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Arkansas Baptist Newsmagazine

10-13-1966

October 13, 1966

Arkansas Baptist State Convention

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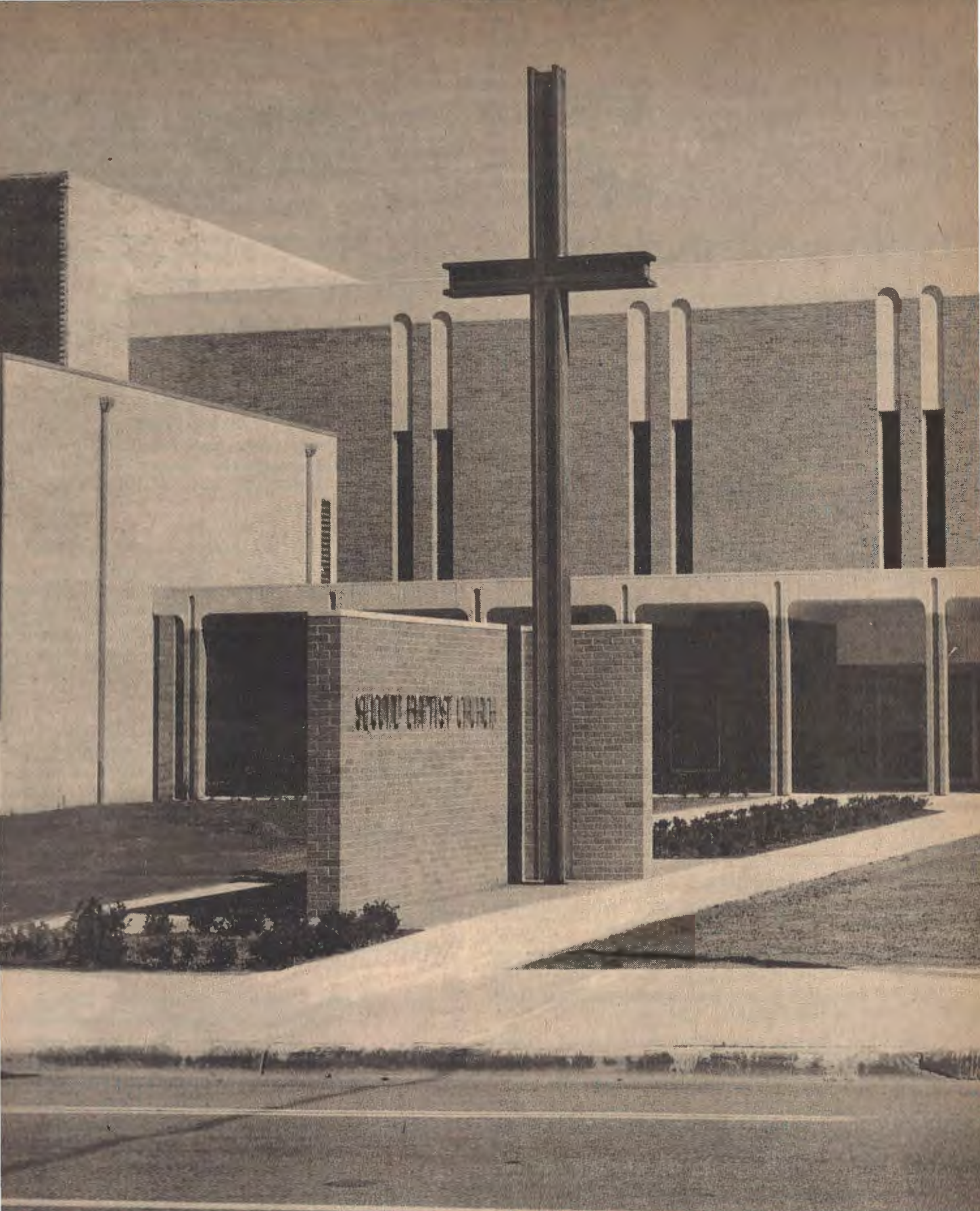
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Recommended Citation

Arkansas Baptist State Convention, "October 13, 1966" (1966). *Arkansas Baptist Newsmagazine, 1965-1969*. 229.

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Arkansas Baptist

newsmagazine

OCTOBER 13, 1966

Personally speaking



Habit or experience?

MOST churches are emptied in nothing flat immediately after the last "amen." So Pastor James L. Pleitz of First Church, Pensacola, Fla., had his curiosity more than gently stirred one Sunday morning recently when he saw a young couple rushing into the church, after the service, instead of hurrying to get out.

Jim noticed that the young lady of the couple was frantically searching for something among the pews. Thinking she had surely lost something of great value, he offered his assistance. But, to his surprise, the search ended when the girl found a copy of the order of service for the day.

"With a smile of relief," Jim reports, "she accepted the outstretched hand of her boy-friend and they left."

Jim allows that he did not need to be "a detective or the son of a detective" to solve the mystery. Here was a girl who had left home that morning ostensibly to attend church but had spent her time somewhere else. She needed the order of service to keep her tracks covered.

But the pastor was philosophic about it, though justifiably pointed, as revealed in his "Pastor's Paragraphs" of his church bulletin. Wrote Jim:

"I have thought about this incident several times recently. What proof do we have that we have been to church? Is a piece of paper the best we can do? It may be an order of service, or certificate of church membership, or a baptismal certificate—so what! These things may serve as positive proof for some but in the eyes of our Lord, they prove little or nothing.

"Our Lord is not concerned about an order of service, but the order of our lives. No one had to ask Peter and John if they had been to church. Their godly lives served as proof positive (Acts 4:13)."

And then, for the special benefit of his own flock, Undershepherd Jim wrote: "I'll look forward to seeing you Sunday before, during and after the service."

Going to church can be just a habit. When it is that, it is a bad habit. For then it becomes pure hypocrisy. Going to church at its best involves far more than being physically present in a church service. It means being personally involved in a worship service—talking to God out of the heart, but also earnestly listening for God's direction. The big question after church is not "How did the preacher do?" but "How did I do as a church attender and worshiper?"

Erwin L. McDonald

IN THIS ISSUE:

TO the Editor's desk recently came a startling letter from a Baptist deacon in another state, requesting information on the origin of the new Life and Work study series. His misinformation and the Editor's reply is on page 3.

* * *

WHAT do you expect of an evangelical magazine? What should you expect of one? And how does the Arkansas Baptist Newsmagazine measure up to your standards and the standards of Howard W. Oursler, author of the article on page 5? Check us out point by point. This "Protestant Press Month" thought-provoker will be of interest to you and helpful to us.

* * *

JEREMIAH'S cry of "Peace, peace where there is no peace" is quoted by Ex-Arkansan Bruce H. Price, as he writes of his journeys to the Holy Land on pages 6 and 7. A New Testament quotation answers the Old Testament prophet, however, and ends Dr. Price's report on a more hopeful note.

* * *

OF especial interest to those of you who will be in Little Rock for the Arkansas State Convention Nov. 7-9 are today's pages 8 and 9. Our cover story, page 8, describes the meeting place of the annual sessions, the handsome new edifice of Second Church. The three-day program, built around the theme, "The Church Educating," is on page 9, with a special invitation from President Don Hook.

* * *

STUDENTS are people, Harriet Hall declares. This amazing discovery leads one to an understanding of our young people and their problems. Mrs. Hall's column on page 13 reports on a conference which she attended recently that was of assistance to her in her work with the younger adults and should be of great value to you.

Arkansas Baptist newsmagazine

October 13, 1966

Volume 65, Number 40

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

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

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

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

Unfounded rumors

ONE of the things that disturbs us over and over in our democracy (or republic) is the widespread practice among us of blasting persons or organizations with prejudicial "facts" and half-truths. The Supreme Court, the Federal Government, and the National Council of Churches, not to mention the United Nations, all come in for more or less continual biased assault.

We were surprised the other day to have a letter from a good friend and highly respected Baptist deacon in another state asking in all seriousness if the new Life and Work study series of Southern Baptists was, as he had heard from someone of another denomination, "inspired or prepared by the National Council of Churches."

Now Alabama is not the state from which our inquiry came, but something in a recent issue of *The Alabama Baptist* seems to indicate that a similar rumor has been circulating over there. *The Alabama Baptist* carried a letter from Dr. James L. Sullivan, executive secretary of the Sunday School Board of the Southern Baptist Convention, answering an inquiry from Dr. George Bagley, executive secretary of the Alabama Baptist State Convention. Wrote Dr. Sullivan, in part:

"Concerning the Life and Work Curriculum, let me assure you that it is wholly ours as Southern Baptists. Over a long period the workers from the Woman's Missionary Union in Birmingham and the Baptist Brotherhood in Memphis have come to Nashville each month to assist us in developing the new series which properly relates the educational program to all aspects of Baptist life. These people have worked intensely and diligently to produce the best type of curriculum of which we are capable. Too, they have coordinated it in every way which could be devised.

"The Life and Work Curriculum is a solid, sound method of Bible study and membership training. It belongs to Southern Baptists. It was developed for use in Southern Baptist churches under the initiation of the Sunday School Board, and it deserves the confidence and commendation of the people.

"It is unfortunate that some sincere persons have confused our Life and Work Curriculum with the Cooperative Curriculum Project which was developed on an inter-denominational basis primarily to serve the smaller denominations with particular and peculiar needs.

"The Cooperative Curriculum Project was developed under the leadership of the Division of Christian Education of the National Council of Churches, but that has no relationship to the Life and Work Curriculum which we have developed here. The Life and Work Curriculum does not grow out of the Cooperative Curriculum Project. The Cooperative Curriculum Project doubtlessly has its place and will render the service for

which it was designed, but it is separate and apart from the Life and Work Curriculum of Southern Baptists.

"Of course, we plan to continue to develop and publish the Uniform lesson series and strengthen it in every way we can, but production of both the Uniform lesson series and the Life and Work Curriculum will give adults and young people an option in the selection of quarterlies for Sunday School and Training Union, which option has not been provided for them up till now because only one series has been produced. The Life and Work Curriculum will be preferred by some churches, and the continuation of the Uniform lesson series by others."

Assembly figures

HERE are some things about our Southern Baptist assemblies—Ridgecrest and Glorieta—that we never would have known if someone had not told us:

Total registration at the two assemblies during the season just closed was 60,847—36,309 at Ridgecrest and 24,538 at Glorieta. The Glorieta attendance came from 44 states and the District of Columbia. (We do not have the comparable figures for the Ridgecrest attenders.)

The Glorieta staff numbered 753 persons, from 41 states and 7 foreign countries. Ridgecrest staffers totaled 466, from 26 states and 2 foreign countries, and representing 162 colleges.

The Glorieta kitchens prepared 335,415 meals, including 118,624 pounds of meat. Ridgecrest watched 26,000 pieces of fried chicken disappear, along with 75,201 pounds of other meats, 20,600 pounds of potatoes, 55,740 pounds of other vegetables, 299,520 eggs and 3,924 gallons of fruit juice.

Glorieta's Chuck Wagon served 186,033 ice cream cones, milk shakes, malted milks and sundaes, while the best the Ridgecrest Nibble Nook could do was 62,200 ice cream cones, a ton of hamburgers, and innumerable "shakes."

One "hall girl" at Ridgecrest made 4,032 beds during the summer. (This compares with the 364 beds a housewife would make who has four beds a day to make.)

Ridgecrest swept its auditorium 15 times a week for a total of 189 sweeps, and Glorieta's washeteria handled 8,312 machine loads of clothes and its service station sold 55,000 gallons of gasoline.

All of which would seem to indicate that Baptists who go to Ridgecrest and Glorieta eat and nibble a lot, sleep a lot, and burn a lot of gasoline. But there are no statistics to show how much they grow spiritually and in Christian fellowship—the real reason for the Assemblies.

The people speak

The sixth crewman

In regart to the statements made by Mr. Theo Sommerkamp in the Arkansas Baptist newsmagazine (Sept. 22, 1966)

Mr. Sommerkamp may be a railroad-phile or something but he doesn't know much about the actual work that takes place or he wouldn't have made the statement that the people of Arkansas had kept "the utterly needless sixth crewman". I only work for a living and may not be as well educated as Mr. Sommerkamp but I do know my job and the dangers that are connected with it and I know from personal experience that the sixth crewman on the railroads save more lives that could be like the Bunker Hill accident. There isn't a day goes by that the sixth crewman doesn't prevent some accident from happening that no other crewman is in the position to see or prevent.

These statements that I have made can be checked with the ICC as to the higher rate of accidents on jobs that don't have the sixth crewman.

The wages the sixth crewman receives are small in comparison to the accidents prevented not to mention the lives that are saved by him being on the job and ready to act when the danger arises.

Electric warning signals want stop all the accidents but they would be a help. So remind all your readers that it only takes about 5 Minutes for a train to clear the crossing whether they are on it or not. "Stop, Look, and Listen" then the Train crews can go home at the end of the day with a clear conscience and steady nerves knowing they haven't killed or crippled anyone.—Allen D. Harper, Fireman (Railroad), Rt 3, Box 129, Russellville, Ark.

Let's be honest

My great reticence about writing this letter could never have been overcome if it had not been for my greater consternation which I would continue to suffer if I didn't write it. Several times lately a state Baptist paper, for one reason or another, has carried a picture of me made back in the days when I had a good deal more youth than I can now boast.



FOY VALENTINE

Lest people think I (am parading under false pretenses, I plead with you to throw away any old picture of me which may be now moldering in your files and replace it with this more re-

cent and, hopefully honest edition!—Foy Valentine, Executive Secretary-Treasurer, The Christian Life Commission of SBC, Nashville, Tenn.

'Count the cost'

I am no longer in Arkansas and would not presume to tell you what is proper concerning your hospital. However, I love my native state convention and desire for it all that is good and will bring honor to our Lord Jesus Christ. Therefore, let me urge you to consider all the cost of the proposed severing of connections with the Arkansas Baptist Medical Center.

First, this is "giving away" millions of dollars. Although every present board member may be Baptist, there will be no restraint to prevent the composition of the board from being altered to suit the pleasure of those providing operating funds.

Second, the presence of Baptists on the board and the word "Baptist" in the name will not give the denomination control. The hospital will no longer be Baptist and to allow the continued use of our good name is deceitful.

Third, such a severing of connections in order to obtain federal aid will set a precedent for other institutions which are already crying to be freed from the Baptist stand on separation of church and state. It may be argued that the hospital is no longer an effective witness for Christ and that the convention would be better off freed of the expense of its operation. But are you willing to accept this same argument for Ouachita Baptist University?

Accepting the alternative methods of getting federal aid amount to hypocrisy and will lead to eventual loss of control. Therefore, count the cost and be aware that you may be setting a national pattern for Baptists. Many of us in other states will be watching and praying as you make this decision in November.—Ben E. Hope, Pastor, Columbia Road Baptist Church, 4116 Columbia Road, North Olmsted, Ohio.

The Elrod article

Thank you for sending a copy of the Arkansas Baptist containing Dr. Elrod's challenging article. I wish more of our state Baptist papers carried articles which were documented with footnotes. I am currently working on a manuscript for the science press on leukemia which contains 79 references.

Furman will dedicate its three million dollar science building next month. I am grateful to live to see this milestone



in this critical area of scholarship.—John R. Sampey, Furman University, Greenville, S.C.

Humble in hospital

On Sept. 22 my wife and I were struck from behind while walking on the sidewalk in Forrest City. The 83-year-old driver blacked out and ran over us. My wife suffered numerous cuts and bruises but was dismissed from the hospital a few days later.

In addition to multiple cuts and bruises I suffered a broken right leg—compound fracture. I am convalescing at St. Bernard's Hospital in Jonesboro.

It will be several months before I will be able to resume teaching or preaching. I would like to hear from friends across the years, and I am sure that many had not heard of the accident. I covet your prayers and pledge mine to the work of our great Lord and Master.—Earl R. Humble, College City, Walnut Ridge, Ark.

Our 'new look'

IT LOOKS GREAT!!!

—Alvin C. Shackelford
Editor, Indiana Baptist
Indianapolis, Ind.

What I expect of an evangelical magazine

BY HOWARD W. OURSLER

Editor's note: Mr. Oursler is pastor of the Presbyterian Church of the Covenant, Bala Cynwyd, Penn. He has prepared this article for our celebration of Protestant Press Month sponsored each October by The Evangelical Press Association.

I expect an evangelical magazine to have a strong, articulate editorial voice. I want to know that a periodical has a reason for existence, and the direction toward which it points. Writers on various topics give form to a magazine. But an editor who speaks with purpose and conviction is its backbone. Articles may cover a wide range of topics, and may vary in quality and appeal, but there is consistency in the editorial thrust. When that is good, it is worth the price of admission.

I expect an evangelical magazine to speak to the issues of the day. In a time of social and moral revolution, I want to know what is going on, what I ought to be doing about it, and above all what are the Scriptural principles that relate to the major questions confronting the Christian in today's world. This means more than a preachment against the evils of our time. It means a carefully considered presentation of basic Biblical guidelines by which the malaise of our day can be appraised and combated. A magazine should keep me abreast of developments in ecumenism, race relations, the new morality, pacifism, and similar phenomena of our generation. But more, it should show me these in the light of the Christian revelation.

I expect an evangelical magazine to inform me concerning persons and events in Christendom. When anything of significance occurs in the Church of Christ, it concerns me whether it is in Africa or Alaska, San Francisco or New York. I want to know the trends in Christian thought and life, and feel the pulsating life of Christ in His body, the Church.

I expect an evangelical magazine to guide me to books most likely to be read or that should be read by the Christian layman. Reviews of theological works could be omitted since those who have an interest in them and a competence to understand them have access to theological journals which would carry such reviews. But I ought to know what books are being published that will speak to my heart and quicken my spirit and inform my mind—books I can read with profit and give to others. I should also know what books I may ignore but which others are reading. Secular as well as Christian books might well be included; and fiction, poetry, and biography as well as Bible study. Reviews of movies and plays would also be helpful.

I expect an evangelical magazine to open windows in many directions so that my vision may be enlarged. I need to be prodded to think of aspects of truth and facets of life I might tend to ignore. By a variety of topics and writers, a periodical in the course of a year can set me thinking along many lines rather than in the rut of my own predilections. An article on art by a Christian artist, or on government by a Christian in politics, or on economics by a Christian business—these could be mind-stretching and spiritually stimulating.

I expect an evangelical magazine to bear a positive witness to Christ. It must not lose sight of its unique purpose, nor allow the many things suggested in this article to overshadow its main thrust. An unbeliever coming across such a periodical should soon make the discovery that this is a paper that honors and exalts Christ as the only Savior of men and their rightful Lord.

It should go without saying that an evangelical magazine should be as attractive and inviting in appearance as any other periodical. This means good art work, good paper, good printing. Indeed, excellence in all aspects should characterize it as befits a Christian witness.

FINDING PEACE IN TURMOIL

by Bruce H. Price



On my recent return from visiting seven countries in Bible lands, I am convinced the desire of these nations is for peace. However, the words of Jeremiah are as true today as in the time when the prophet wrote, "Peace, peace when there is no peace" (Jeremiah 6:14).

There is a greeting often heard in Israel, being used also as a farewell. It is, "Shalom," meaning, "peace be unto you." The Arabs have the same word in their language. Though pronounced with a slightly different accent, it has the same meaning: "peace be unto you." But the evidence on every hand among the Hebrews and Arabs agrees with Jeremiah, "Peace, peace when there is no peace."

As we arrived in Cairo, Egypt, it was obvious there was no peace in that ancient land where Joseph rose from slavery to become prime minister; where Moses was cradled in the water of the Nile; and where Joseph and Mary fled with the infant Jesus from the wrath of King Herod. The annual celebration of the 1953 revolution, which deposed King Farouk and brought Colonel Nassar into power, was taking place. Policemen and soldiers on duty filled the streets. There is no freedom, no rest, no peace in the land of the pyramids and sphinx. How dark is Egypt, because under the present government "Egypt has no eyes."

Beirut, Lebanon as on previous visits, was very pleasant. This most western of all cities of the Near East is more at peace with the world, except in Israel, than any other place around the eastern Mediterranean. Solomon knew about the tall cedars of Lebanon and Jesus was acquainted with Tyre and Sidon. The desire of the people continues to be for peace though clouds of hostility are on the horizon.

In Damascus, Syria, which claims to be the oldest continuously inhabited city in the world, we went down the street called Straight and later to the traditional place where Paul was let down in a basket from a window in the wall. Threats to overthrow the government and border clashes between Syria and Israel were reminders that there is no peace, though you may be sure the people want peace.

In Jordan we walked in many places where Jesus walked and felt his presence there. A native said to me, "All the world wants peace. There must not be another war. There are both good and bad people in all countries."

Israel wants peace, though, like her neighbors, is preparing for war. A guide remarked, "All people want peace except a few dictators who want war to keep themselves in power."

In a Tel Aviv store my wife and I saw a three-year-old boy hiding behind a rack of dresses. Mrs. Price spoke to him. He replied in Hebrew which his mother translated, "He says, 'You are not my friend.'"

Bruce H. Price, Arkansas native and Ouachita University graduate, has been pastor for many years of First Baptist Church, Newport News, Va.

• I immediately said to him, "I love you." His mother gave him my message and returned his Hebrew reply: "I love you very much."

Love begets love, and love brings peace.

"Would you like to go to America?" was the question put to a young man on the Island of Rhodes. Shaking his head, he answered, "No! No! Too much turmoil between the blacks and the whites." Thus we were reminded that all strife is not in distant lands.

On a non-stop flight from Athens to New York, I met a well-dressed Negro man. In a brief conversation I learned he is a pastor in New York. His tall, slender frame caused me to ask, "Did you play basketball in college?"

A pleasant smile came across his face indicating he was pleased with my question. "Yes," he stated. "With Washington State."

We exchanged comments on our experiences abroad with emphasis on unrest everywhere. This led me to ask, "Why do some Negroes hate all white people, even those who support them in their efforts for social justice; and why do some white people hate all Negroes, even those who make worthwhile contributions to better human relations and take no part in civil rights demonstrations?"

His reply is worth considering. "Such people have not had a deep Christian experience. They have not become new creations in Christ Jesus. They have limited backgrounds, limited knowledge of other races and an imperfect view of themselves. However, they have an abundance of false pride and they are overflowing with prejudice, bitterness, intolerance and insecurity. Of all men they are most miserable."

In the midst of a world in turmoil, Jesus makes this promise to his own: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Yes, in these confused times filled with strife and violence, those who have the spirit of Christ can find peace, even "the peace of God which passeth all understanding" (Phil. 4:7).

Jeremiah cried, "peace, peace where there is no peace" because he lived before the coming of the Prince of Peace who assures his followers, "Peace I leave with you; my peace I give unto you."

Shalom!

Convention meets in new Second Church

Messengers to the Arkansas State Convention Nov. 7-9 will meet in the new half-million dollar sanctuary of Second Church, Little Rock.

The church dedicated the new sanctuary Oct. 2.

The contemporary building opens on a landscaped garden.

The dedication service included a section of greeting and congratulations from the community: Harold E. Henson Jr., mayor of Little Rock; Al Pollard, president, Chamber of Commerce; Adrian Williamson, president, Downtown Little Rock Unlimited; George Miller, executive director, Little Rock Housing Authority; Brad Govan, executive director Health and Welfare Council; R. E. Brians, chief, Little Rock Police Department.

Another section of the program brought greetings from the religious community: Dr. S. A. Whitlow, executive secretary, Arkansas State Convention; R. V. Haygood, superintendent of Missions, Pulaski County Association; Dr. R. D. Adams, pastor, First Presbyterian Church; Dr. R. E. L. Bearden, pastor, First Methodist Church; Rufus J. Womble, rector, Christ Episcopal Church; Ralph Fessler, pastor, First Lutheran Church; Dr. Elijah E. Palnick, rabbi, Temple B'nai Israel; James Foley, O.S.B., St. Edward's Catholic Church.

Dr. Philip H. Briggs, Midwestern Seminary, Kansas City, formerly program director of Second Church, was soloist. The choirs of the church, under the direction of Archie Y. McMillan, minister of music, presented special music.

The Cover



Little Rock's Second Church, host to the Arkansas State Convention

Following the service of dedication the public was invited to a fellowship hour in the church Fellowship Hall by Dr. Dale Cowling, pastor.

Said by Cowling:

"Second Church was founded 84 years ago for the specific purpose of providing a spiritual ministry downtown. This sense of purpose has held.

"The conviction has grown that the church must not desert the heart of the city. She has now built a \$1,500,000 plant located on a half-million dollar tract of land in downtown Little Rock. In addition she has purchased almost a block of off-street parking space at a cost of a quarter of a million dollars.

"With faith in God and confidence in the future—with a sense of purpose and with dedication to the task—Second Church has built to stay in the heart of the city.

"Her program of worship, Christian education and human and civic service has been carefully and prayerfully designed to fulfill her slogan—'Where the difference is worth the distance.'"

Ashley pastors move

Churches in Ashley Association reporting pastoral changes include:

Jarvis Chapel, where Bobby Courson has resigned to enter Little Rock University to complete his college work; Meridian Church, whose new pastor is Robert Royal, Bastrop, La., ordained Oct. 2; Eden Church, whose pastor, C. D. Barton has accepted the pastorate of Gaines Church, Delta Association; Mt. Pleasant Church, where R. R. Shreve serves as supply while the church is pastorless.

In other associational news Gardner Church ordained Allen Waldrup a deacon Oct. 2. (AB)

Cash dedication set for Oct. 16

Cash Church, Rev. Carl White, pastor, will dedicate its newly renovated auditorium at the morning worship service Sunday, Oct. 16.

Improvements include the removal of a number of windows and bricking in of the space, lowering of the ceiling, putting in of new flooring, panelling of walls, wall-to-wall carpeting, building of a new baptistry and a new nursery room, and installation of a new lighting and sound system.

The new auditorium has a seating capacity of 175, which can be increased to 225 with the addition of extra chairs.

The completion of the auditorium, along with a new pastor's home dedicated a year ago, gives the church new facilities provided at an expenditure of \$85,000.

Dr. S. A. Whitlow, executive secretary-treasurer of the Arkansas Baptist State Convention, will preach the dedication sermon. The dedication prayer will be led by Dr. Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine. Other program participants will include: Scripture reading and prayer, by Carl Bunch, missionary of the Mt. Zion Association; reading of the church history, by John Hill; and recognition of visitors, by I. H. Mahan. Music will be directed by K. G. Harlan.

Since Mr. White became pastor of the church, the church has received 23 members by baptism and 16 by letter and has increased its budget by a third.

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

PROGRAM

ARKANSAS STATE CONVENTION

**Theme: The church educating
November 7-9**

All sessions will be held at Second Baptist Church, Little Rock, with the exception of the final session Wednesday evening, which will be held at Barton Coliseum.

*Hoyt A. Mulkey, music director
Betty Marshall, organist
Eleanor Anne Harwell, pianist*

Monday evening

7:00	Congregational Singing	Hoyt A. Mulkey
7:05	Scripture and prayer—(Psalm 90)	Charles Fager Jr.
7:15	Enrollment of Messengers	
7:20	Appointment of Committees	Don Hook
7:25	Miscellaneous Business	
7:40	Baptist Book Store	Robert Bauman
7:50	Arkansas Baptist Medical Center Request	
		John A. Gilbreath
8:30	Special Music	Music Men and Women
8:35	Religious Education Departments Message	James L. Sullivan
	Adjourn	

Tuesday morning

9:00	Congregational Singing	Hoyt A. Mulkey
9:05	Scripture and prayer (Deut. 4:1-14)	Jerry Hodge
9:15	Memorial Moments	H. L. Lipford
9:25	Introduction of New Pastors, Music and Education Directors	S. A. Whitlow
9:40	Election of Officers	
9:55	Special Music	Ray McClung
10:00	President's Address	Don Hook
10:30	Arkansas Baptist History Commission	George T. Blackmon
10:35	Miscellaneous Business	
10:50	Civic Morality	Tom Digby
11:00	Congregational Singing	
11:05	Special Music	Archie McMillan
11:10	Annual Sermon	Dale Cowling
	Alternate	Andrew M. Hall
	Adjourn	

Tuesday afternoon

2:00	Congregational Singing	Hoyt A. Mulkey
2:05	Scripture and prayer (Romans 12)	Sam Sanderson
2:15	Arkansas Baptist Home for Children	
2:40	Report of Committee on Federal Aid	W. H. Hicks, Chairman
3:00	Annuity Board	T. K. Rucker
3:15	Race Relations	Clyde Hart
	Special Music	A M & N College Choir, Shelton J. McGee, Director
	Sermon	J. H. Jackson
	Adjourn	

Tuesday evening

7:00	Congregational Singing	Hoyt A. Mulkey
7:05	Scripture and prayer (2 Timothy 2:1-26)	Earl Verser
7:15	Miscellaneous Business	
7:30	Christian Education Report Seminaries	James E. Tull
	Ouachita Baptist University	Ralph A. Phelps Jr.
	Southern Baptist College	H. E. Williams
8:15	Radio and Television Commission	Andrew M. Hall
8:35	Sermon	Ralph A. Phelps Jr.
	Adjourn	

Wednesday morning

9:00	Congregational Singing	Hoyt A. Mulkey
9:05	Scripture and prayer (Proverbs 1:1-9)	Eddie Davis
9:15	Reading of Journal	
9:25	Missions-Evangelism	J. T. Elliff

From the president

Dear Arkansas Baptists:

Nov. 7, 8, and 9 are the dates for the annual meeting of the Arkansas Baptist State Convention. All sessions except Wednesday evening, Nov. 9, will be with the Second Baptist Church of Little Rock. The Wednesday evening session will be in Barton Coliseum.

Let me urge each church to elect and send a full quota of messengers and ask those messengers to register as messengers upon arrival. Each church is entitled to three messengers, with one additional messenger for each additional one hundred members, or major fraction thereof above one hundred, provided however that no church shall be entitled to a total of more than ten messengers.

Wednesday evening will be Youth Night. Churches should elect some of these young people as messengers as there will be at least one item of business that night which will require Convention action. Use these young people so they can be gaining the experience of representing their churches in Conventions and Associations.

There are momentous decisions to be made by the 1966 Convention. So please see that your church is represented by a full quota of messengers. Please pray that God's will may be known and followed in every decision.

In His Dear Name,
Don Hook

10:10	Stewardship	Ralph Douglas
10:30	Woman's Missionary Union	Nancy B. Cooper
10:35	Miscellaneous Business	
10:45	Executive Board Report	R. L. South, S. A. Whitlow
11:20	Special Music	Ladies' Trio, Calvary, Little Rock
11:25	Sermon	James Harris
	Adjourn	

Wednesday afternoon

2:00	Congregational Singing	Max Alexander
2:05	Scripture and prayer (Philippians 4:4-13)	Jay Heflin
2:10	Arkansas Baptist Foundation	Ed F. McDonald Jr.
2:20	Arkansas Baptist Newsmagazine	Erwin L. McDonald
2:30	Recognitions	
2:50	Report of Nominating Committee	Dillard Miller, Chairman
3:05	Progress Report of Study Committee	Loyd Hunnicutt, Chairman
3:35	Special Music	Mr. and Mrs. Max Alexander
3:40	Message	James Harris
	Adjourn	

Wednesday evening

7:00	Congregational Singing	Hoyt A. Mulkey
7:05	Scripture and prayer (I Timothy 4:1-16)	Jamie Jones
7:15	Report of Resolutions Committee	
7:25	Youth Testimonies	
7:35	Special Music	State-wide Youth Choir
7:45	Retreat Singers	Edgar E. Shippey, Director
	Adjourn	

From the churches

Is church's first

Linda Parker became the first Queen Regent in the 76-year history of Elliott Church, Camden, at the Girls Auxiliary coronation service May 15.

Others advancing were Debbie Jones, Suzanne Brian, Sue Parker and Pam Grissom, Queens; Becky Warnock and Karon Hart, princesses; Kamille and Michelle Garner, Debbie McElroy, Kathy Wolfe and Patricia Helms, Ladies-in-Waiting; Sharon and Karen Woods, Patsy Wolfe, Diane and Sherry Hudleston, maidens.

Mrs. Lorene Helms was coronation director. Counselors are Mrs. Dorothy McElroy, Mrs. Warren Hart and Mrs. Carl Parker. Jimmie Watson is pastor.

Norphlet makes awards

First Church, Norphlet, presented perfect attendance awards for Sunday School during the morning worship service Oct. 2.

Those receiving the awards were: Mrs. J. A. Womack, 12 years; Elmer Langley, 10; Bettie Harrison and Randy Harrison, 7; Lindy Long, Mrs. Lindy Long, Gary Dumas, Kathy Kennedy, 5; Cynthia Clawson, Brenda Whisenhunt, Melinda Henley, Melanie Henley, 4; Mrs. Don Mason, Kelly Harrison, 3; Scotty Kennedy, Mrs. Hill Kennedy, Mrs. Helen Bales, Mrs. Barbara Furgerson, 2; Lisa Washington, Mike Chesser, Billy Furgerson, Mrs. Elmer Langley, Diane Davidson, Linda Long, Mrs. C. Alphin, 1.

Fred Love is Sunday School superintendent and Zane Chesser is pastor.

Sing at Shreveport

The sing-out folk group of Second Church, Little Rock, will sing at a city-wide after-game fellowship in Shreveport, La., Oct. 28. From 30 to 35 members of the Little Rock youth group will make the trip.

The fellowship is under the sponsorship of First Church, Shreveport.

Shockley ordained

Kelso Church, Rohwer, ordained P. A. Shockley as deacon Oct. 2. Pastors and deacons of Watson, Richland, Arkansas City, McGehee First and Kelso Churches composed the ordaining council.

Those on the program included Leon Word, pastor, Watson; Don Best, deacon, Watson; J. O. Young, pastor, Arkansas City; and Buford Conner, deacon, McGehee First. Thomas Darter, Kelso pastor, was moderator.

Check church program

What church in your association has the fullest program of worship, service, and training? Does it emphasize, promote, and finance equally and adequately all functions in modern day church life—evangelism, music, education, training missions, benevolences, recreation, social life, indoctrination, fellowship, ethnic adjustments?

A paper disclosing the church that recognizes, accepts, and fosters a full ministry in these areas would be a

worthy honor. One value of a historical view lies in the needs as well as the accomplishments that it may reveal. Present such an honor at your November workers' conference.

Please send a copy of the program to Dr. George T. Blackmon, Executive Secretary, History Commission, ABSC, Arkadelphia.

Shut-ins hear service

Central Church, North Little Rock, is taking the church services to shut-ins through the use of a tape recorder. The machine was donated by a member.



At groundbreaking ceremony (left to right) Hudson Rogers Jr., Paul H. Williams, Pastor C. S. Maynard, Clarence Holder, Marcus Vandiver and A. A. Rucker.

Church breaks ground

Ground was broken recently for a new church building for a newly-named church, at a new location.

The new structure, located on a half-block site at Brookwood, will be the home of Brookwood First Baptist Church, formerly Capitol Hill Church, Little Rock, Chester S. Maynard, pastor.

Pastor Maynard began his 18th year with the church on Aug. 1, during which time he has been pastor of four generations of his own family.

The Capitol Hill Church property, which was located at 4th and Victory

streets, was sold recently to the Knights of Pythias.

The new building, located near Meadowcliff, west of the Benton highway, will be the first unit of the church plant now on the drawing board. It will have 5,500 square feet of space to seat 250 and will be used as church auditorium until such time as the permanent auditorium can be built. Then it will serve as educational space.

The church expects to build the present structure for \$60,000. An additional \$10,000 will be spent for furnishings and equipment. It also plans to buy a parsonage.

Plan homecoming

Trinity Church, El Dorado, will hold its first annual homecoming service Oct. 30. A former pastor, Dr. Carl A. Clark, now a professor of pastoral ministry at Southwestern Seminary, will bring the morning and afternoon messages.

Dinner will be served on the grounds. William C. Huddleston is pastor.

Revivals

Revival.

Lord, we have wasted our lives away—
Too long, we have been in sin.
Pour out Thy Spirit on us today. And
make us better men.—Carl Ferrell.

Hot Springs Park Place, Oct. 24-30; Dr. Minroe Swilley Jr., pastor, Second-Ponce de Leon Church, Atlanta, Ga., evangelist; Charles Wright, professor of music, Ouachita University, music director; O. Damon Shook, pastor.

North Little Rock Baring Cross, Oct. 23-30; Harvey Elledge, Oklahoma City, evangelist; Ken Coffee, Ft Worth, song director; K. Alvin Pitt, pastor.

Little Rock Gaines Street, Oct. 23-30; Warren Terry, evangelist; Jamal Badry, singer; Russell Clearman, pastor.

El Dorado Trinity, Oct. 31-Nov. 6; J. Russell Duffer, Current River-Gainesville missionary, evangelist; William C. Huddleston, pastor.

Jonesboro Strawfloor, Sept. 18-25; Paul Kirkendalle, Blytheville, evangelist; Carl Fielder, song director; 9 for baptism; 1 by letter; James Holcomb, pastor.

Higginson First, Aug. 22-28; Jack Hazlewood, evangelist; 1 profession of faith, 5 by letter; Bill Grovenstien, pastor.

De Gray, Aug. 29-Sept. 4; Jack Hazlewood, evangelist; 1 by letter; 8 rededications; Gilbert Morris, pastor.

Houston, Tex., Memorial, Sept. 11-17; Jack Hazlewood, evangelist; 1 profession of faith; 10 rededications; J. J. Heaton, pastor.

Emmett First, Sept. 19-25; Jack Hazlewood, evangelist; Charles Stanford, singer; 10 rededications; Ronald Munn, pastor.

Benton Ridgecrest, Oct. 17-23; Jack Hazlewood, evangelist; E. S. Ray, pastor.

Nashville First Mission, Nov. 14-20; Jack Hazlewood, evangelist; Bob Marti, pastor.

Bearden First, Oct. 17-23; Jimmy Watson, pastor, Elliott Church, evangelist; David Tate Jr., First Church, Camden, music director; Homer Haltom, pastor.



BATESVILLE WEST CHURCH PARSONAGE—The completion of a new four-bedroom parsonage by the church is listed as one of the numerous pluses in the church's year of accomplishment. Also listed is a record number of additions, 105, to the church. T. R. Coulter Jr. is pastor.

Beacon lights of Baptist history

Faith, courage when needed

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

To take one's place in the world, to become involved in the needs of one's fellowman, to live day by day according to one's faith and hope should be the aim and expression of a Christian. To do so is difficult and sometimes frightening. An illustration of this is found in one of Dr. Matthew T. Yates' letters while he was missionary in China.

The rebels overran Shanghai Sept. 7, 1953. Dr. Yates witnessed the rush of the initial 600 who conquered the city. Within a few days thousands of rebels swarmed through the streets sacking the city.

Dr. Yates wrote, "An enormous quantity of silver and gold bars was collected at the headquarters of Lieu, the commander-in-chief of the rebels. The division of this treasure and other causes gave rise to a most serious dispute between the leaders, each of whom had a large following. This produced a state of excitement and peril which no pen can describe" (*Yates the Missionary*, p. 91).

The American foreign minister, fearing for the safety of the missionaries, asked for someone to take a dispatch to Lieu regarding their safety. Missionary Yates, who live outside the city, volunteered to take the message.

"I was admitted at the north gate, and conducted to Lieu's headquarters. To reach the place I had to pass through a narrow alley, about four feet wide. In this alley there were three turns, each at a right angle. A cannon, loaded and then filled to the muzzle with brick-bats, was stationed at each of these angles. They were primed with powder over and about the touch hole. Two fellows, looking like ruffians, were standing by each gun, with lighted torches in their hands, ready to touch off the cannon at the first appearance of an enemy. They waved their torches at me and demanded the object of my errand. I continued to advance with my dispatch in my hand, for they, being Cantonese, could not talk much with me. This challenge was made at each of the angles in the alley for a distance of about 100 yards.

"My dispatch to Lieu was my passport through each of these ordeals. I was, however, exposed to the greatest possible peril from an accidental discharge. The ruffians handled their torches so carelessly over the cannon that sparks and burning coals were constantly falling, and the surface of powder exposed about the touch hole was as large as a man's hand."

Mr. Yates made the trip without incident and returned home by the same dangerous route. That night he wrote:

"This day of indescribable anxiety has passed away without injury to my person or property. And now I am alone and shut in from the scene of confusion and anarchy which reigns without. The curtain of night kindly excludes from my view any danger that may be near. But God is here, and why should I think of danger? And yet I feel it difficult to be composed. I will read the fifty-first Psalm, and ask God, my preserver, to prepare me for a quiet night's repose."

Accepts Smackover post

A. W. Smart, pastor of First Church, Junction City, for three years, has resigned to accept the pastorate of Maple Avenue Church, Smackover.

During his years at Junction City, a new \$18,500 parsonage was constructed. The church increased its membership by baptism more than at any other time during the last 15 years.

Mr. Smart, a native of Texas, is a graduate of Louisiana Baptist College, Pineville.

Mr. and Mrs. Smart have four children, Whit, 9, Danny, 6, Jeff, 5, and Debbie, 3. Is church's first—

Returns for dedication

Pastor and Mrs. John R. Maddox, First Church, Camden, were in Picayune, Miss., Oct. 2 for the dedication of the new sanctuary.

Dr. Maddox who was pastor there before going to Camden, delivered one of the day's messages.

To pastor mission

C. A. Sewell has accepted the full-time pastorate of Runyan Mission. He entered his new field Oct. 16, leaving First Church, North Little Rock, where he was assistant pastor.

Mr. Sewell formerly served as pastor of Green Memorial and Dennison Street Churches in Little Rock. He was educated at Arkansas State College, Jonesboro, and Southern Seminary.

Ordain Gary Dennis

Gary Lynn Dennis, son of Mr. and Mrs. Z. B. Dennis, Russellville, was ordained to the ministry in a recent service at Fair Park Church which called for his ordination.

The church licensed the new minister Jan. 12. He preached his first sermon on Aug. 2, 1964, at Fair Park Church. Pastor is Charles A. Lyttle.

Mr. Dennis is a freshman at Arkansas Tech. He is the preacher for a youth evangelism team which also includes Larry Aldridge, Atkins, song leader, and Miss Ginger Murdoch, Atkins, pianist and organist.

Mr. Dennis has been serving as a supply preacher for two years and is available for special service.

The ordaining council included the host pastor; Thomas E. Lindley, associational missionary; and Charles B. Thompson, pastor, First Church.

Gaines Armstrong, pastor, Antioch Church, Royal, preached the ordination sermon.



MYRNA DeBERRY

To try for Olympics

Myrna DeBerry of St. Charles, a sophomore at Ouachita University, has been chosen by the U. S. Olympic Women's basketball committee to participate in a developmental training camp Mar. 20-Apr. 8 at Blue Eye, Mo.

It will be at this camp that the 1967 Women's Basketball squad will be selected to compete in the Pan American Games at Winnipeg, Canada, July 21-Aug. 7. A squad of 12 will be chosen from approximately 40 outstanding women basketball players invited to try out at camp.

Last year Miss DeBerry led the Ouachita Tigerettes, women's basketball team at OBU, with 221 points. A 1965 graduate of St. Charles High School, she is the daughter of Mr. and Mrs. W. W. DeBerry, Route 2, DeWitt.



GARY DENNIS



LARRY ALLGOOD

Jay W.C. Moore retires

Concord Association Missionary Jay W. C. Moore retired as missionary Oct. 7 at the annual associational meeting.

Mr. Moore had served the association for more than nine years.—Booneville First Baptist Beacon

Accepts DeQueen call

FIRST Church, DeQueen, has called as pastor Joe C. Denton, First Church, New Boston, Tex. He began his new work October 1.

Mr. Denton was born in Savoy, Tex. He is married and has a daughter, Betty, a teacher in the public schools of Elaine.

Mr. Denton attended Decatur College, now Dallas College; Austin College, Sherman, Tex; and Southwestern Seminary, Ft. Worth.

He has held pastorates in the following Texas cities: Denison, Talco, and Dekalb.

Mr. Denton participated in the Japan New Life Evangelistic Crusade in 1963 and in the Texas Latin Crusade in 1964. He is the past moderator of the Red River Texarkana Association.

He served in World War II with the 501st Bomb Group as a Radar man in the South Pacific.

Miss Wollerman here

Miss Anna Wollerman, Southern Baptist missionary to South Brazil, is home for furlough. She may be addressed at 610 W. Barraque St., Pine Bluff, Ark., 71601. Native of Pine Bluff, she taught in the business department of Ouachita College (now University), Arkadelphia, before going to Brazil in 1947.

Resigns mission post

Elmer Madison has resigned as pastor of Runyan Mission, First Church Gravel Ridge, a post he has held since the mission was founded. He is available for pastorate or supply and may be reached at 15 Fairfield Drive, North Little Rock.

Allgood to preach

West Church, Batesville licensed Larry Allgood to preach Aug. 28. He preached his first sermon Aug. 25.

Dr. T. R. Coulter Jr. is his pastor. Mr. Allgood is available for supply and youth meetings on week-ends and may be contacted through West Church.

A senior at Batesville High School, he is the son of Mr. and Mrs. Cecil Allgood.

Leaves Mountainburg

Robert Pittman, pastor of First Church, Mountainburg, since March 1965, resigned recently to accept the pastorate of Immanuel Church, Poteau, Okla.

During the ministry of Mr. Pittman at Mountainburg there were 36 additions to the church, 13 of these by baptism, and the Sunday School attendance and church budget doubled.

A central heating and air-conditioning unit was installed and the auditorium floor refinished.

A WMU was organized and a vacation Bible school was conducted this year with 102 enrolled. Mr. and Mrs. Pittman have 3 children; Randy, Robin, and Darla.

Deaths

HAROLD W. SEEVER, recently retired pastor of Dauphin Way Baptist Church, Mobile, Ala., and former chairman of the Southern Baptist Convention Executive Committee, Sept. 27 of an apparent heart attack.

Seever, 54, had resigned as pastor of the tenth largest church in the SBC last March because of almost complete blindness. He had suffered almost complete loss of vision in both eyes about a year earlier.

Prominent in denominational affairs, Seever was chairman of the SBC Executive Committee from 1963 to 1965 and was vice president of the SBC Pastors' Conference in 1957. He had also served as a member of the SBC Foreign Mission Board, and the boards of trustees for both Southern Seminary, Louisville, Ky., and Southeastern Seminary, Wake Forest, N. C.

He was president of the Alabama Baptist convention during 1956 and 1957, and was vice chairman of the board of trustees for Samford University (formerly Howard College), Birmingham, Ala., at the time of his death. (BP).

DR. W. W. GILL, 90, Judsonia, Oct. 4. A graduate of the University of Tennessee College of Dentistry, he had practiced in Judsonia since 1915.

He was a member of First Church and had served as deacon more than 40 years.

MRS. J. H. ROWE, 83, emeritus Southern Baptist missionary to Japan, Sept. 11 in Santa Maria, Calif.

She was Miss C. Hooker Chiles when she went to Japan under the Foreign Mission Board in 1915. Six years later she married J. H. Rowe, also a Southern Baptist missionary. He died in 1929.



Feminine intuition

by Harriet Hall

Toward understanding students

As I glanced out the window of the astrojet which was to take me from Little Rock to Memphis in twenty-two minutes, I noticed the patchwork quilt of farmlands below. Sunshine sparkled on water, houses looked like those in a game of Monopoly, and the roads, meadows, and trees formed an infinite variety of patterns. As we soared to 11,000 feet the patchwork quilt was soon covered by a blanket of white, billowy clouds. One coke and a piece of gum later, we were ready to land.

I had been invited to participate in a Leadership Conference for Workers with Students in Churches in Memphis, under the direction of Doyle Baird of the Student Department at Nashville. A few days earlier I had been asked to send a post card to Jerry Buckner, B.S.U. director at Memphis State University, informing him when my plane would arrive, flight number, and other pertinent information. Since I had not met him I added what probably turned out to be "impertinent" information at the bottom of the card—"Look for a 300 lb. woman wearing a polka-dot dress." I breathed a quick "Hope this fellow has a sense of humor" and dropped it in the mail chute.

Now as several dozen passengers were deplaning I saw her. Would you believe it?—there in the line of people stood a large woman in a polka-dot dress. After a few minutes delay I heard my name being paged on the loud speaker and the "real Mrs. Hall" stood up. Fortunately the gentleman who met me did have a sense of humor.

In the two-day conference which followed we attempted to "re-discover" the college students of today. Charles Rozelle says those who work with students have the greatest mission field in the world—and he adds that sometimes this fact seems to be Baptists' most guarded secret!

Joe Crumpacker of the Tennessee Student Department led in one discussion as we attempted to analyze students as follows:

1. Students are people. They are not things; although some have open minds and others have closed minds, each one is an individual and all are in need of love. All have personal worth.
2. They are not adults and not children. All students are in the process of trying to find themselves or know themselves. It is a difficult time for the adults who work with them, but it is also a difficult time for them. During these years they are sometimes rebellious or extremely critical. They are being taught to analyze and come to their own conclusions.
3. They are under tremendous pressures. Some of these pressures include (1) to make good grades; (2) to date and marry well; (3) to conform; and (4) to mature "all of a sudden."
4. They are beginning to respond to the adult world. Some become disillusioned with the adult world, while others become more aware of its needs and their concern and response. Some have no real understanding of the Bible and Christianity and the meaning of faith, while others are growing and maturing in their Christian concepts.

Some student needs include:

1. To have a say in their own program in church work—to feel free to express their real honest opinions.
2. Bible study with content and depth and opportunity for serious discussion.
3. Knowledge that those who work with them love them and are truly demonstrating Christian faith in action.

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

Actions of SBC Executive Committee

NASHVILLE—The Executive Committee of the Southern Baptist Convention is requesting a systematic study of the issue of separation of church and state to assist in the current two-year Baptist Education Study Task (BEST). The Committee asked "for more systematic information on church-state relations, to be provided by the Baptist Joint Committee on Public Affairs," Washington, D. C.

The request suggested that the study be carried forward as far as possible by January of 1967 to aid the 24 regional seminars as a part of the two-year BEST study, and that the project be continued until completed for general use.

The Findings Committee also reported: "It was the opinion of the majority of those studying college financing that in the several states the board of trustees of each institution should be recognized as having discretion in accepting

or rejecting government aid, including loans and grants, provided that those accepted be free of unreasonable restrictions which would limit the operation of the institution as a church-related school."

"It was evident that equally honest and dedicated individuals held diametrically opposed positions," the report said. "There was a lack of specific knowledge of the facts in the area of church-state relations, and of the Higher Education Facilities Act of 1963."

In another summary statement, the Findings Committee said that "Although most of the reports (from the eight sections) reflected the opinion that Baptist higher education is a basic need of the denomination, there was considerable doubt in the minds of a few participants that there is strong commitment on this point among the majority of Baptists."

Although the lengthy report was summarized during the Executive Committee meeting, no action by the full committee was taken or expected on the entire report.

In two related actions, however, the Executive Committee approved up to \$25,000 in allocations to the Education Commission of the SBC to finance completion of BEST, and asked the Baptist Joint Committee on Public Affairs to assist in providing a factual study of the church-state separation issue.

Other actions of the Executive Committee included:

—Authorization for the SBC Home Mission Board to increase the percentage of its assets which may be pledged as collateral for loans to Baptist churches from 50 per cent to 75 per cent, making an additional \$3 million available to back church loans.

—Transferred to the Southern Baptist Foundation current assets in the SBC Operation budget in excess of \$800,000 at the beginning of each year, with less than \$500,000 endowment unfund be distributed to SBC seminaries with less than \$500,000 endowment until their endowments reach that amount.

—Granted permission to Baptist Memorial Hospital, Jacksonville, Fla., for a self-liquidating loan of \$11.1 million to expand hospital facilities up to \$22.8 million.

—Authorized appointment of a committee to study the possibility of the SBC entering a new capital needs program, requesting the committee to submit in February a definition of capital needs and a calendar and procedure for finishing its work by 1968.

—Adopted two resolutions commending the new Annuity Board program which must be adopted by each state Baptist convention, one urging all channels of communication be opened to acquaint Southern Baptists with the expanded provisions for disability and retirement benefits, and the other urging the state Baptist conventions to adopt the program.

—Approved a proposed 1967 Executive Committee operating budget of \$259,000, an increase of \$11,000 over the 1966 operating budget.

—Authorized appointment to the SBC Crusade of America Committee H. Franklin Paschall, the current president of the SBC, his successor in office when elected, the program planning secretary of the Executive Committee, and



ROUTH HONORED ON ANNIVERSARY: Porter W. Routh, executive secretary of the Southern Baptist Convention Executive Committee (foreground center), was honored on his 15th anniversary as executive secretary during sessions of the Executive Committee in Nashville. The presentation to Dr. and Mrs. Routh (right) included a silver pitcher and matching goblets, a plaque, and a cash gift for a suit of clothes. Making the presentation was Archie Ellis of South Carolina, (left foreground), chairman of the Executive Committee's administrative subcommittee. (BP PHOTO)

Your state convention at work

New film available

A new 30-minute film, "Lifeline To the World", is ready for use by the churches. This is a film on world missions through the Cooperative Program. It is designed to produce thought on the part of mature Christians. The appeal is to the intellect as well as the emotions.

The main discussion is whether we shall stay with the Cooperative Program in world missions or shall we shift to another approach.

There is no rental fee on the film and if you will let us know when you want it, we shall be glad to book it for you.—Ralph Douglas, Associate Executive Secretary

Workshop cancelled

The State Workshop (New Manuals Teaching Clinic) scheduled to be held Oct. 28 at Central Baptist Church, Hot Springs, has been cancelled.

THE WIDER PLACE

where God offers freedom from anything that limits our growth

discover with Eugenia Price

the
freedom
of growth
in God



With the insight that made *Woman To Woman* and *What Is God Like?* best sellers, Eugenia Price opens new avenues to the personal freedom offered by God in "the wider place."

Dr. Anna B. Mow calls *The Wider Place*: "Eugenia Price's strongest non-fiction book yet; the most beautifully written, with the deepest insights."

Get "The Wider Place" for \$3.95 at your favorite bookstore. Published by Zondervan Publishing House of Grand Rapids, Michigan.

(At your Baptist Book Store)

Adult and Young People's Training Union Study Themes

Fourth Quarter, 1966

Life and Work Curriculum

Young People

- How to Study the Bible
- Deepening Our Commitment
- How to Tell the Story of Redemption (undated unit)

Adult

- How to Study the Bible
- How to Pray
- How to Use Life and Work Curriculum (undated unit)

Christian Training Curriculum

Young People

- The Church, A Learning Fellowship
- Learning to Live the Christian Faith
- Teaching Children About Christmas (undated unit)

Adult

- Continuing to Learn
- Determining Christian Action
- God's Will and Your Will
- Understanding Children (undated unit)



JORDAN BAPTISM—Southern Baptist Missionary William O. Hern (left) assists Rev. Jerius Delleh in a baptismal service in the Jordan River. The spot is just south of the traditional site of Jesus' baptism. (Photo By J. Wayne Fuller)

the chairman of the Executive Committee.

—Allocated \$5,000 to Religion in American Life to help meet emergency needs in development of its program of reaching millions of Americans in free advertising space concerning spiritual values and the importance of church attendance.

—Authorized Midwestern Baptist Theological Seminary, Kansas City, to borrow up to \$40,000 from the SBC operating budget at no interest, provided it is repaid by the end of 1968. (BP)

Urge togetherness

WASHINGTON—Presidents of five national Baptist bodies representing 12 million Baptists in North America have issued a joint statement urging their members "to draw together on the basis of their common interest."

Citing the things various Baptist groups in America have in common, the statement said that differences among Baptists often are only those of emphasis, and that such differences "are challenges rather than dividers."

The statement, released by V. Carney Hargroves of Philadelphia, Pa., chairman of the North American Baptist Fellowship (a committee of the Baptist World Alliance), was signed by H. Franklin Paschall, president of the Southern Baptist Convention.

Other signers include Edgar J. Bailey, president of the Baptist Federation of Canada; Gardner C. Taylor, president of the Progressive National Baptist Convention, U.S.A., Inc.; Marion C. Van Horn, president of the Seventh Day Baptist General Conference; and Carl W. Tiller, president of the American Baptist Convention.

The denominational leaders called attention to aims of the continental Baptist fellowship "to draw together the Baptists of this continent on the basis of their common interest and to inspire them to walk together in keeping with the directives of our Lord." (BP)

Back loan plan

DALLAS—The presidents of Texas Baptists' nine colleges and universities and one academy went on record as supporting a church-state proposal which would allow the schools to obtain loans from public funds.

The Texas Baptist School Administrators Association, composed of the presidents of the 10 educational institutions of the Baptist General Convention of Texas, voted to endorse the loans section of a church-state report and recommend its approval at the annual state Baptist convention in Dallas on Nov. 3. (BP)

Annuity board presents plan

NASHVILLE—Plans for a new Southern Baptist Protection Program which provides for more and larger retirement, widow and disability benefits, plus some new ones were outlined here by the Annuity Board of the Southern Baptist Convention.

Executive secretaries of state Baptist conventions gave encouragement to the SBC Annuity Board to proceed with its plan to offer the new protection plan to Baptist ministers, church and denominational workers.

R. Alton Reed, executive secretary of the Dallas-based board which adminis-

ters the protection program for Southern Baptists, said the secretaries' informal commendation is the first step to initiating the program early next year.

All Baptist state conventions must approve it individually during their annual meetings this fall. "One state failing to approve the new Program could block its beginning," Reed said.

Reed outlined the new program during a meeting of the state secretaries, and later to the SBC Executive Committee here.

"Under the proposed new program" Reed said, "disability benefits will jump to the same amount a member would have received if he had participated until he retired at age 65. Under the present plan disability provides for a maximum of \$900 a year.

Widow benefits will be the full 40 per cent of the amount of what the normal retirement benefit at age 65 would be. This maximum benefit, as the other benefits, would begin after the initial year of participation. In the current plan widow benefits are on a step-up formula, taking six years to reach the 40 per cent maximum.

Highlighting several of the new benefits, Reed pointed out that up to four unmarried dependent children under age 18 would be eligible for the children's benefit. This benefit amounts to 15 per cent of what the normal retirement benefit at age 65 would be. (BP)

Report on church-state

ATLANTA—Georgia Baptists, who have struggled with the question of federal aid to Baptist institutions at almost every annual convention for the past several years, will likely face the issue again in November. That is the indication in two actions taken by the convention's Executive Committee in September.

The committee postponed a decision on two requests for federal loans from state Baptist colleges. Its administration committee was instructed to produce more facts on whether government interest rates constitute a subsidy or not.

The Executive Committee meets Nov. 14 in Columbus, Ga., prior to the full convention meeting, Nov. 14-16 at Columbus' Municipal Auditorium.

In other actions, the Georgia Executive Committee adopted a record budget for 1967 of \$4,406,140, an increase of \$391,140. The budget is divided 50-50 between state and Southern Baptist Convention causes after deduction of \$515,600 in agreed-upon promotion expenses. (BP)

Chaplain wins award

SACRAMENTO, Calif. — A Southern Baptist chaplain's collection of 170 Bibles, no two alike, won the "best of the show" award at the California State Fair hobby show here.

The Bible collection, entered by Chaplain Lewie H. Miller Jr., of the U. S. Air Force, has won the "best of collections" award for three consecutive years at the State Fair, ever since the hobby show was started.

Chaplain Miller's Bibles, which range in age from editions dated 1535 to 1966, vary in context, color, type of cover, and language. They range in size from a few ounces to 32 pounds.

The Air Force chaplain has collected Bibles for 15 years. His collection was begun almost accidentally when he found a brass-bound Bible, 100 years old, in a church in Vienna.

The rarest book in the collection is a Bishop's Bible, which predated the King James edition and was the basis for the language usage in the King James Version. (BP)

Church sells to negro congregation

CHARLOTTE, N. C.—A Southern Baptist church located almost in the shadow of a predominately Negro university here has sold its property to a Negro Methodist congregation for \$150,000, transferring the property in a joint service at the church.

After nearly 50 years of service in the community, the Durham Memorial Baptist Church moved to a suburban area in Western Charlotte, selling its 14-year-old property to the Clinton Chapel AME Zion Church (African Methodist Episcopal). (BP)

World awareness is WMU goal

World awareness, "seeing with the mind and heart," is the ultimate purpose of study plans of Woman's Missionary Union. "Mission books give them (Christians) a world view with a Christian interpretation." At this season the following current books on new mission fields in Asia with particular attention to Southern Baptists' activities are recommended for study in preparation for the Week of Prayer for Foreign Missions, Dec. 4-11:

Adult: **Beneath the Himalayas** by Jasper L. McPhail (85c) (India and Pakistan)

Young People: **Crosscurrents**, R. Keith Parks (85c) (Pakistan, Vietnam, Sumatra)

Intermediate: **Few Among Many**, Marjorie Bennett (50c) (Pakistan)

Junior: **My Island of Sumatra**, Ross B. Fryer Jr. (50c)

Primary: **The Flying Dragon**, Marjorie Rowden (50c)

Teacher's Guides, 25c each

Three of the five authors have connections in Arkansas. Mrs. McPhail was born at Dumas. For many years the parents of R. Keith Parks have made their home in Danville. Mrs. Ross B. Fryer Jr., is the former Mary Lynn Baker of Warren.

Texts and teachers' guides are available only at the Baptist Book Store.

YOU'RE EXPECTED!

WMU District Meeting

W. Trueman Moore, East Pakistan
Missionary Speaker

See Arkansas Baptist newsmagazine of Oct. 6 for schedule

Riffeys return home

Dr. and Mrs. John L. Riffey, Southern Baptist missionaries, are on furlough in the States. They may be addressed at 512 N. 49th St., Ft. Smith.

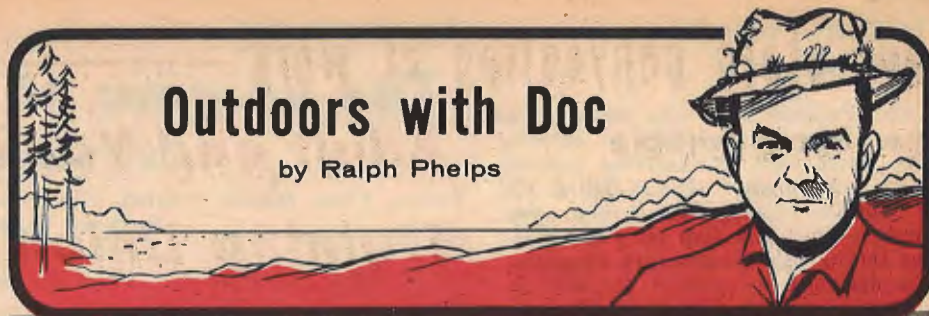
They are natives of Arkansas. Born in Marianna, he grew up in Wheatley; she, the former Prudence Amos, was born in Greenwood, but grew up in Booneville. Appointed missionaries in 1935, they expect to retire at the end of their furlough.

"Baptists Who Know, Care"

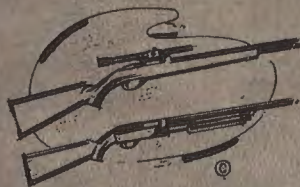
Every member in your church will be informed if they receive the ARKANSAS BAPTIST NEWS-MAGAZINE paid through the church budget.

Outdoors with Doc

by Ralph Phelps



Want to be disembodied?



With the hunting season upon us again, it's a good time to recall that going off half-cocked where guns are concerned is a good way to become a disembodied spirit.

I am not one of those bleeding hearts who wants to ban guns in the interest of public safety, but I do have a healthy respect for their lethal potential. While it is true that more people get killed in car wrecks on the way to hunt than ever get killed by a gun, every death from accidental shooting is totally uncalled for.

Two groups of people have most of the gun accidents. The first is made up of folks who know too little about their weapon, the second of folks who know too much.

Illustrative of the first category would be two men who piled out of a car during deer season and asked a total stranger standing beside the road if he would show them how to load the rifles they had bought for the occasion. They were about to begin hunting with guns that would kill somebody two miles away and didn't have the faintest idea of how to load the gun, where the safety was, etc. It's pathetic that society will let a man go out into the woods or fields with a deadly weapon when he does not know the barrel from the stock.

In the second category are the people who have handled guns so long they are no longer cautious with them. They carry loaded guns in the car, crawl through a fence with a loaded gun in their hand, prop a loaded gun against a tree or bush. If they are lucky, they won't do any worse than shoot a hole through their motor with a high-powered rifle, as one friend did, or blast a hole through the car door with a shotgun, as another friend did. Both were old hands with guns.

Another big cause of gun accidents is shooting at unidentified objects. At a hunting club in Prairie County a man climbed a tree to retrieve a dead squirrel and was promptly shot out of the tree by a fellow club member who said he thought he was shooting at a squirrel. A hunter who doesn't take the trouble to distinguish between a man and a squirrel shouldn't be permitted to hunt.

Not many years back a deer hunter shot a horse—with a game warden seated on the horse! And a couple of years ago two airmen from an Arkansas base shot at Leon Clements, Ouachita's 6 ft. 6 in. all-American basketball player, as he walked out of some woods. They apologized and said they thought he was a deer. The only reason he wasn't a dead buck was that they were poor shots.

A man in Clark County fired through the brush at what he thought was a deer, then discovered that he had drilled a hole through the door of his late-model automobile.

Yet another cause of accidents is that some hunters drink their anti-freeze and are so boozed up they don't know what they are shooting at. Guns don't mix any better with alcohol than gasoline does.

Hunting need not be a dangerous sport if care and common sense are employed. Please be careful. The life you save may be mine!

'Into his courts with singing'

The Psalmist long ago reminded us of our duty and privilege of entering "His gates with thanksgiving and His courts with praise" (Psalm 100:4). Dr. F. Townley Lord, one of the great Baptists of this century (now deceased), has this to say about hearty congregational singing:

"I often recall a Sunday some years ago when two policemen were seen hovering about the doors of our church in Shaftesbury Avenue, London. When asked whether anything was the matter, they replied: "Oh, no; we like to hear the congregation singing and if we can arrange our 'beat' to bring us around the church at service time, we do."

"Both Biblical injunction and the practice of the long centuries bid us "enter into His courts with praise," and one who has ever experienced it is never likely to forget the thrill of fine congregational singing. When our voices are raised in praise our hearts are uplifted and we feel the power of fellowship as together we honor the Name that is above every name.

"But it does not end there. A singing church bears its witness to the joy of the Christian faith. The melody of old and familiar hymns, which in themselves contain the piety of generations, can be wafted through the church windows to the world around. And what a privilege is ours to bring some harmony into our discordant world. Of all people, the followers of Jesus have most reason to praise God. They have something worth singing about."

Someone has wisely said that congregational singing is a reliable barometer of the spiritual condition of the people of God. What about your church?—Hugh T. McElrath, minister of music, Beechwood Baptist Church, Louisville, Ky.

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Baptist beliefs

The enigma of Judas Iscariot

BY HERSCHEL H. HOBBS

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

"And Judas Iscariot, which also betrayed him" (Mark 3:19).

This shameful epitaph appears in all three of the Gospel lists of the Twelve (Matt. 10:2f.; Mk. 3:16f.; Lk. 6:14f.). The list in Acts does not include his name (1:13f.).

What kind of person was Judas? His name "Iscariot," a man of Kerioth, shows that he was a Judean, the only non-Galilean among the Twelve. His father's name was Simon (Jn. 6:71). When he first began to follow Jesus is not known, the first mention of him being when he was chosen as one of the Twelve. Many years ago one scholar suggested that Judas was the leader of this group. He based his position on Mark 14:10, "Judas Iscariot, one [heis] among the twelve." The definite article (*ho*) with *heis*, said he, made it mean "the first among the twelve." However, the word "one" is most likely correct. Certainly, according to the record, the others of the Twelve did not so regard him. Another scholar sees a struggle for leadership between Judas and Peter. But this is only surmise. Judas may well have been the instigator of strife among the Twelve (cf. Matt. 26:8; Jn. 12:4). Furthermore, he may well have led out in stirring up the multitude to demand that Jesus be a political Messiah (Jn. 6:14-15). At least, shortly after the event Jesus said that one of the Twelve was a devil. Looking back upon the event John said that the reference was to Judas (Jn. 6:70-71).

Several theories have been offered as to why Judas betrayed Jesus. One view is that Judas was foreordained to be the traitor. According to this Judas was merely a puppet in God's hands and was actually doing God's service. Such a view is contrary to God's nature and His manner of dealing with men as persons. Certainly Jesus did not absolve Judas from personal guilt (Lk. 22:21-22). In trying to justify Judas we must not malign God.

Another theory sees Judas as a super-patriot among the Jews. He saw that Jesus would destroy the system of Judaism, perhaps causing Rome to destroy the Jewish nation altogether. So he joined Jesus' hand for the express purpose of betraying Him in order to save his nation. However, he did not *join*; he was *chosen* by Jesus. His rejection by the Jewish leaders after the betrayal is against this view (Matt. 27:3-4).

Still another theory sees Judas as a super-Christian who merely sought to put Jesus into a position in which he would be forced to declare His political-military kingdom. If so, why did Judas *sell* Jesus for money?

It will ever remain a mystery as to why Jesus chose Judas. Perhaps as nearly as we can come to explaining it is that Judas had certain qualities which if surrendered to Jesus would have made him of especial value in the kingdom enterprise. But he never gave himself to Jesus. He nurtured his selfish ambition until gradually it led him to do his dastardly deed. By no stretch of the imagination can Judas ever have been called a Christian. He was a member of the Twelve, but he was never a part of the Body of Christ.

And he will ever be known as "Judas Iscariot, which also betrayed him."

The bookshelf

Television, A World View, by Wilson P. Dizard, Syracuse University Press, 1966, \$7.95

With television today serving an audience of nearly 750 million people in over 90 countries, it is hard to realize that it was inaugurated only 30 years ago, on Nov. 2, 1936, in London, England. It is predicted now that by the early 1970's the television audience in the world will be double what it is today.

In this highly readable study, Mr. Dizard reviews the history, present status, and current trends of television communications around the world. He makes seven practical proposals for strengthening the U. S. role in the medium of global development.

Invitation to the Old Testament, by Jacob M. Myers, Doubleday, 1966 \$4.95

"Unlike any other book of religion

Produce newcasts

FORT WORTH—More than 140 radio stations in six states are now broadcasting five-minute weekly religious news programs produced by the Southern Baptist Radio and Television Commission here, the commission reported. News of all faiths is included in the broadcasts, with particular emphasis on religious news within the state where the newcasts are used. The programs are being carried in Oklahoma, Arkansas, Tennessee, North Carolina, Georgia, and Kentucky. (BP).

Californians act

FRESNO, Calif.—Three position statements on controversial issues, including one which endorsed United States policies in Viet Nam, were adopted by the Executive Board of the Southern Baptist General Convention of California meeting here. All three of the statements drafted and proposed by the board's public affairs committee took a slap at recent statements issued by councils of churches on similar controversial issued.

In major business actions, the board authorized a special state-wide evangelistic crusade in 1968, approved a record \$2,184,904 budget for 1967, and putting finishing touches on reorganization of the California Baptist Foundation's programs.

In a brief statement on Viet Nam, the board went "on record as supporting our country's policies and our fighting men in Viet Nam."

A position statement on obscenity urged full support of a California state-wide referendum on Proposition 16, and expressed shock that "some religious organizations have opposed this carefully-written proposition to enact stringent controls giving our law enforcement agents legal means of controlling the flood of filth currently found in our state."

A third statement, longest of them all, chided religious groups, apparently the National Council of Churches of Christ, for making "public statements which leave the impression that they speak for all church groups in America or at least a major segment of organized Christendom in America." (BP).

it [the Old Testament] records and reflects upon every aspect and condition of life because it deals with human thought and experience at every level. It glosses over nothing, it offers no propaganda except that of the relationship of Israel to God and as such speaks of blessings and curses, praises and blames, faithfulness and unfaithfulness, good and evil, devotion and skepticism."

This sampling from Chapter 26 reveals the style of this writer for the

God is dead?

Holy tooth

THE God of the Bible is dead in the lives of those who worship other gods.

In the city of Kandy, Ceylon, one can easily find the Temple of the Tooth. In the Temple of the Tooth is a two-inch-long discolored eye-tooth which is revered by over 400 million Buddhists.

This tooth is considered the most sacred object on earth. It is supposed to have been reclaimed from Buddha's funeral pyre in 42 B. C. and brought to Ceylon 800 years later.

Today, this tooth sits upon a golden stand surrounded by rubies and tons of flowers. Each year, 100,000 faithful followers come from many countries to gaze at the sacred tooth. They bring gifts of gold, silver, and jewels to place in the temple.

We often look at such people and say, "What a pity! They are living as though God is dead."—Tal C. Bonham

No misses in 27 years

Sunday, Sept. 4, marked the 27th year of perfect attendance for Mrs. Allie McGory of First Church, Hoxie.



MRS. ALLIE MCGORY

While achieving this record Mrs. McGory visited First Church, Mt. Vernon, Ill., Colonial Church, Memphis; and First Church, Maynard. During most of these years she has served as secretary of her class. Her pastor is Gerald A. Bounds.

Favors Red China

SASKATOON, Sask. — Archbishop Arthur Michael Ramsey of Canterbury said here that it is "a serious mistake" to exclude Communist China from membership in the United Nations.

No nation should be kept out in the cold "just because we don't like its ideologies," he said.

The Anglican Primate addressed College here while on a month-long tour of the country as a guest of the Anglican Church of Canada. (EP)

lay reader. Dealt with here are the major books and personalities of the Old Testament.

The Case for Liberty, by Helen Hill Miller, Chapel Hill, 1965, \$5.95

Mrs. Miller conducts an exciting tour through the American colonial past to point out the dramatic causes celebres—strikingly similar to Supreme Court decisions of recent years—that pinpointed the issues of the Revolution.

Compulsory insurance?

WATERLOO, Ont. — The United Church of Canada's General Council called on the provincial government of Ontario to provide minimum, government-operated, compulsory car insurance.

The Rev. J. R. Hord, secretary of the Board of Evangelism and Social Service, said he had been approached by representatives of the insurance industry and insurance agents and asked not to bring the resolution before the Council.

Of the arguments that the field is "none of the Church's business," Mr. Hord said: "Such critics maintain the right of the Church to thunder against booze and crime, but not to pronounce on human suffering caused by car accidents." (EP)

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BIBLE NUMBERS

BY ROBERT H. WRIGHT

The answers to the Bible questions below are all numbers. Write the correct number in the squares; one digit to a square. Each row of digits added across and each column added down will give the same number. If you have answered every question correctly, every column and every row will total the number of loaves of bread Jesus had to feed the multitudes (Mark 6:41).

- A. How many apostles did Jesus choose? (Luke 6:13)
- B. How many pennyworth of bread would be needed to feed the multitudes? (Mark 6:37)
- C. Jesus said, "— of you shall betray me." (Matthew 26:21)
- D. God gave Moses — Commandments. (Exodus 20:1-17)
- E. Jesus said Peter would — times deny knowing him. (Luke 22:34)
- F. How many plagues did God send upon Egypt? (Exodus 7-12)
- G. How many years did the Israelites wander in the wilderness? (Numbers 14:33)
- H. Joseph was sold for — pieces of silver. (Genesis 37:28)
- I. Judas was paid — pieces of silver to betray Jesus. (Matthew 26:15)
- J. How many books of the Bible start with the letter B?
- K. How many days did it rain during the flood? (Genesis 7:12)
- L. Jesus said, "The Lord our God is — Lord." (Mark 12:29)
- M. How old was Moses when he died? (Deuteronomy 34:7)
- N. Delilah was paid — hundred pieces of silver to betray Samson. (Judges 16:5)

ANSWERS

L. 1, M. 120, N. 11

A. 12, B. 200, C. 1, D. 10, E. 3, F. 10, G. 40, H. 20, I. 30, J. 0, K. 40

BY THELMA C. CARTER

WEATHER

One can find any kind of weather and climate in the United States, weathermen tell us. Topographers, men who draw maps of land, seas, mountains, and rivers, say there is no kind of country—whether it be snow-covered mountains or flower-covered hills and valleys—that cannot be found somewhere in the United States.

Travelers look with awe and wonder at our fertile valleys, treeless plains, woodlands, grassy meadows, swamps, hot and arid deserts, and steaming-hot jungle areas.

The people of Bible times traveled caravan trails under warm sunlit skies along the Mediterranean Coast. In summer, similar mild climate is found along the New England Coast of the United States. The same climate and the limestone soil which turns so easily to dust in Egypt and Palestine can be found in many parts of the United States. The state of Georgia has a climate much like that in parts of the Holy land.

If you have a map of the United States, take a moment to study it. You will be surprised at the blessings the Creator has given to us. "Thou hast set all the borders of the earth thou hast made summer and winter" (Psalm 74:17).

The heart of the story

BY DR. L. H. COLEMAN

PASTOR, IMMANUEL BAPTIST CHURCH, PINE BLUFF

Life and Work

October 16

Acts 13:14-37

Redemption is central in the Biblical record. If one had to summarize the content of the 1,189 chapters of the Bible, he would have to say: "God sent his son, Jesus Christ, to redeem lost humanity." Although expressed many ways by many people this is the essential of the gospel message.

This lesson deals with Paul's first sermon as recorded in Acts. It is perhaps the only full-length report of a sermon by Paul that we possess. This sermon was delivered at Antioch of Pisidia on Paul's first missionary journey. Paul drove to the heart of the story by proclaiming the reason for Jesus' coming and the events of Jesus' life, death and resurrection. No other sermon preached by the great apostle goes deeper into the simple presentation of Jesus as the promised Messiah and Redeemer.

I. Introduction to the Sermon (Acts 13:14-15)

This passage tells us the city of the sermon and the scene, the synagogue. Probably Paul was "sick in body" as he first arrived in the Roman province of Galatia (Gal. 4:13). Some have speculated as to Paul's "thorn in the flesh" (2 Cor. 12:7, 8). Although various theories include poor eyesight, malarial fever, or migraine headaches, these are only theories. Even when his body was writhing in pain, he was still faithful to his calling. His sermon is intended, however, for those spiritually sick.

On the sabbath after the reading of the Scriptures, Paul delivers a forceful, factual, and far-reaching message.

II. A Sketch of Jewish History (Acts 13:16-22)

Paul addressed his sermon to Israelites and "God-fearers" or Gentile converts-to-be of the Jewish faith. Paul's pattern was to carry the gospel message first to the Jews (few of whom believed).

Paul relates that God chose the people of Israel for one great purpose—to give to the world Jesus, the Messiah. If a Saviour were to come into the world born of woman then some race had to be chosen for this assignment. God chose the people who chose the Lord God Jehovah. Paul begins not with Abraham but with Moses, who through God's providence and power led the Israelites out of Egyptian bondage. After forty years of wilderness wanderings they inhabited the land of Canaan,

which was one promise involved in the Abrahamic covenant.

Following the period of the judges (military commanders), the dark ages of Old Testament history, the period of the United Kingdom brought to Israel its golden era of great prosperity and prestige among nations. The Israelites demanded that they be as other nations and have a king as ruler. This came within the scope of the permissive will of God and Saul was anointed by Samuel as the first king. Saul, mighty in military ability, began his reign impressively but later was disappointing. Saul perhaps was never saved. God at times uses even the unsaved to accomplish His will and purpose. Saul ended his life by committing suicide in battle at Mt. Gilboa.

David was the greatest king of Israel. The Bible describes him as "a man after mine (God's) own heart" (Acts 13:22). Although David sinned by committing the sins of covetousness, adultery, and murder, he was big enough to repent and return to God (Cf. Psalms 51). David paid for his sins. God, however, used David in a great way. The nation reached its high-water mark militarily, economically, politically, and spiritually under David's leadership.

Paul does not trace the history from David to Christ. Paul perhaps assumes that his hearers are familiar with the history. They were aware that Jesus was the son of David and born in Bethlehem, the city of David. The United Kingdom continued with Solomon the third king, who reigned for forty years. The Divided Kingdom followed. Idolatry came into the kingdom under Solomon through his 1000 wives and concubines. The Babylonian Captivity followed the Divided Kingdom.

The Post-exilic era and Inter-biblical period preceded the birth of Christ.

A few of the important Old Testament dates are:

- (1) 2000 B. C.—Call of Abraham
- (2) 1400 B. C.—Deliverance from Egyptian bondage
- (3) 931 B. C.—Death of Solomon
- (4) 722 B. C.—Fall of the Northern Kingdom
- (5) 586 B. C.—Fall of Jerusalem
- (6) 536 B. C.—Return of the Jews under Cyrus

III. Theme of the Sermon (Acts 13:23-37)

The main theme of the sermon is salvation in Christ. Paul gave the account of Jewish history to indicate that the coming of Jesus was the consummation of history. Jesus fulfilled the Old Testament prophecies. Old Testament history culminated in Christ.

Paul emphasized the truth that most men, including the Jews, did not recognize God's consummation in Christ. Sinful men in their blind folly rejected God's Son and crucified him on a cross.

Paul's telling blow is his emphasis on the Resurrection. This fact clearly is the one that Paul asserts most forcefully (Cf. vs. 30-37). God vindicated Christ through the resurrection. God could not be defeated. The resurrection is the proof of the undefeatable power and purpose of God.

So the story of Christianity depicts death on Friday, dreariness on Saturday, but delight on Easter Sunday.

IV. Paul's Conclusion (Acts 13:38-43)

Paul proclaims justification for those who believe and receive Jesus. In Christ man has something the law cannot give. No man could ever fulfill the law completely. Frustration followed. But in Christ man is given life abundant and life eternal.

Paul gives a warning to those who reject Christ. Condemnation awaits those outside the grace and love of Christ. That which is a gift of salvation to those who receive it is a condemnation to those who refuse it.

The Christian's task is to give our hearts to giving forth the heart of the story—Christ receiveth sinful men.

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In whom do we trust?

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

A World War II song which urged, "Praise the Lord and pass the ammunition!" implied that God's help was okay but that it was no substitute for bullets. This has been the dilemma of the believer from days long before the Christian era: how much to trust the God in whom he says he believes and how much to trust the works of his own hands and mind.

Isaiah served as the spiritual counselor to two kings of Judah who vacillated between dependence upon God and dependence on alliances with powerful neighbors to protect the country from invasion. Today's lesson concerns the prophet's stance as he urged both monarchs to lean on God.

I. Faith and fear, 7:3-7a.

When faced with the prospect of having to fight King Rezin of Syria and King Pekah of Israel simultaneously, King Ahaz was terrified. "His heart and the heart of his people shook as the trees of the forest shake before the wind" (7:2).

The old boy was shaking in his sandals because those two unworthy fellow monarchs had proposed to march against Judah, knock it off, and set up one Tabele, an unknown Syrian, as Ahaz's successor. Since there was no unemployment compensation for ex-kings and new thrones were hard to come by, Ahaz was shaken at the prospect of either having to make an honest living or being forced to play hunt-my-head in the dusty street—the latter being a distinct possibility if his army lost the war.

Isaiah tried to starch the king's back bone by saying, "Take heed, be quiet, do not fear, and do not let your heart faint because of these two smoldering stumps of firebrands..." (7:4) Although the two were, like rapidly burning out stumps, giving off a lot of smoke, they would soon be harmless, according to Isaiah. He assured Ahaz that the threats of Rezin and Pekah "shall not stand" (7:7), i.e., "shall not come to pass."

Ahaz's fear and Isaiah's faith stand in sharp contrast.

II. Faith and signs, 7:9-16.

Apparently this is a separate episode with Ahaz, perhaps a bit later than the incident just discussed. The king and his counselors are still wavering between following Isaiah's advice and making an alliance with Tiglath-pileser, king of Assyria, on whom some of the inner court council want to call for assistance against Syria and Israel.

Verse 9c says, "If you will not believe, surely you shall not be established." Isaiah is saying to Ahaz, "If you will not be sure, you cannot be secure." Faith is the source of inner security which men need to stabilize them in the midst of stress situations.

Ahaz is then invited, or perhaps dared, to name the sign in heaven or on earth or in hell itself which to him would be proof of God's word. The king refuses, for such a miraculous display would either commit him to God's way or discredit him for not following it. Piously Ahaz says, "I will not ask, and I will not put the Lord to the test" (7:12).

That did it for Isaiah, who promptly blew his stack. "Is it not enough that you exhaust the patience of man (i.e., the prophet) that you must exhaust the patience even of my God?" (7:13) In effect, he says, "So you don't want a sign? Well, Buster, a sign is what you are going to get!" Then he proceeded to give a sign which was both a promise of blessing and a promise of punishment.

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (7:14). The name "Immanuel" means literally "God is with us." Modern criticism has protested that this does not refer to the virgin birth of Jesus, but it has not shaken the faith of conservative theology that this is a prediction of the miraculous birth of the Messiah. This was the role which Jesus

Faults

Faults are rife in this old world
And fearful faults, I trow;

My neighbor truly has his faults
As any Mister Doe.

But what, I ask, are my own faults
Which make for such poor show?

If I could but correct my ways,
My many faults to clear,

My neighbor might the lesson take
A better course to steer;

Then, too, the world might take
a turn
And be a better sphere.

But I need help from up on high
That such a change I might
apply.

—W. B. O'Neal

International

October 16

Isaiah 7:3-7a, 9c-16; 31:1-3

Christ was to fill literally—God with us. Matthew 1:23 quotes this verse as evidence that Mary's supernatural conception was the fulfillment of Isaiah's prophecy.

Although verses 15 and 16 are confusing when 14 is considered Messianic, the verses which follow (17-25) are sufficiently clear to indicate Isaiah is declaring that the promised deliverance would be followed by a far greater disaster than that posed by Rezin and Pekah. Four threats, two predicting invasion and two describing the resulting ruin of the land, are made. Of these, the Interpreter's Bible says, "The underlying idea is the name: the Lord is a God who directs the movements of history, whose power extends beyond the borders of his own land, and who can and will bring doom upon his own people since they are in rebellion against him."

III. Faith and alliances, 31:1-3.

This passage deals with events much later than those heretofore discussed. Ahaz and Tiglath-pileser are dead; Hezekiah is king of Judah, and Sennacherib, king of Assyria, is plundering the Near East. As usual, the weak little nation of Judah is terrified at what could happen if Sennacherib invades their country. Some bright politician has suggested that the only chance is to form a military alliance with Egypt, Assyria's major enemy, in hopes that this entente will provide a power bloc strong enough to whip Sennacherib.

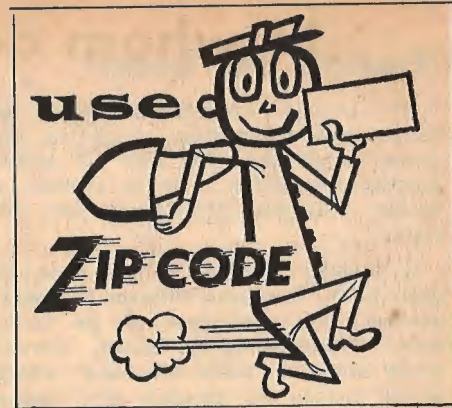
Once again Isaiah pleads with his king not to place his faith in military alliances. "Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many and in horsemen because they are very strong, but do not look to the Holy One of Israel or consult the Lord!" (31:1) He then reminds Hezekiah that the Egyptians and their horses are flesh, subject to all the limitations of faith. When the Lord finally gives the signal, the helper and the helped will stumble and fall, perishing together.

If Isaiah were alive today, would he not urge that we place more trust in God's way and less in atom bombs, supersonic planes, intercontinental missiles, and nuclear submarines?



INDEX

A Smile or Two



Attendance Report

October 2, 1966

Church	Sunday School	Training Union	Ch. Adns.
Ashdown Hicks	46		
Altheimer First	150	89	
Berryville Freeman Heights	153	65	
Blytheville			
Gosnell	231	69	1
New Liberty	144	56	
Trinity	223	84	
Camden			
Cullendale First	441	150	2
First	505	136	1
Crossett			
First	545	180	2
Mt. Olive	255	128	1
Dumas First	284	69	
El Dorado			
Ebenezer	157	66	
First	787	520	1
Immanuel	528	195	4
Trinity	193	101	
Ft. Smith			
Haven Heights	265	130	6
Townsend Avenue	210	102	
Greenwood First	293	134	
Gurdon Beech Street	207	70	2
Harmony	75	60	
Imboden	143	65	
Jacksonville			
Bayou Meto	146	92	2
First	500	158	2
Marshall Rd.	344	132	6
Jonesboro			
Central	503	225	1
Nettleton	311		
Lavaca	260	130	2
Little Rock Immanuel	1,415	504	
Magnolia Central	721	269	5
Marked Tree Neiswander	114	67	
Monticello			
First	375	114	
Second	238	131	
North Little Rock			
Baring Cross	641	186	
South Side	47	16	
Calvary	474	183	2
Forty-Seventh Street	252	82	6
Gravel Ridge First	177	85	9
Runyan	64	40	
Park Hill	1,043	304	3
Sixteenth Street	49	33	
Sylvan Hills First	319	130	1
Piggott First	408	170	4
Pine Bluff			
Centennial	246	122	4
First	852	201	
Green Meadows	97		
South Side	733	280	3
Tucker	31	30	
Plainview First	80	41	
Springdale			
Elmdale	341	117	8
First	431	111	1
Star City			
First	253	93	2
North Side	77	66	
Texas/Kana Beech Street	520	157	2
Community	39		
Van Buren			
First	521	190	5
Oak Grove	157	107	
Second	65	30	
Walnut Ridge First	819	123	6
Ward Cocklebur	45	45	
Warren			
First	420	113	
Southside	95	86	2
Immanuel	304	100	
West Memphis			
Calvary	327	189	
Ingram Blvd.	336	154	3

The masses

The poor harassed Communist comrade tried to explain his failure to the party leaders back home:

"I have trouble reaching the downtrodden masses in America. In spring they are out riding in their automobiles. In summer they are away on vacations. In the fall they are at plays and football games. In winter they sit and watch their television sets.

"Please send me some suggestions for letting them know how poor and oppressed they are."

Gimme a sack!

Bill had just returned to his home in Brooklyn from a vacation in Texas. He greeted his wife by giving her several mink coats, four cadillacs, and scads of money.

"How in the world did you get all these things?" she demanded.

"Shucks, honey, it was easy. I was in Houston during Halloween, and went out playing trick or treat."

Leave it on the bedpost

A small boy in a department store was standing near the escalator watching the moving hand rail.

"Something wrong?" asked a clerk.

"Nope," said the lad, "just waiting for my chewing gum to come back."

Air speed

Two women were preparing to board the airliner.

One of them turned to the pilot and said, "Now please don't travel faster than sound. We want to talk."

A FRIEND is the fellow who is running in to help just when the rest of the world is running out.

A—Allgood, Larry ordained to preach p12; Arkansas Baptist Medical Center: "Count the cost" (letter) p4; Arkansas Baptist Newsmagazine: Our new look (letter) p4; Arkansas Baptist State Convention: Meets in Second Church (cover story) p8; Program p9; Check church program p10; Ashley Association pastors move p8; Assembly figures (E) p3

B—Baptist Beliefs: Enigma of Judas Iscariot p18; Baptist Colleges: The Elrod article (letter) p4; Batesville: West Church parsonage p11; Bookshelf pp18-19

C—Camden: Elliott coronation p10; Cash Church dedication p8; Children's Nook p20

D—DeBerry, Myrna to try for Olympics p12; Denna, Gary ordained p12; Denton, Joe C. to DeQueen p12

E—El Dorado: Trinity homecoming p11

F—Feminine Intuition: Toward understanding students p13

G—Gill, Dr. W. W. dies p13

H—Humble, Earl in hospital (letter) p4

L—Little Rock: Second Church Youth at Shreveport p10; Brookside First groundbreaking p10

M—McGory, Mrs. Allie: No misses in two years p19; Maddox, Mr. and Mrs. John R. at dedication p12; Madison, Elmer resigns at Runyan Mission p12; Moore, Jay W. C. retires p12

N—Norphlet First attendance awards p10; North Little Rock Central shut-ins hear services p10

O—Outdoors with Doc: Want to be disembodies? p17

P—Peace in turmoil pp6-7; Pittman, Robert to Oklahoma p13; Pleitz, James: Habit or experience (PS) p2; Press: What I expect of an evangelical magazine p5

R—Railroads: The sixth crewman (letter) p4; Revivals p11; Riffey, Dr. and Mrs. John L. on furlough p17; Rohrer, Kelso deacon ordained p10; Rowe, Mrs. J. H. dies p12

S—Seever, Harold W. dies p13; Sewell, S. A. to Runyan mission pastorate p12; Smart, James to Smaekover p12; Sunday School: Life and work: Unfounded rumors (E) p3

V—Valentine, Foy: Let's be honest (letter) p4

W—Wollerman, Anna on furlough p12

Y—Yates, Matthew: Faith comes (BL) p11

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.

Mystery

The shining stars, like pitying eyes,

Look down on man below

As step by step he vainly tries

Life's mystery to know.

From whence he came and where he goes,

Mere man can never see

For God is He alone who knows

Man's final destiny.

For who can know God's majesty Though distant stars we trace?

It goes beyond the things we see—

There is no time nor space.

But in His promise we can trust For He has full control.

When worlds resolve to cosmic dust,

The Lord will keep our soul.

—Carl Ferrell

Walnut Ridge

'Escalate the peace'

ST. LOUIS—America is facing an "imperative to consider escalation for peace rather than for war" if global nuclear destruction is to be averted, a major Lutheran publication has declared.

A lengthy editorial in the Sept. 18 issue of the *Lutheran Witness Reporter*, semi-monthly newspaper of the Lutheran Church-Missouri Synod, strenuously urged a "peace offensive" which would include the dispatch of a "peace team" to Vietnam, efforts to establish a prolonged cease-fire and curtailment of U. S. military activity.

While agreeing that "the spread of communism must be halted," the editorial stressed that the containment of communism and preservation of freedom for others "are not the sole issues in the Vietnam war."

"There are others," it said, "and many a Christian is deeply disturbed by them, for they are moral issues." (EP)

Race overtones

CAPETOWN, So. Africa—The assassination of Prime Minister Hendrick F. Verwoerd of South Africa has been described by the official journal of the Dutch Reformed Church in South Africa as a "manifestation of hatred being fostered in wide circles" against the country.

The publication, *Die Kerkbode*, suggested indirectly that the murder of Dr. Verwoerd was more an act with racial overtones than the work of an embittered psychopath.

"An evil hand killed the leader of this country," the journal said, "at a time when he had made a break-through to nearby non-white states. This is begrudged us—hence the attack on our leader." (EP)

More didn't than did

NEW YORK — An editorial in the Sept. 16 edition of *LIFE* magazine considers it worth noting that "At the end of another 'long, hot summer,' approximately 21,990,000 U.S. Negroes (out of 22 million) did not throw any Molotov cocktails, tip over any automobiles, smash any store windows, or otherwise rampage or riot.

"Approximately 172,990,000 U. S. whites (out of 173 million) did not throw rocks or rotten vegetables, yell 'black bastard,' or otherwise insult or interfere with Negroes staging lawful demonstrations." (EP)

Devise Hebrew list

JERUSALEM—A list of 600 words, which are used in translating Christian literature, has been drafted in Israel. It gives the equivalent of the words in the modern Hebrew language.

The convenor of the glossary panel which compiled the list said it was drawn up because of practical need. It is not considered to be comprehensive, he said.

The panel was formed by the United Christian Council in Israel, in cooperation with members of the Greek and Roman Catholic Churches. This is the second draft of Christian terms. Work has been in progress for several years. (EBPS)

Swedish Baptists meet

VALLERSVLK, Sweden — The ecumenical movement, evangelism and matters affecting the personal interests of pastors were the subjects discussed when 100 Baptist leaders held a three-day conference here, denominational encampment on the west coast of Sweden.

David Lagergren, director of the Baptist seminary at Bromma, advocated membership for the Swedish Baptist Union in the World Council of Churches, but not at any cost. Lagergren said unity of churches in the Swedish Baptist Union is more important, if the question of joining the World Council endangers such unity. (EBPS)

Too many churches

LONDON—A vicar whose parish in South London district of Dulwich is one of a cluster of seven Anglican churches wrote in his parish magazine that it is a "sheer waste of money" to keep them all operating.

The Rev. Eric Rolt, vicar of St. John's suggested that some should be shut down, demolished, and the sites sold for cash.

"None of the churches is of great architectural or historic interest," he says. "And I think it would be true to say that on some Sundays all the congregations could be fitted into one building."

He added that "we Christians cannot be tied down in our work by the constant nagging thought of where the next penny is coming from to keep church buildings in repair." (EP)

Inter-faith digest

... More than 5 million portions of a modern edition of the New Testament, printed in the format of an illustrated paper, are being distributed around the world. Printed in the Lutheran Bible House at Grunewald, a district of West Berlin, in cooperation with the Altenburg Bible Society in East Germany, the full New Testament is divided into eight sections, each one the size and make-up of an illustrated news magazine.

... An international, interdenominational Prayer Fellowship Retreat will be held in Nashville, Tenn., May 12-14, 1967, under the auspices of The Upper Room, widely used daily devotional guide published by The Methodist Church. Representatives from business, labor, government, and various professions are expected to attend. Participants will come from abroad as well as from throughout the United States.

... For the first time in Chile's history, other churches, as well as Roman Catholic, will be permitted to conduct religious teaching programs in Chilean state and private schools. Political opposition groups had criticized the decree, claiming it constituted an "imposition" of religious teaching.

... Northern and Southern provinces of the Moravian Church in America will "move as quickly as possible" toward merger, with a union committee expected to be at work in October. The 63,000-member Moravian Church in America is a spiritual descendent of the Czech reformer Jan Hus. The first Moravian missionaries came to this country in 1735, first to Georgia and later to Pennsylvania and North Carolina.—The Survey Bulletin

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 Newsmagazine
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