbors during trouble or sorrow. It is the helping hand when the burden is heavy.

John Donne wrote the immortal words, "No man is an island . . . Any man's death diminishes me, because I am involved in mankind. Therefore never send to know for whom the bell tolls. It tolls for thee."

William James once stated, "A great many people think they are thinking when they are merely rearranging their prejudices."

We must pray that we can find the ability to live at peace with all people. Someone has said that we tend to divide the human race into many compartments, but Jesus is the only one tall enough to see over all the fences.

St. Francis of Assisi said, "Blessed is he who loves his brother as well when he is afar off as when he is by his side, and who would say nothing behind his back he might not, in love, say before his face."

Ella Wheeler Wilcox has given food for thought in saying,

"God, what a world, if men in street and mart
Felt that same kinship of the human heart
Which makes them, in the face of fire and flood,
Rise to the meaning of True Brotherhood."

There is an old saying in the Ozarks which should be just as true in any section of the country—"When the building's on fire we all tote water." Isn't it strange how a crisis can suddenly draw people together who formerly had little in common? All of us have experienced this in some measure. Wouldn't it be wonderful if we did not have to wait for a crisis to experience the feeling of togetherness in common tasks, common risks, and common responsibilities with our fellow man?

We need more courage, less pugnacity; more conviction, less bigotry; more love of humanity rather than mere sentimentality. Around each of us are those who have no one who cares—perhaps no one to tell them that God loves and cares.

Am I my brother's keeper? God help us to be concerned.

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

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

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

ARKANSAS BAPTISTS!

her future.....
and the future of her
brothers are in
YOUR HANDS!



...this, too, is missions!

**PLEASE PROVIDE FOR THEM DURING
YOUR THANKSGIVING OFFERING**

**THE ARKANSAS BAPTIST
HOME FOR CHILDREN**

Monticello, Arkansas

NOVEMBER CHILDREN'S HOME MONTH



By action of the Arkansas Baptist State Convention in 1929 the month of November was designated as the month to take a special offering for the Children's Home, known then as Bottoms Baptist Orphanage. November was chosen because during November Thanksgiving is celebrated. The convention felt one way to show God how "thankful" Arkansas Baptists would be to take up a special Thanksgiving Offering to help support the "orphanage." The first year the offering was taken was 1930 and Arkansas Baptists gave a little more than \$8,000. This was the beginning of a great and worthy missionary effort.

The taking of a "Thanksgiving Offering" is traditional today with the churches throughout our state. Various goals have been set through the years, the highest being \$100,000. This goal has never been reached. However last year represented the greatest victory in the history of the Thanksgiving Offering, when the total reached \$95,349.79. We may offer various reasons for this victory but we come to the final conclusion that you gave and the Lord blessed. This same formula will guarantee the same victory this year.

The Thanksgiving Offering represents about 60 percent of the budget needs. Although the Children's Home is in the Cooperative Program, the Home only receives about 40 percent of its needs from this source. And, the Home must operate on the funds it receives. If the funds are inadequate then some phase of service must be discontinued. Certainly, no church, or any Baptist, would want us to turn any child away.

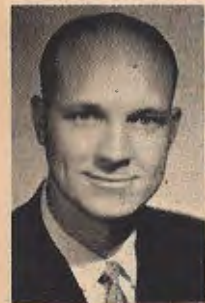
Since November is Children's Home Month, and has been known as such since 1929, won't you promote this mission effort by talking about November, Children's Home Month, in your church, and plan to have a victorious "Harvest Day."

ARKANSAS BAPTIST HOME FOR CHILDREN

Monticello, Arkansas

Music for Arkansas Baptist churches

In this special convention issue of the Arkansas Baptist Newsmagazine, let us welcome you to the annual meeting of Arkansas Baptists. We are also eager to get acquainted with you.



HOYT MULKEY

Hoyt A. Mulkey, secretary of the Church Music Department is the music director for the state convention. In his work in the department, he is responsible for the music at all major meetings of a statewide nature and plans and promotes state music activities such as camps, festivals and various training programs.

The music department associate, Miss Eleanor Anne Harwell, coordinates the summer approved music worker program training for graded choir leadership and instrumentalists, and assists in other music activities over the state. Miss Harwell serves as the convention pianist. In addition to these activities, the department personnel is used widely in music schools, revivals, lectures, and as guest director and adjudicator in other states. All state, district, associational and local church music activities are of



ELEANOR HARWELL

vital interest to the department personnel. We encourage your comments as we continue always to improve our work to help your ministry.

Mrs. Harold Wilson is the part-time office secretary, and the department hires two seminary music students for summer training. Eight approved music workers and eight district music directors are available for assistance to churches. We hope you will read carefully the Music Department report in your book of reports. Again, welcome to the convention and let us meet you:

OBU royalty crowned

Miss Sharon Windham, daughter of Mr. and Mrs. R. W. Windham, of North Little Rock, was crowned homecoming queen at Ouachita University by Dr. Ralph A. Phelps, president, in pre-game ceremonies October 29. She was escorted by Johnny Heflin, of Little Rock.

First runner-up was Miss Marjorie Stobaugh of Morrilton, followed by Sharon Evans of North Little Rock, Judy Tolar, Malvern, and Shirley Evans of Hornersville, Mo.

Powell takes pastorate

W. B. Powell, deacon, Grand Avenue Church, Ft. Smith, accepted the pastorate of Shady Grove Church, north of Van Buren, beginning Oct. 30.

Mr. Powell was pastor for one year of the Mofett, Okla., Mission, sponsored by Grand Avenue Church. He has been a lay preacher six years.

Mr. Powell is married. He and Mrs. Powell have one son, Don.

SAVE ^{\$}145
ON THE
MOST WANTED BOOKS
OF 1966



LIVING LETTERS

the New Testament epistles

LIVING PROPHECIES

the Minor Prophets, Daniel and Revelation

LIVING GOSPELS

all four Gospels and Acts

Now in special gift set gold-stamped with linen bindings a \$10.40 VALUE

ONLY \$8⁹⁵

an ideal gift!

Here is the freshness and power of modern language in the Scriptures. Paraphrased by Kenneth Taylor to help young and old discover the vitality of God's Word today!

DR. HERSHEL H. HOBBS SAYS —

"... reveals a warmth and love for the Scriptures, and a faith in them. ... Contributes to the richer meaning of the message."

Regular Editions

LIVING LETTERS	\$3.50 cloth,
		\$1.95 paper
LIVING PROPHECIES	\$2.95 cloth,
		\$1.75 paper
LIVING GOSPELS	\$3.95 cloth,
		\$2.45 paper

at your Baptist bookstore

Tyndale HOUSE
Publishers/Wheaton, Ill.



.... An Upward Bound program at the University of Louisville recently used horse racing to teach mathematics. Using movies of actual races and play money, the students were taught to calculate odds, determine expenses for track overhead and taxes, and to make payment on win, place and show tickets (Southern Education Report, Oct., 1966, issue).

.... The percentage of women who work has increased from 31 percent of working age women to more than 38 percent now, according to an AP article by John Cunniff. Reasons for this long-term trend included a shifting from blue collar to white collar job opportunities, a scarcity of employable men, more progressive philosophy concerning equality of job opportunity, more education for women, more adjustable hours, more efficient homes, birth control, the war, and inflation.

.... A notable feature in the new television season is the increasing depiction of a multi-racial world instead of the usual Caucasian one. All of the major networks have significantly increased non-white representation in programing.

.... Accidents killed 105,000 people in the United States and injured 10.2 million. On the highways of the United States a death or injury occurs every 18 seconds. Connecticut, Massachusetts, and Rhode Island have reduced their traffic accident rate to about half the national average simply by enforcing laws against speeding and drunken driving.

THE BIG TRANSPORT

BY GLENDA KNETZER

Don and Charles had stopped at the service station to get air in their bicycle tires. They could hardly get within reach of the air hose because a big truck was parked in the service drive.

"What a truck!" said Don, stopping his bicycle. "I wonder what it hauls." "And I wonder where it's going."

Charles left his bicycle and went close to the huge truck for a better look.

"Look at all the tires! I wouldn't want to have to fix one of those if it ever blew out," he remarked.

The boys counted the tires. They found that, besides the two heavy tires in front, sixteen were under the load or van section. Two spares in a holder beneath the floor of the truck made a total of twenty tires.

The big van was made of steel, and its smooth sides and top shone like silver.

"You would have to be a good driver to handle a rig like that," Charles straddled his bicycle and then added, "Come on, Don. I have to stop at the store for a loaf of bread."

The next day at school, Don and Charles discovered a new boy in their class. The boys soon made friends.

"What does your father do?" Don asked at recess.

"He's a truck driver," answered Wayne, the new boy. Then he added, "He drives a big truck."

"Probably that was the one we saw yesterday at the service station. Is it a silver steel van?" asked Charles.

Wayne nodded.

"What does he haul?" asked Don. "Butter," replied Wayne.

When school was out that evening, the three boys walked home together. Wayne told the others more about the butter truck.

He explained that the creamery owned the truck and his father drove it on the butter run to California. From the town in Kansas, in which the creamery was located, to San Francisco was a distance of about fifteen hundred miles. Because the precious load had to keep moving, Wayne's father always had a relief driver with him. One would rest or sleep while the other drove. The total round trip usually took six days.

"How much does the truck carry?" asked Charles.

"It carries forty thousand pounds of butter."

"Forty thousand pounds! That certainly is a lot of butter. Does it ever get soft on the way?"

"Oh, no," answered Wayne. "You see the truck van is refrigerated to around 40 degrees. This protects the butter and keeps it sweet and solid until it is delivered at the docks in San Francisco."

He told how the butter then was loaded on ships at the dock. The ships

were bound for Hawaii, the Philippines, and other South Pacific markets.

When the truck returned, it carried fresh California produce, both vegetables and fruit. This was delivered in an area covering four central states. By carrying loads both ways, the refrigeration equipment was kept working round the clock.

"How long has your father been driving on this haul?" asked Don.

"As long as I can remember. But I think he tells everyone that he has been on the job sixteen years," replied Wayne.

"Sixteen years! He must be quite dependable."

"You said something there. I know he's dependable. And he'll tell you that the truck and all the equipment are dependable. They have to be on that long haul through mountains and deserts in all kinds of weather."

"The men who service his truck must be dependable, too. They help to keep all the trucks rolling. All of them working together help to supply the stores with good food, even in other countries."

Don and Charles decided, then, that they would like to drive transport trucks when they had finished school.

"But we surely must be dependable," said Don.

"Dependable—that's the word," echoed Charles, enthusiastically.

Have you ever wondered how counting began? How did people begin saying five, ten, twenty, and other numbers.

When a hunter had more animal skins than he could use, he would give them to his neighbor for something else he needed. It might be cattle which his neighbor owned. If the neighbor had more cattle than he could use and wanted some skins, he was willing to make the exchange.

Such trading was not easy. Suppose a farmer had one cow which was worth ten sheep, but he wanted only five sheep. What could he do? Suppose a man had more grain than he needed and wanted to exchange it or a part of it for a cow. He might have a great deal of trouble finding someone who had a cow and who also happened to need some grain.

Because of these problems, people decided upon one particular thing, like cattle or sheep, which expressed the value of other things. As time passed, people came to use little things for this purpose, such as shells and beads, that could be easily carried with them. This practice made trading much simpler. After metal was discovered, people began using little chunks of it for money.

Arithmetic began with trading. As men added more cattle to the ones they owned, they realized the animals were valuable. The owners needed some way to know the number they had when they put their animals in the enclosures at night.

Long ago, shepherds learned that the easiest way to count is on the fingers. Because men have ten fingers, they began counting by tens. Over and over again they counted ten until they knew the number of sheep they had.

COUNTING

BY THELMA C. CARTER



God delivers his people

BY L. H. COLEMAN

PASTOR, IMMANUEL BAPTIST CHURCH, PINE BLUFF

Life and Work

November 13

Ex. 2:23-24; 3:7-10; 12:21-31; 14:30-31

The emphasis in last week's lesson was the choosing of a people to give to the world the promised Messiah. God made a covenant with Abraham which was far-reaching and significant.

Without an understanding of this covenant one cannot fully understand the story of redemption. Abraham's generation went through his son, Isaac. Isaac and Rebecca begat Jacob ("supplanter").

The story of Jacob, Esau, and the birthright is very fascinating. Jacob outsmarted Esau, received the birthright, and paid dearly for his fraud. Jacob, had twelve sons. Keep in mind in studying the story of redemption two of his sons—Judah and Joseph. The lineage of Christ went through Judah, who received the sceptre (Gen. 49:10), but the birthright (family wealth, etc.) went through Joseph (Gen. 49:22-26; I Chron. 5:1,2).

The story of Joseph being sold by his brothers into slavery relates to the story of deliverance from Egypt. Joseph made remarkable progress while in Egypt. God revealed to him through a dream how Egypt could survive a famine. His plan was adopted and was successful. Joseph became second only to Pharaoh.

I. The plight of the Hebrews

Exodus 1:8 is an important verse. Following Joseph's death there arose an Egyptian king (Ramses II?) "which knew not Joseph." The important fact is that this new king launched a new policy with respect to the Israelites. He chose to ignore the past services of Joseph. The Hebrews became oppressed and in bondage. Terrible conditions prevailed (Cf. Ex. 1:8-14). The Pharaoh set cruel taskmasters over them and forced them to make bricks. Oppression and suffering became their lot. Eventually an order was given that all midwives serving at the birth of Hebrew children should kill the male babies.

For Sale

Good used nursery, beginner and primary furniture. Also some kitchen equipment, and 45 dark blue Junior choir robes. If interested, call or write:

Immanuel Baptist Church
Phone FR 2-6146
1000 Bishop
Little Rock, Ark.

II. God's plan for his people

A bright ray of hope was focused upon the scene when God raised up a man in the person of Moses ("drawn-forth") to be the deliverer of the Hebrew people.

God was greatly concerned about the conditions of his covenant people in Egypt (Cf. Ex. 2:23-25). Pharaoh the oppressor was a tool in the hand of Satan; Moses became an instrument in the hand of God. Note the interest and intervention of God.

1. God heard (v. 24)
2. God remembered (v. 24)
3. God looked upon or saw (v. 25)
4. God had respect unto them or "knew their condition" (v. 25)

God called Moses at the age of 80 at the scene of a burning bush near Mt. Horeb (Ex. 3). While tending his father-in-law's flock, he saw a bush aglow but was baffled as he discovered it was not being consumed. God spoke to Moses. God's call to Moses was personal, persistent, and purposive. Moses responded with four excuses:

1. Who am I that I should go? 3:11
2. What shall I say when asked, "What is his name?" 3:13
3. They will not believe me. 4:1
4. I am not eloquent. 4:10

God gave Moses the assurance of his presence and power. Moses then agreed to go as God's instrument to lead in the deliverance of the Hebrew people from Egyptian bondage. This "called" man of God wrought nobly for God.

III. The passover instituted.

The story of the ten plagues is well known to students of the Bible. In reply to Moses' asking Pharaoh to "let my people go," Pharaoh responded negatively and hardened his heart. The issue was clearly joined between Pharaoh and Jehovah. The plagues followed (Ex. 7:8-11:10).

The tenth plague was the most terrible. Moses announced to Pharaoh that on a certain night in Egypt the first-born of every man and beast would die. No harm should come to any of the Israelites because they would place the blood of a lamb over the door-posts of their homes. The death angel passed over the homes where this blood was

spread. The Israelites' first-born were spared. Thus Passover was instituted (Cf. Ex. 12). The tragic event of the killing of the first-born of the Egyptians spread consternation over the land and the Israelites were driven forth from the land. Then there came the exodus ("the going out").

IV. The plan in action

Exodus 14 tells of the children of Israel crossing the Red Sea. Moses was their great leader. The guidance of God was most evident. A strong miraculous east wind blew up at night and caused the waters before them to divide thus opening up a passageway for the children of Israel. The Israelites walked upon dry land in the midst of the sea. The chariot wheels of the Egyptians sank into the soft sand. The Egyptian army met defeat, disaster, and death at the hand of God as Pharaoh's army drowned.

As in Moses' day, God today leads His people forward. When we follow God's guidance we are safe and secure. When we disobey we must pay the price and suffer the consequences. God called Moses to a great task; today he calls us to do his will. A great evidence of God's power is seen in a greater experience than deliverance from Egyptian bondage. God can and will deliver through faith those in the bondage and enslavement of sin to eternal life through Jesus our Lord.

6% INTEREST

Colorado Southern Baptist
Church Loan Bonds

FOR OFFERING CIRCULAR

Tear out and mail to

Bill Landers, ADM.

Colorado Baptist General
Convention

P. O. Box 22005

Denver, Colorado 80222

Name

Address

City

God's truth cannot be destroyed

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

International

November 13

Jeremiah 36:20-28, 32

"The Penknife Versus the Pen" is the way one scholar heads his exposition of the passage which serves as a basis for today's lesson. While this is an appropriate heading, another way of stating it might be "Prophet Versus Potentate," for what we have is a dramatic confrontation of Jeremiah the Prophet and King Jehoiakim, a monarch who tried unsuccessfully to stifle the preacher's voice.

This event took place in 605 B.C., the fourth year of Jehoiakim's reign and less than 20 years before Judah, the Southern Kingdom over which he ruled, was to fall. In the spring or summer of 605, Nebuchadnezzar defeated the Egyptians and the remnant of the Assyrians, thus making Babylon's power absolute and Judah's position even more precarious than it had been before.

Give the gift that keeps on giving throughout the year! Give a subscription to the *Arkansas Baptist Newsmagazine*.



The cost is only \$2.25 a year for the first name. Additional names or your own renewal \$2.00 a year! A note will be sent to the receiver telling them of your gift. For additional names, use separate sheet.

Gift subscription to

(name)

(street or route)

(city) (state)

Gift from

Mail to:

Arkansas Baptist
Newsmagazine
401 West Capitol Ave.
Little Rock, Ark. 72201

Because he had taken his marching orders from God and had spoken harsh truths on a number of matters, including Jehoiakim's expensive palace-building, Jeremiah had been debarred from entering the temple. The king, his court, and the religious lackeys who pronounced pious palaverings to please Big Daddy were solid in their opinion that Jeremiah was a first-class troublemaker. If there was trouble in Central City, they figured that it was mainly the doing of this religious fanatic who attacked "false prophets" and predicted that the king "with the burial of an ass should be buried." (Jer. 22:19). To make the world safe for hierarchy, they attempted to gag Jeremiah by forbidding his entering the temple. They felt that this would preclude a repetition of his "temple sermon" (7:1-15; 26:1-6).

I. Determination to speak the truth.

Jeremiah was not going to be squelched that easily, however. To Baruch, a member of a distinguished family and an accomplished scribe or secretary, he dictated the message which he was not permitted to deliver in person. The message was set down in ink on a scroll made by pasting pieces of papyrus together. Leather or vellum was also used at this time, but this would have been difficult to cut with a small knife.

When the dictation was finished, Jeremiah directed Baruch to go to the temple on a fast day, when a large throng would be present, and to read the scroll. As Hyatt says, "Jeremiah sought through the reading of his words to bring the people of Judah to a realization of the seriousness of their situation."

The prophet seems to have been unconcerned with his own safety, as was the courageous Baruch, who did exactly as Jeremiah requested.

The trial of history is brightened by monumental men who stood determined to speak the truth regardless of personal consequences. They were ostracized, beaten, imprisoned, murdered for their views; but the truth they proclaimed could not be entombed with them.

II. Determination to destroy the truth.

Baruch first read the scroll to all the people in the temple, then on command read it to the king's administrative officers also. When the hangers-on at the royal court heard from Baruch Jeremiah's message, they exclaimed, "We must report all these words to the king!" (36:16) But first they quizzed Baruch as to exactly how he had ob-

tained the message, and he told them. They then put the scroll in a secretary's office and reported to the king, as good informers should.

When he had heard the general contents of the document, Jehoiakim ordered an official named Jehudi to go get it and read it to the assembled cabinet. As Jehudi read a small portion, the king, sitting by a fire in a brazier, took his penknife, whacked off the part read, and tossed it on the fire to be destroyed. Finally the entire scroll was devoured by the hungry flames.

The callous attitude toward the scroll's prophetic announcements is evidenced in the statement, "Yet neither the king, nor any of his servants who heard all these words, was afraid, nor did they rend their garments" (36:24). This comment is probably an intentional contrast with the conduct of Josiah when he heard the Law read (2 Kings 27:11).

To make certain that the troublemaker and his scribe would stay out of his hair (if any), Jehoiakim ordered both Baruch and Jeremiah arrested, "but the Lord hid them" (36:26). The king clearly thought the writings a challenge to him, and he either did not think God was behind them or did not care.

III. Determination to preserve truth.

The king's contemptuous book-burning did not mark the end of the message, however. God spoke again to Jeremiah and ordered him to dictate all the former words plus an additional prophecy. Thus, the enlarged message was produced by Baruch's setting down what the prophet said.

The fact that we have the Book of Jeremiah today is graphic evidence that the determined effort to preserve the truth was successful.

"It was now open war between the pen and the penknife. But the pen was to triumph. Jehoikam . . . might destroy a book. But he could not still the living word," says Thomson in *Burden of the Lord*.

If It Were Not For God

If it were not for Jesus Christ. And spiritual food from God given to man,

I would be like unto a wind-blown leaf, dying on the desert sand.

—Louisiana Stone

THE GIST OF THE LESSON FOR 1967

ONLY 95¢

In concise outline form, this handy paperback commentary on the International Lessons presents the main point of the lesson, the lesson background, practical applications and brief summaries. Donald T. Kauffman, Ed. A Revell Publication.

VISIT YOUR BAPTIST BOOK STORE

408 Spring St.
Little Rock, Arkansas

Attendance Report

October 30, 1966

Church	Sunday Training		Ch. Adns.
	School	Union	
Altheimer First	127	87	
Ashdown Hicks First	44		
Berryville Freeman Heights	181	60	
Blytheville			
Gosnell	221	81	
New Liberty	127	46	
Trinity	183	64	
Camden			
Cullendale First	422	151	
First	486	137	
Crossett			
First	561	175	2
Mt. Olive	250	137	2
Dumas First	286	74	
El Dorado			
First	772	517	2
Immanuel	491	202	
Foreman First	186	62	1
Harrison Eagle Heights	271	140	
Imboden	122	66	1
Jacksonville			
Bayou Meto	123	81	4
First	456	163	9
Marshall Rd.	258	128	1
Jonesboro			
Central	520	230	
Nettleton	277	141	1
Lavaca	250	116	
Little Rock			
Immanuel	1,197	454	2
Rosedale	259	104	
Magnolia Central	650	274	
Manila First	150	92	
Monticello			
First	347	128	2
Second	251	143	
North Little Rock			
Baring Cross	722	188	4
South Side	39	17	
Forty-Seventh St.	250	112	
Gravel Ridge	195	96	
Runyan	68	50	4
Harmony	54	44	
Levy	532	164	
Sixteenth St.	34	24	
Sylvan Hills First	298	127	
Pine Bluff			
Centennial	271	89	4
South Side	751	260	2
Tucker	34	17	
Watson Chapel	200	110	
Plainview First	92	27	
Springdale			
Elmdale	816	104	12
First	434	124	
Star City First	259	103	
Van Buren			
First	504	184	3
Oak Grove	166	119	3
Second	97	47	1
Vandervoort First	58	28	
Ward Cacklebur	44	36	
Warren			
First	432	112	2
Southside	108	103	1
Immanuel	293	110	1
West Memphis			
Calvary	286	138	
First	633	138	

To be a better Baptist, read the Arkansas Baptist Newsmagazine. To be a better church place it in the budget for every home.

A Smile or Two

The winner

An Irishman obtained leave from work to attend a wedding. He returned with two black eyes.

The foreman asked him what had happened.

"When I got there," replied the Irishman, "I saw a fellow all dressed up like a peacock, 'An' who are you?" says I."

"I'm the best man," he says, an' begorra he was too!"

Pretty flighty plan

Coed, explaining to her friend why she wanted to be an airline hostess: You meet a lot of men that way.

Friend: Yes, but wouldn't you meet as many men doing something else?

Coed: Could be—but not strapped down!

Considerate

De Twitter: Quit bothering me, will you, I'm writing to the girl friend.

McTweet: But you've been writing that letter for three hours.

De Twitter: I know it — she doesn't read very fast.

Couldn't help himself

The little boy was visiting his grandmother for the first time in several years. She prepared a big bowl of mush for his breakfast, but nothing she could do would persuade him to eat it.

"You ate mush the first time you stayed with me" the grandmother said. "Why now now?"

"I know I did," the boy replied. "But I couldn't talk then!"

Escort less mom

The little boy looked up and down the street, then sorrowfully approached a policeman standing on the corner.

"Sir," he asked, "did you see a lady going by without me?"

INDEX

- A—Arkansas Baptist State Convention: Annual sermon pp6-7; It is time (E) p3
- B—Baptist Beliefs: Betrayer identified p11; Bell, Mr. and Mrs. Ray E. to Rhodesia p11; Berry, Kendall in Rhodesia p5; Big, little things (PS) p2; Bookshelf p12; Bryant, J. Earl returns in retirement (letter) p4; Burns, Horace F. takes pastorate p11
- C—Children's Nook p20; Cover story p5; Current River-Gainesville Associations elect p9
- E—Elaine Church remodeled p12; Eoff, Troy dies p10
- F—Feminine Philosophy: Brotherhood and Christian action p16; Ford, Howard J. named mission head p11
- H—Harmony Association officers p8; Holiman, Mr. and Mrs. Henry A. return to Arkansas p10; Holt, E. M.: Next of kin (E) p3; Hughes, Robert D. named to California post p11
- L—Lake City First: Renovation p12
- M—Mayo, J. M. to Gosnell p10; Mount Zion Association officers p8
- N—Nininger, B. W. dies p10; North Little Rock: First Church to move p9; Pastors ordained at Oakwood Church p10
- O—Ouachita University: Stage hit booked p8; Annual staff p9; Homecoming royalty p19; Outdoors with Doc: Don Harbuck, mighty hunter p9
- P—Paragould, Fairview: An historic first (letter) p4; Powell, W. B. to Van Buren p19; Price: Bruce H. visits Alaska Baptists (letter) p4
- R—Revivals p15
- S—Shivers, Boh: Teenage view of the world p5; Spiritual experience (BL) p15; Stone-Van Buren-Searcy Association officers p9; Sullivan, Dr. James L. honored p10
- T—Tribble, Harold W. to retire p10
- V—Valentine, Foy: Against excessive honesty (letter) p4
- W—Walker, Lamar dies p10; Washington-Madison: New pastors called p8; Wiley, Vance to Cedarville p10; Woyke, Frank H. new chairman p10

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

'Tube book' to 'Pres'

Proud father to mother as they watch their small son, lying on the floor studying by the light from the TV screen: "Reminds you of Abe Lincoln, doesn't it?"

 MAIL EARLY WITH
CHRISTMAS STAMPS



USE
ZIP
CODE

USE
CHRISTMAS SEALS



**FIGHT TUBERCULOSIS
and Other Respiratory Diseases**

Appeals for evangelism zeal

BERLIN, Germany—Evangelist Billy Graham, in an address to 1,250 delegates attending the World Congress on Evangelism here, made an earnest appeal to the world church to return to the dynamic zeal for evangelization that characterized the Edinburgh Conference half a century ago.

"Unless the supernatural love of God controls the hearts of men, we may be on the verge of a world-wide racial war too horrible to contemplate," Graham said.

Graham told the Christian leaders from 104 countries and some 100 denominations and groups, gathered for what was believed to be the broadest representation of any audience he ever addressed, that "in many circles the church has an energetic passion for unity," but has "all but forgotten our Lord's commission to evangelize."

Serving as honorary chairman of the Congress, which is being sponsored by the theological journal *Christianity Today*, of Washington, D. C., Graham added that the church's greatest need was not organizational union but "to be baptized with the fire of the Holy Ghost and to go out proclaiming the Gospel everywhere.

"We must first have spiritual unity in the Gospel," Graham emphasized to a colorful audience, many of whom were attired in the traditional dress

of their culture. He said one of the great questions before the Congress is: Can the church be revived in order to complete the penetration of the world in our generation?

"I believe that some of the greatest demonstrations of ecumenicity in the world today are these evangelistic crusades where people have been meeting by the thousands from various denominations with the purpose of evangelizing," Graham said.

"We have only one Gospel to declare in every generation and that is God was in Christ reconciling the world unto Himself," Graham continued, "We have one task—the penetration of the entire world in our generation with the Gospel. God help us here in this historic Berlin Congress to learn how better to understand and to do our task."

Readmits churches

The Portuguese Baptist Convention, at its 1966 assembly in Matosinhos, readmitted three churches which had operated outside the convention's affiliation for several years.

This brought to 29 the number of churches cooperating with the convention. They have a combined membership of about 1,300. The readmitted churches are located at Leiria, Alcabaca and Viseu. (EBPS)

New church in Spain

It a dramatic moment when Jose Cardona, defense secretary for evangelical groups in Spain and himself a Baptist preacher, stepped into the pulpit and reminded the congregation:

"You told me not to come for this service unless I had official permission for the church." Then, pulling out a document, he held it up for all to see, and announced, "Here is the government's official permission."

With this announcement and the inaugural sermon by Cardona, the 54th church aligned with the Spanish Baptist Union came into being September 25 at Vall de Uxo in the province of Castellon, Spain. For some time, this group had been sponsored as a mission of the First Baptist Church of Valencia, Spain. (EBPS)

Story of Taos Indians on television Nov. 13

"The Sacred Lake of the Taos," the story of the Taos Pueblo Indians of New Mexico and their fight to win back federally controlled lands that include their most important religious shrine—"Blue Lake"—will be the premiere telecast of ABC News' "Directions," in color, Sunday, Nov. 13 (ABC-TV, 12 to 12:30 p.m., CST).

On the premiere telecast, ABC News cameras will focus on the major issues of conflict and also present viewers with an intimate portrait of a people which clings to ancient Indian ritual and custom.



ARCHAEOLOGY "DIG" NEAR THE JORDAN: Professor Joseph Callaway directs an archeological expedition at the ancient city of Ai, plus an additional "dig" which uncovered an early Byzantine church not far from the Jordan River. (BP PHOTO)

Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

Arkansas Baptist News magazine
401 West Capitol Ave. Little Rock, Ark. 72201