

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

10-6-1966

October 6, 1966

Arkansas Baptist State Convention

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



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

Recommended Citation

Arkansas Baptist State Convention, "October 6, 1966" (1966). *Arkansas Baptist Newsmagazine, 1965-1969*. 230.

https://scholarlycommons.obu.edu/arbn_65-69/230

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



Arkansas Baptist

newsmagazine

OCTOBER 6, 1966

Personally speaking



'Yes-s-s you are!'

WHILE walking down a hospital corridor the other day I got a glimpse of a young mother having one of her first visits—if not the very first visit—with her new baby. And I was reminded again of what a wonderful thing God has ordained in the parent-child bond.

My attention was attracted to the scene by the endearing words of the mother, directed to her little one: "Yes-s-s, you are! Yes-s-s, you are!" with strong emphasis on the "yes."

I do not know what had gone before, but I suppose the mother had already said: "You are just the sweetest little fellow in all the world!" Or something like that.

As the mother talked, lying on a slightly elevated bed, she held her offspring on an arm, stretching him (or her) full length before her. And it was easy to see that the new arrival was really basking in the mother's love. As the little one listened—charmed, it appeared, at his mother's voice—his arms and legs gyrated.

A baby is a lot like any other pet—only it takes longer to house-break. But a baby is, of course, much, much more than a mere pet. He is a human being endowed by his Creator with almost unlimited potential for change and development. And the baby is not long in showing that he not only has his mother's good points, but also his father's bad points.

It takes a baby many months to communicate in meaningful words, phrases, and sentences. But he is a good communicator from the beginning. For he learns from the start that one or more members of the household will come running just about anytime of the day or night that he lets out a howl. So, whether he longs for a change of diapers, or for his next feeding, or is just lonesome for a little cuddling, he starts screaming.

But adding to the family circle a newcomer who is bald, toothless, talkless and walkless—one who can neither feed himself nor dress himself, and one who soaks up loving attention as a sponge—really throws the old family routine into a tailspin.

Whether the baby is the only child in the family or just one of a series, his coming adds tremendously to the responsibilities of the fellow who is the only husband, and the lady who is the only wife. And nothing is more essential to the happiness of the family and the healthy and normal unfolding of the little one (or ones) than having enough love to go around. For everybody has an inalienable right to feel that he is always a V.I.P. in his own family.

"Yes-s-s, you are!"

Erwin L. McDonald

IN THIS ISSUE:

CATHOLICS and Baptists got together recently in Washington for a fellowship dinner and a discussion of their "common Christian witness." Comments made later by two prominent Baptists bring forth editorial opinion on page 3.

* * *

BACK in March one of the Beatles made a remark in an English interview that has started world-wide controversy, accelerating after the same statement appeared in an American magazine four months later. Today an Arkansas pastor has his say. See "Beatles vs. Jesus" in our letters columns on page 4.

* * *

WHAT constitutes freedom of the press? What rules apply to the freedom of the religious press? October is Protestant Press Month and we call your attention to an article on pages 6 and 7 by the editor of *The Wesleyan Youth*, Dr. Robert W. McIntyre, who also serves as executive secretary of the Wesleyan Service Men's Department.

* * *

ONE of Georgia's campus churches is embroiled in a bitter battle over the issue of integration. The pastor has been fired. The minister of students—associate pastor and the music director have been ousted. The Baptist Press brings a full report on page 12.

* * *

ARKANSAS' beauty in October is legendary. So today we discard the usual fine pen and ink drawings illustrating the Children's Nook to bring you Arkansas at its most colorful. Look at the picture on page 20, and then guess where it was taken. If you can't, there's identification in very small type under the photograph.

* * *

SOMETHING old for you perhaps, but something new for us. And that's the process we've discovered to bring you our unusual cover. The cover poem is on page 23.

Arkansas Baptist news magazine

October 6, 1966

Volume 65, Number 39

Editor, Erwin L. McDonald, Litt. D.
Associate Editor, Juanez Stokes
Managing Editor, Betty Woods
Field Representative, J. I. Cossey
Secretary to Editor, Mary Giberson
Mail Clerk, Ann Taylor

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

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

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

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

Christian unity

THE ecumenical movement among Christians is very much a part of our times. The main Baptist "quarrel" with it, as we have suggested before, is from those who see it as an effort to unite the various churches and denominations into one organic whole.

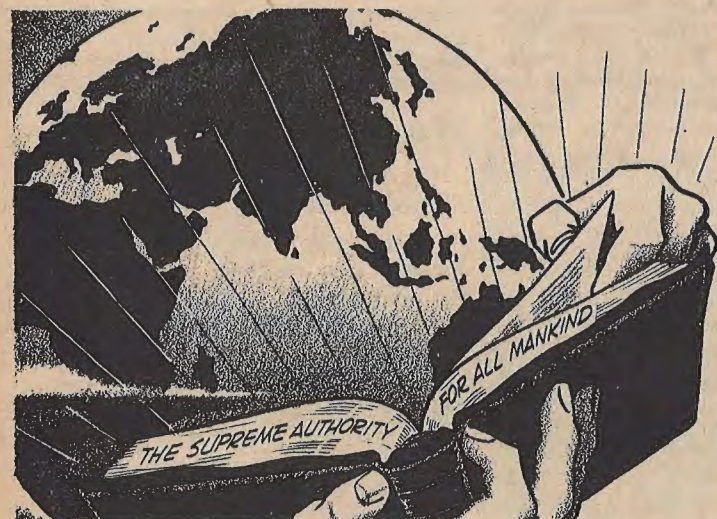
No doubt the modern emphasis on the world unity of Christianity has been a factor in the consolidation of certain Christian bodies. But there is another aspect that Baptists cannot well afford to ignore: that is the unity and experience of born-again Christians—and according to the New Testament this is the only kind of Christian there is. Christians, whether they are Methodist, Baptist, Catholic, or what have you, have a common Savior, a common call to world witness and service.

As an indication of a new day of understanding among Christians of different denominations, Baptists and Catholics got together recently in Washington, D. C., for a fellowship dinner and a discussion of their "Common Christian witness." The group prayed the Lord's Prayer together, sang "Faith of Our Fathers," and read passages from the New Testament. Two speakers—a Catholic and a Baptist—talked about "our common Christian witness—in lives, in our communities, and in the world."

A few days later, two nationally known leaders had favorable comments on this type of ecumenicity, at meetings in Nashville, Tenn.—C. Emmanuel Carlson, Washington, D. C., executive director of the Baptist Joint Committee on Public Affairs, and Clifton J. Allen, Nashville, of the Sunday School Board of the Southern Baptist Convention.

Said Dr. Carlson:

"The New Testament is full of Scripture passages that give authority for unity, or the invisible bond that joins all Christians together under the Lordship of Christ. We would not be logical if we tried to deny this, for we would be denying the authority of Christ if we did."



Dr. Carlson listed four bases for Christian unity; the nature of Christ's work and his authority; the nature and meaning of the Christian ordinances; the significance of personal profession; and the meaning of the Christian witness.

Carlson listed as several "levels of communication between Christians": personal conversation, worship, learned channels, reflective fellowships in working groups and committees, symbols and the arts, ethics in action, and vicarious consultations.

Asked during a question period if he regarded the disunity between Baptists and other Christian groups as "largely based on doctrinal differences," Carlson replied: "We are naive if we think the problem is doctrinal. Disunity is primarily rooted in history, culture and tradition. We Baptists sometimes talk as if we are dealing with the pure gospel, but I've yet to find any religious movement that doesn't have the soil of its own environment in the boat with it."

Dr. Allen, citing reasons why Baptists should be concerned about Christian unity, said a leader of another denomination once told him that Southern Baptists seem to have "an awareness of the reality of the Lordship of Jesus Christ not easily seen in their relationships with other Christians."

"Wouldn't it be wonderful," said Allen, "if we could contribute a sense of the Lordship of Jesus Christ as a basis for Christian unity in this world? It is probably true that in the whole field of communications with Christian groups, Southern Baptists are less effective in the area of communication with other Christian groups than is any other denomination."

Dr. Allen said that a study of Baptist history and practice "would probably show that we are uncertain about the meaning of Christian unity and defective in communicating with other groups." He said that "Baptists tend to be self-contained, to be suspicious and defensive with respect to relationships with other Christian groups." He deplored the fact that Southern Baptists have no "channels of communication officially authorized, openly recognized and responsibly exercised" for communication with non-Baptist Christian groups.

Allen listed six reasons why Baptists should improve their communications with other Christian groups: to learn from others; to correct false pride; to interpret Baptists to others; more effectively to deal with the great social ills in human society; save a generation of young people who must take their place in the context of a new age; and to avoid a greater fragmenting of a truly biblical witness to the world.

Again, as we have in the past, we should like to suggest for serious study by those who are interested in what Christ said about Christian unity that they study carefully the Lord's prayer in John 17, particularly verses 6-26.

'Gates of Hell'

In spite of an acknowledged ignorance of the customs and practices of war and defense in the era of the translation of the King James Version, with some trepidation I differ with Brother W. B. O'Neal's interpretation and application of Matthew 16:18b. [See "The People Speak," our issue of Sept. 15.]

The feudal, walled castle, with draw-bridge-over-the-moat, with gate in wall, and a cleared area outside the perimeter of the moat, was still a familiar sight, a standard defensive tactic, a common scene in the English mind of the day of the King James Translation.

The defenses of Hell, then, cannot withstand the attack of the church that declares "Thou art The Christ. . ." But that doesn't complete the word picture: As the defensive position behind the gate implies minimal exposure to the person, so the offensive position of the attacker implies minimal protection. The terrain around the castles was maintained to favor the archery of the defense and to hinder the battering ram of the offense.

The church, then, finds little of this world's "protection" in the guidon "Thou are The Christ The Son of the Living God," but with faith in the reward of promised victory, it maintains offensive pressure and demonstrates again and again the futility of resistance to the The Christ.

Brother O'Neal named a few of a rather lengthy list of "gates" but the gates are always the "gates of Hell" never the gates of the church; the defense is always evil, the offense is always the church, positions.—Nelson B. Eubank, R.F.D. 7, Box 880, Pine Bluff, Ark.

Likes new feature

I recall having told you during a telephone conversation how much I appreciated Dr. Phelps' weekly comments on the Sunday School lessons, but I would like to express now my pleasant anticipation of reading regularly an outdoors sports column by him.

To me, golfing, fishing, hunting, etc., are only "spectator sports," but I certainly do enjoy reading about them when Dr. Phelps writes about his experiences and those of his friends. I always pause to read his column when I see one in our Little Rock papers.

The sports about which Dr. Phelps will write can be enjoyed by Christian people who can't always indulge in the activities of the non-Christian, and Christians certainly need healthful, wholesome and relaxing activities. "Out-

doors with Doc," should be good for a magazine published for Christian people.

Could this new column include some stories of how a Christian witnessed to someone or won him to Christ while enjoying God's outdoors?—Roberta E. (Mrs. Arthur A.) Allen, Little Rock, Ark.

TB not yet 'licked'

As you know, the problem of Tuberculosis is not licked! Last year in Arkansas we had 650 new cases and 79 deaths, this added to the fact that Emphysema and other respiratory diseases (RD) are on the up-swing means that we are going to have to do an even better job in '66.

To do this we are going to have to reach more people to tell them about Christmas Seals and how they fight TB and RD.—Elizabeth R. Smith, Field Representative, Arkansas Tuberculosis Association, 236 Walden Bldg., Little Rock, Ark.

Beatles vs. Jesus

On March 4, an article appeared in the *London Evening Standard* quoting Beatle John Lennon as saying, "Christianity will go. It will vanish and shrink. I needn't argue about that; I'm right and I will be proven right. We're more popular than Jesus now; I don't know which will go first—rock n' roll or Christianity."

About four months later, this same statement appeared in an American magazine. A disc jockey in Birmingham, Ala., picked up the quote and announced that his station would play no more Beatle records. Beatle bonfires burned all over America. Over 7,000 people gathered in one city to burn their Beatle pictures, records, books, shirts, and wigs.

An estimated 35 radio stations in 15 states and one in Canada announced that they would no longer play Beatle records. The board of governors of the South African Broadcasting Corporation (SABC) imposed a ban on Beatle

music. The Grand Dragon of the Ku Klux Klan in a southern state burned a Beatle record on a cross. Some American churches even threatened their members with expulsion if they attended one of the Beatle concerts to be held a few weeks after John Lennon's statement appeared. . .

The Beatles ARE more popular than Christ in the lives of many people. For anything or any person that demands one's supreme allegiance is more popular than Jesus Christ in one's life.

Money-making is more popular than following Christ for some people.

Pleasure is more popular than following Christ for some people. A family had the audacity to say, "We will be in church next Sunday if the weather permits." They went on to explain that if it were raining or windy so that they could not go to the lake, they would attend church.

Status is more popular than following Christ in the lives of many people.

The Beatles are entertainers. Christ is the redeemer. An entertainer makes no radical demands upon his followers. He painlessly allows his audience to forget themselves and their problems for awhile.

Redemption, on the other hand, is painful—both for the redeemer and the redeemed. Jesus died upon the cross. He bids his followers to deny themselves, take up the cross daily and follow him (Lk. 9:23). Redemption involves repentance. Redemption demands sorrow for sins and the admission that one has been wrong (Lk. 13:3) Redemption can never be as popular as painless forgetfulness which neglects the spiritual dimensions of life.

Jesus Christ never promised popularity. His promises are more lasting and significant that popularity! He promised eternal salvation (John 3:16) and his abiding presence (Heb. 13:5). He promised to return to earth and bring history to a climax (Jh. 14:3).—Tal D. Bonham, Pastor, South Side Baptist Church, Pine Bluff, Ark.

We asked for it

You asked for comments this week, I'll make a few.

"A call for National Unity" by Dr. Jackson was certainly a blessing and an inspiration.

The changes in the magazine may be beneficial, but my own personal opinion is that they only make it look more "commercial," and not nearly as pleasant as before. The ads seem much more obtrusive, which is good for the advertisers, I suppose, but detracts from the spiritual impact of the paper.

Troth

Grandmother epitaphed
five of her ten
in pioneering days
and was comforted when
her father wrote,
"Half of your babes are gone,
true,
but what a power of attraction
in heaven for you!"

—Maggie Aldridge Smith

Why the sports column? This is a Baptist Newsmagazine; give us articles that will inspire and inform us; that we may be better Baptists, not better "cussin" bass fishermen.

One further comment—who's kidding whom about the hospital? If it's to be a "private institution," operated on "federal funds," how can it be a "Baptist Hospital?" Is this the modern interpretation of our historic Baptist concept of separation of church and state? If it is not actually a bona fide Baptist institution supported as a truly missionary endeavor of the Baptist people, then it should not bear our good Baptist name.—Walter L Callison, Pastor, Moark Baptist Church, Corning

Our 'new look'

The new format is great! I really like it. The column head is most striking. It invites a closer look. "Outdoors with Doc" is superb. No doubt, it will be one of the magazine's main features. The color really adds a lot. I must honestly confess that considering all the State publications of SBC Ark Bapt Newsmagazine is hard to beat.

Sincere congratulations in 'The New Look.' By the way, you look thin in the picture, (Sept 15 issue). Have you lost weight?—Jack Gullede, Tucson, Ariz.

REPLY: In answer to your last paragraph, a picture is supposed to flatter a feller.—ELM

'Arkansas black eye'

It is, indeed, unfortunate that circumstances would force a denominational newspaper to give editorial treatment to such a temporal matter fraught with political significance. [See "Arkansas Black Eye," editorial in our issue of Sept. 15.] However, in 1964, circumstances seemed to indicate that an inmate of the Pulaski County Prison Farm may have been murdered by trustee(s). The alleged victim in this case was known to be a worshipper at the Baptist Tabernacle Mission at the Farm. Little Rock newspapers published some of the circumstances of the case. Nevertheless, there was no effective reaction by the public.

Your decision to touch possible prison reforms in Arkansas must be the results of knowing something of many incidents similar in nature to the one I've mentioned. Congratulations for trying to cast a small beam of light into one of the darkest corners of our community existence.

I hope that public sentiment (and denominational sentiment, too) isn't such that your pointing to this problem has the same results as your yelling for an aspirin to give a man suffering from a severed jugular vein.—Signed, but name withheld

Baptist beliefs

Not far from, not in

BY HERSCHEL H. HOBBS

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

"Thou art not far from the kingdom of God" (Mark 12:34).

It was on a Tuesday of Passion Week, "the day of controversy." Repeatedly Jesus' enemies had accosted Him with questions designed to break His hold on the people.

Finally, a scribe (Mk. 12:28) or lawyer (of Jewish law, Matt. 22:35) asked Jesus, "Which is the first commandment of all?" (Mk. 12:28), first in rank and weight. Jesus replied by quoting from Deuteronomy 6:4-5 and Leviticus 19:18.

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . thou shalt love thy neighbor as thyself" (Mk. 12:29-30). Then He added, "There is none other commandment greater than these." Matthew 22:40 says, "On these two commandments hang all the law and the prophets."

The lawyer had come to tempt Jesus. But he became enthusiastic about His excellent answer. So, in effect, he replied, "Fine, Teacher! Of a truth didst thou say" (v.32). Then he added his commentary to the scripture quoted by Jesus (vv.32-33).

Noting that the scribe had answered "discreetly," had used his mind to good effect, Jesus said, "Thou art not far from the kingdom of God." His enthusiasm over Jesus' answer showed this.

We can understand Jesus' answer when we recall how He had been plagued, even on that day, by the Jewish leaders majoring on the letter of their rote rules to the loss of the true spirit and meaning of God's law. But this scribe did not seek to expound the multiple and meticulous rules of his kind. Instead, he showed that underneath all of this he still had a proper spiritual understanding of the true law of God. His heart was not closed against it. He was still open to instruction. The fire of God still smoldered in his heart, as seen by his enthusiasm. Yes, he was not a long way from the kingdom of God.

But he was not in the kingdom. He could enter into the kingdom only by receiving Jesus as his Saviour. He needed a new nature, not merely an enthusiastic appreciation of the scriptures. He would not be saved by law but by grace through faith in Him who fulfilled the law.

The scriptures do not relate that he entered the kingdom of God. So near, and yet so far! He was a prime prospect. We can only hope that he went beyond a full understanding of the law into the transforming experience of grace.

New subscribers

Church	Pastor	Association
New Budget After Free Trial:		
Marcella	Zane Wilson	Independence

The Protestant Press

TOUCHSTONE OF

By ROBERT W. MCINTYRE

Freedom of the press is a well recognized hallmark of a free society. Freedom of the religious press so naturally follows that it may be called the touchstone—a clearly distinguished and always present feature—of a free society. A “free religious press” assumes editors and publishers who are free to write and print, and a public that is free to read.

The periodical in your hand is of little value to you unless it is free to print what its editors and publishers choose. The secular press is recognized as an instrument of information, persuasion and motivation. That even news pages may serve these latter two functions is evident from the resistance to attempts at “managing” news. A bound press not clearly identified as such is immoral. If this is true of the secular press it is even more true of the Protestant press. Although some readers of religious publications may expect to find in their periodicals only that which has been pre-approved by their church’s hierarchy, the reader of an evangelical publication expects to find its content free of alteration by political pressures and, within the framework of its own philosophy, free of pressures to conform to a given ecclesiastical “line.” Within the orbit of evangelical publications one may find a wide spectrum of political opinion and biblical interpretation, as he well should.

The Protestant press, then, as the touchstone of a free society, is at liberty to identify and select its own constituency and to direct its ministry to this group. By its own character—whether it is denomi-

Robert W. McIntyre is editor of THE WESLEYAN YOUTH, serves also as executive secretary of the Youth Department, The Wesleyan Methodist Church of America and as executive director of the Wesleyan Servicemen's Department. This article was written for the Evangelical Press Association in celebration of its annual Protestant Press Month in October.

FREEDOM

national, inter-denominational, youth-slanted, missionary, devotional, promotional, theological, or in any other category or combination of categories—it predetermines its own readership.

As a part of establishing its character or image a free publication must be at liberty to determine its own philosophy and theology. It may choose to maintain the status quo and promote its own interests by feeding its readers a constant diet of non-stimulating pabulum to which they have become well accustomed and with which they are completely satisfied, or by vigorously championing causes to which they are already committed.

But in a world of constant change, a religious press that is both free *and* honest will reflect that change, even though it feels it cannot conform to some of its aspects. Scientist J. Robert Oppenheimer recently observed: "One thing that is new is the prevalence of newness, the changing skill and scope of change itself, so that the world alters as we walk in it, so that the years of a man's life measure not some small growth or rearrangement or modification of what he learned in childhood, but a great upheaval."

This means that a free religious publication must be at liberty to calculate its risks in adjusting to change or facing current issues (and occasionally to risk its calculations)—in short, to choose its stance. It can choose to crusade, using the highly explosive printer's ink as its weapon and "a drop of ink can make a million think" as its encouragement, moved

by considerations like Dante's 700-year-old warning "The hottest places in hell are reserved for those who, in a period of moral crisis, maintain their neutrality."

Or a publication may see Protestant readers as starving to death on a diet of issues, hungry as the hordes fed by Jesus in Mark, chapter 8, and feel that it is called to a similar feeding ministry, while still another publication may combine a diet of current issues and soul food.

These things the press must be free to determine. But at the same time readers of Protestant publications are exercising their freedom of choice.

As the reader of such a publication you have selected this magazine, and in it, among others, this article. Other creatures are controlled by built-in reflexes and instincts but man exercises powers of choice and recognizes his responsibility for his own acts. He chooses his purposes and his methods for pursuing these purposes. He gets his controlling ideas by using the evidence brought him by his senses, but he himself determines how, when and to what end his senses are used. By selecting a publication the character of which he well knows, the Protestant reader has already largely chosen what he will learn during the term of that subscription, subject to the further selection of specific terms from its pages.

Having picked his periodical, then, the reader makes other choices. He may neglect to read it, either completely or partially, leaving his delivered publication unopened or practically unread; or he may read and reflect.

Choosing the latter he has a further option: he may object to what he reads or respect it, or perhaps his reaction will be a combination of both. In case of the former, he may further exercise his freedom by dashing off a missive to the editor, expressing his views and providing copy for another column in the same publication. If his reaction is violent enough he may even elect to reverse an earlier decision—in which case he cancels his subscription.

But he is free also to respectfully consider and accept the truth he has read. As Berdyaev (a Russian philosopher whose works are on the communist "black sheet") says, "Truth makes man free, but man must freely accept the truth, he cannot be forced to accept it. Forced goodness is no longer good; it turns into evil." (*The New Leader*, June 7, 1965, page 6)

The presence of a free religious press informing, persuading and motivating men who are free to select, read and object or respond is a touchstone which must be part of the definition of a free society. By subscribing to and reading this periodical you are contributing to the maintenance of a free society.

Nelson Tull lauded

Nelson Tull, Arkansas Brotherhood secretary who retires Dec. 31 after 20 years at his post, was honored in Memphis when the annual Brotherhood Leadership Conference declared Sept. 21 "Nelson Tull Night."

It was the last meeting he will attend of state Brotherhood executives. Every state in the Southern Baptist Convention was represented.

Mr. Tull was presented with a framed certificate signed by the Brotherhood officials, which said that it was an expression of "our esteem for him and the place of honor he holds among us."

In another section, the certificate reads: "With him as he comes to retirement go out best wishes, our prayers and Christian love and our thanks and appreciation for a job well done."

Phelps tapped by IPA

Dr. Ralph A. Phelps Jr., president of Ouachita University, has been approved by a committee of associates for membership in the International Platform Association.

The committee consists of Ambassador Enrico Tejera, Hal Holbrook, John Henry Faulk, Drew Pearson, Ben B. Franklin, Ambassador Julio Sanjines-Goytia, Senator Clarence Dill, and John Morley.

Membership in the IPA entitles Dr. Phelps to attend the association's annual convention at the Sheraton-Park Hotel in Washington, D. C., July 24-29, 1967.

Revivals

El Dorado East Main, Oct. 30, Billy DeVasher, evangelist; Glenn Morgan, pastor.

Jonesboro North Main, Aug. 22-28; Jack Parchman, North Little Rock, evangelist; Red Johnson, Mt. Home, singer; 36 professions of faith; 4 by letter; Bobby G. Crabb, pastor.

Memphis Range Hills, Sept. 11-18; Billy Walker, evangelist; 9 for baptism; 9 by letter; W. W. Shanklin, pastor.

Texarkana Trinity, Sept. 18-25; Dr. C. W. Caldwell, Little Rock, evangelist; John Cauthron, singer; 4 by baptism; 5 by letter; Leo Hughes, pastor.

Ft. Smith Trinity, Oct. 9-16; Dr. C. W. Caldwell, Little Rock, evangelist; Eugene Moore, pastor.

Pine Bluff Centennial, Billy Walker, evangelist; Carbon Sims, song leader; 9 by letter; 15 baptized; 3 others on

Conference hears of Brazil work

The Bible Conference for pastors and Sunday School workers closed Sept. 27 with a feature presentation of Sunday School work in equatorial Brazil.

Dr. and Mrs. Thomas E. Halsell, Little Rock, missionaries to Brazil, said that the enlargement principles used by Southern Baptist churches here at home work just as well on the mission field. Dr. Halsell 11 years ago established the Southern Baptist Seminary in the city of Belen at the mouth of the Amazon River.

Lawson Hatfield, state Sunday School secretary, quizzed Mrs. Mary Elizabeth Halsell who described the basic growth principles in Portuguese. Said Mrs. Halsell in the language in which they teach and preach, "The five principles are: Discover the people, provide adequate space, enlarge the organization, train the workers, and visit the prospects."

Highlighting the meeting attended by approximately 500 people, were five

Arkansan writes book

NASHVILLE—Wayne E. Ward, a native of Piggott and graduate of Ouachita University, is author of *The Drama of Redemption*, a new 128-page paperback book from Broadman Press, here.

Dr. Ward was a junior court reporter in Piggott at the age of 15. He also worked in his father's law office in Piggott and later taught school there. At present he is professor of theology at Southern Seminary, Louisville.

profession of faith; 8 family altars dedicated; 3 tithers dedicated; J. W. Whitley, pastor.

Alma Kibler, Sept. 19-25; Rick Ingle, pastor, Oak Cliff, Ft. Smith, evangelist; Red Johnson, Mt. Home, singer; 146 decisions; 39 professions of faith; 2 by letter; 105 rededications; John Curtis, pastor.

Camden Calvary, Sept. 19-25; Theo Cook, North Little Rock, evangelist; 9 professions of faith; 1 by letter; 100 rededications; Wayne Carpenter, pastor.

Star City North Side, Sept. 12-21; Dewayne Whitman, Memphis, evangelist; Pat Mehaffey, song leader; 9 by letter; 4 by baptism; John Fuqua Jr., pastor.

Springdale Elmdale, Oct. 16-23; J. T. Elliff, Little Rock, evangelist; Frank Dees, song director; Paul M. Wheelus, pastor.

expository messages by Dr. Gordon Clinard from the book of Amos and five messages on the theme of redemption from the next six months lessons of the Life and Work literature for Adults and Young People.

Earl Mead, cousselor of Glorieta Assembly, N. M., in a special feature urged churches to assist pastors and Sunday School superintendents in attendance at one of the Sunday School weeks at Glorieta or Ridgerest.

A 25-minute color film, available to churches and associations, presented the correlated church growth plan at the Sept. 26 session.

The departmental age group conferences were conducted for one hour each in the five sessions by Mr. Mead, Mr. and Mrs. Bob McKee, North Little Rock, Gale Bone, Hot Springs, Mr. John Danner Jr., Searcy, Harold Vernon, Texarkana, Mrs. Robert Prescott, Springfield, Mo., Mrs. Mary Emma Humphrey and Mrs. A. C. Kolb, Little Rock.

Registering for the conferences were 354 from 32 associations and 121 churches.

Leaves state missions to accept pastorate

R. A. Hill has resigned as director of Church Development and Survey for the Arkansas State Convention Missions Department to accept a call from First Church, Gravel Ridge. He begins his North Little Rock pastorate Oct. 16. A native of Tuckerman, Mr. Hill attended Southwestern Seminary and was graduated from New Orleans Seminary. He served churches in Mellville and Gueydan, La., before moving to Arkansas in 1946 to institute the rural evangelism program under the leadership of Dr. C. W. Caldwell, recently retired superintendent of missions.



R. A. HILL

He served seven years as evangelist with the State Convention before accepting the pastorate of High Street Church, Somerset, Ky., which he served for almost ten years. He returned to Arkansas in February, 1963.

Mrs. Hill is the former Miss Ruby Neal Burkhalter, Tuckerman. They have two daughters, Mrs. Eddie McKinney, San Diego, Calif., and Mrs. Charles Sheriff, Nashville, Tenn.

To address luncheon

Dr. William M. Pinson Jr., associate professor of Christian Ethics, Southwestern Seminary, will be the speaker when alumni of the seminary meet for luncheon Nov. 9 in the dining room of Second Church, Little Rock. The cost of the tickets for the noon meal will be \$1.75. Dr. Tal D. Bonham, Pine Bluff, is president of the Arkansas group. Serving with him are D. B. Bledsoe, Stuttgart, vice president, and Don Cooper, Crawfordsville, secretary.



W. M. PINSON JR.

The executive committee is composed of Harold Taylor, Stuttgart, Jim Tillman, Walnut Ridge, and Dr. Jim Berryman, Ouachita University.

Officers will be elected to serve for the next two years. Jerry Don Abernathy, Crossett, committee chairman, will present the nominations.

Harmony churches in building program

Churches in Harmony Association are reporting construction:

Sulphur Springs has completed an educational building to house three departmental assembly rooms with three classrooms adjacent and lavatory facilities at a cost of \$14,000. The new unit and older educational section have been air conditioned and centrally heated.

Matthew Memorial Church has completed a two-story educational building at a cost of \$170,000. An \$8,000 steeple has been erected on the auditorium, and equipment purchased for the new building for a cost of \$7,500. The new building houses the music and educational work for ages 5 through 16, a fellowship hall, kitchen, library, choir room, conference room and two offices.

Kingsland First has also completed educational space for four classrooms, restrooms and a baptistry. The new building value is \$8,000.

In other associational news:

Linwood observed its fifteenth anniversary Oct. 2, with an all-day program and dinner on the grounds.

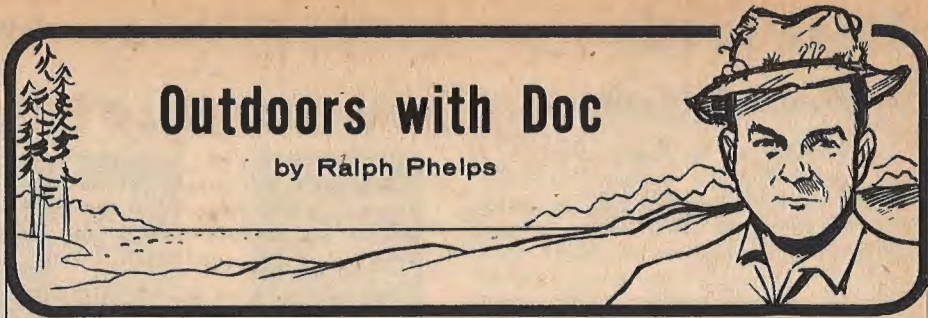
James Howell is the new minister of music and education at Matthews Memorial.

R. B. King has resigned as pastor of Hardin Church to accept First Church, Hampton.

Danny Coker, who has served as pastor of Kingsland Church for 18 months, resigned to enter Golden Gate Seminary.

Outdoors with Doc

by Ralph Phelps



Is a donkey fair game?

When word came that the Game and Fish Commission had granted a bonus turkey hunting day on Oct. 22, I jumped with joy, for I thought that Rev. Harold White of Paris and I might get that big gobbler we missed near Mount Magazine back in April. On second thought, though, maybe I had better not go, lest I get in trouble.

During the last turkey season Harold and I were in the woods in the area where this turkey roosted and were waiting for the first faint rays of daylight. We knew the old gobbler was in the vicinity because we had located him the day before and had got him close enough for a good look before something spooked and the earth apparently swallowed up our intended victim. He was a beauty and had a beard that reached the ground.

No sooner had we gotten still than the old bird gobbled on his tree roost. Harold, who is an experienced turkey hunter and quite adept at using a leaf caller, gave a cluck that must have been the envy of all the hens in the woods; and the gobbler hit the ground toward us.

As Harold continued to work the bird, it made a bee-line for the fallen tops behind which we were hiding. I was so excited I was afraid the turkey would hear my heartbeat.

Just as the gobbler got almost within range, a man carrying a shotgun came stalking past my hiding place. Remembering a hunter that had been killed in a similar situation, I whistled softly and waved my hand at the fellow. He nodded without breaking stride, walked straight toward the bird, and ran it out of the country. Our hunt was over.

We attributed the guy's conduct to ignorance of turkey hunting, but that night another man told me that this hunter bragged to him about running the bird off so Harold and I couldn't shoot it. It was as sorry a demonstration of outdoor sportsmanship as I have ever witnessed.

That's why I am afraid to go back on Oct. 22. I might get in the same situation and shoot a donkey. Two-legged, that is.

Doug Prichard, a student at Ouachita University, who has served as music director of First Church, Dumas, for two years has resigned.

Don Taylor, pastor of Rankin Chapel for a year, has resigned. A student at Ouachita, he will enter the graduate program at mid-semester.

Minor E. Cole is serving as interim pastor of Greenlee Memorial. (AB)

Bakers leave Arkansas

Mr. and Mrs. George Baker have resigned as minister of music and organist of First Church, El Dorado, to accept similar positions with Tallowood Church, Houston, Tex.

Van Evans will serve as interim minister of music. Mrs. Roy Hopper is interim church organist.

From the churches

Gaines Street ceremony

Gaines Street Church, Little Rock, held a Girls Auxiliary coronation Sept. 14, with Miss Shirley Williams, state GA director, assisting Mrs. Bill Westfall, church GA director.

Kathy Herrington was Queen with a Scepter; Anita Hicks, Carla Miller and

Sammie Whitehorn, Queens; Lisa Truxton, Lady-In-Waiting; and Kay Lamb and Debbie Shackelford, maidens.

Ordained at Stuttgart

Jack Thompson and John Bright were ordained as deacons by First Church, Stuttgart, Sept. 25.

About people

To Berlin sessions

Rev. Jerry W. Hopkins, assistant to the president, John Brown University, Siloam Springs, has accepted an invitation to represent JBU as a delegate to the World Congress on Evangelism to be held in Berlin, Germany, Oct. 26-Nov. 4. Approximately 1,200 people, including delegates, observers and representatives of the public media of information will attend.

The Congress will be sponsored by "Christianity Today," an evangelical, protestant magazine. Dr. Billy Graham is the honorary chairman and Dr. Carl F. H. Henry, editor of *Christianity Today* is the chairman.

Mr. Hopkins graduated from John Brown University in 1951 and served pastorates in Texas and Arkansas before returning as assistant to the president in 1960. He also serves as University pastor and conducts many evangelistic campaigns throughout the United States.



JERRY W. HOPKINS



GEORGE H. HARRIS

Willhite is ordained

North Main Street Church, Jonesboro, ordained Leon Willhite to the ministry Aug. 28.

Mr. Willhite is a graduate of Southern Baptist College and has almost completed his work at Ouachita University. He is now serving as pastor of West Vale Mission, sponsored by First Church, Jonesboro.

Serving on the council were R. L. Williams, Bobby G. Crabb, "Doc" Garner, Carl Bunch, Emil Williams, Joe Hester, Red Johnson, Ledell Bailey, Joe Holcomb, Max Dacus, Donald Settles, Carl Fielder, Terry Hargett, George Daughtery and Eugene Webb.

Helms serves McGehee

Fred Helms, formerly minister of music and youth, Calvary Church, Little Rock, is now providing the same ministry at First Church, McGehee. He and his family moved Sept. 26.

Mr. Helms, born in Arkadelphia, is a graduate of Ouachita University. While a student he provided a music ministry for Third Church, Malvern, and First Church, Greenwood.

After serving six months with the Army Reserve, Mr. Helms spent a year with First Church, Siloam Springs, as minister of music and youth. He then attended Southwestern Seminary, where he did graduate work in church music. Since then he has served First Church, Russellville, and Calvary Church.

Mr. Helms is married to the former Hazel Gentry of Texarkana, Tex. They have two daughters, Paula Beth, 6, and Janis Kay, 3.

Horton authors article

An article by Dr. William L. Horton, chairman of the sacred music department of Ouachita University, appears in the September-October 1966 issue of *The American Music Teacher Magazine*, the national publication and official journal of the Music Teachers National Association. The article is entitled "What Is The Composer Trying To Say?"

Dermott pastor leaves

George H. Harris has resigned as pastor of Dermott Church to become pastor of First Church, Mt. Pleasant, Tex, Oct. 1.

Mr. Harris is a graduate of Ouachita University and Southwestern Seminary. He is married to the former Miss Lynda Jones, Star City.

In 27 months, under Mr. Harris' leadership, the church has paid off a \$32,000 indebtedness of a 10-year building program which cost a total of \$200,000. The church gave a \$4,800 gift to Ouachita University in addition to its regular 15 percent Co-operative Program giving. At present, the church is completing a building and remodeling project on the parking lot and parsonage at the cost of \$25,000.

There have been 74 additions to the church and two young men ordained to the ministry. In 1965 the church sent Mr. and Mrs. Harris as an exchange pastor to Scotland and on a tour of Europe.

To Oklahoma City

Charles D. Graves, pastor of First Church, Van Buren, since May, 1960, resigned Sept. 18 to accept the pastorate of Nichols Hills Church, Oklahoma City, Oct. 3. During his service at Van Buren there were 776 additions to the church, 352 of these by baptism. The church budget increased from \$39,000 to \$84,000 yearly. Mission gifts have increased from \$8,500 to \$18,000. During this time a kindergarten has been started; \$100,000 of property has been acquired by the church, including a new parsonage, a home for the music and educational director, space for the kindergarten, and additional parking space.



CHARLES D. GRAVES

Mr. Graves was chairman of the revival committee for this year's outdoor "Starlight Crusade" conducted in Van Buren. He has served two years as Clear Creek Encampment pastor at Baptist Vista, two years as camp pastor for Concord Association Encampments, and a year as state assembly speaker at Kimachi in Oklahoma. He took part in an evangelism crusade to Jamaica in 1961.

Mr. Graves is a graduate of Oklahoma Baptist University and Southwestern Seminary. Mr. and Mrs. Graves have three children, Mark, 11; Stuart, 9, and Melonee Dawn, 2.



FRED HELMS



EDGAR GRIFFIN

Takes Norfolk church

Edgar Griffin has resigned as pastor of New Hope Church, Pollard, to accept the pastorate of First Church, Norfolk.

During his nearly seven years at Pollard, an educational unit for Junior and intermediate departments was constructed and a new parsonage and church furniture purchased. There were 286 additions, 86 by baptism. First Church, Pollard, disbanded shortly after Mr. Griffin went to New Hope and affiliated with his church.

Mr. Griffin served on the Executive Board of the Arkansas State Convention for five years and was formerly moderator of Gainesville Association. He also served First Churches of Bearden and Truman as pastor and was missionary of Mt. Zion and Trinity Associations.

Davis to Tulsa

Jim Davis has resigned as minister of music-youth of First Church, Fayetteville, to accept the position of minister of music of First Church, Tulsa, Okla.

Editor chairs seminar

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine is in Washington, D.C., this week attending the annual Religious Liberty Conference of the Baptist Joint Committee on Public Affairs. McDonald is serving as a seminar chairman for a study of "The Role of the Christian through Church and State, in Education."

The conferences are being held Wednesday through Friday at The Dodge House, on Capitol Hill. Approximately 300 Baptist leaders from six national Baptist conventions are in attendance.



PERRY HENDERSON

Galilee calls pastor

Galilee Church, South Field Road near El Dorado, has a new pastor, Perry Henderson, who served churches at Pledger and Longmott, Tex., before coming to Arkansas.

Mr. Henderson, a native of Louisiana, attended Southwestern Seminary.

Mr. and Mrs. Henderson have three children.

Southside is church

Oct. 2, Southside Mission of Mc-Gehee's First Church became a sister church.

The service of constitution featured William West as speaker.

Visitors from Little Rock included Dr. C. W. Caldwell, former superintendent of Missions for Arkansas State Convention, and J. T. Elliff, present superintendent.

Alfred Cullum is pastor of Southside. Mason Craig serves First Church.



Feminine intuition

by Harriet Hall

Autumn in the Ozarks

I have had several inquiries as to the best time to see the flaming fall fashion revue in the Ozarks.

One woman writes that she is bringing a carload up this way about Oct. 15. I answer her inquiry by saying, "That should be just about right for seeing the colors at their best." There is no more beautiful sight than Northwest Arkansas in October when the trees put on their loveliest finery.

Traditionally, most of the people in this section will say the third week in October is usually the best for sight-seeing. However, this year a number of sugar maples started turning even before September had gone from the calendar. It was almost as if they were trying to get ready for the Baylor-Arkansas game this week-end!

From my vantage point as I sit here in the back yard I can see the dogwoods are changing from green to red; the tulip tree and redbuds are turning a bright yellow; the oaks are turning amber and yellow; and the maples out in the front yard are the brightest of all with their red, orange, and gold array.

To add his contribution to the scenery, my neighbor's little boy just strolled through the yard wearing a red cap, yellow shirt, blue shorts and sneakers, followed by his faithful little "sausage" dog, Bo.

Another recent bit of mail included a request for a reprint of a prose-item entitled "Today." It was just about a year ago that I included it in a column, so perhaps it fits our October mood:

"This is the beginning of a new day. God has given this day to me to use as I will. I can waste it or use it. I can make it a day long to be remembered for its joy, its beauty, and its achievement, or it can be filled with pettiness.

"What I do today is important because I am exchanging a day of my life for it. When tomorrow comes, this day will be gone forever, but I shall hold something which I have traded for it. It may be no more than a memory, but if it is a worthy one, I shall not regret the price. I want it to be gain, not loss; good, not evil; success, not failure.

"Here is a day, and here am I. God will not expect more of me than I am capable of giving, but I must live up to my best. There will be beauty and I must not miss it. There will be cries of people in distress and I must hear and answer. There will be moments of temptation and I must not yield. There will be times of tension, but I must not speak impulsively. There will be opportunities and I must be ready.

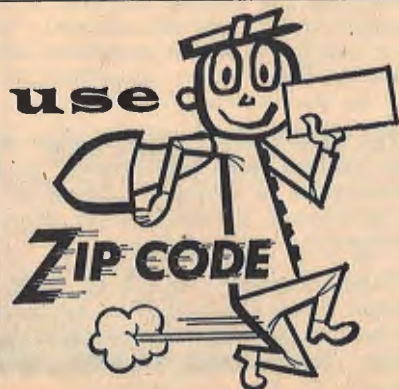
"When night comes, I want to look back without regret, and forward with radiant spirit and thankful heart."

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

Facts of interest

... A new drug for dilating heart vessels has been developed at the Institute of Pharmacology and Chemotherapy of the USSR Academy of Medical Sciences, Moscow. Called "chloraisine," it was obtained by changing the structure of the phenothiazine molecule. The drug is recommended for cardiac deficiency and serious forms of angina pectoris that develop as a result of clogged arteries.

... Widows now outnumber widowers more than four to one. According to the Bureau of the Census, one out of every eight United States women fourteen years or older is a widow. Most of the widows are past middle life. Almost two of every three widows maintain a household of their own, many of these with children or other relatives.—The Survey Bulletin



Georgia church fires three of staff over integration issue

BY JACK U. HARWELL

MACON, Ga.—The Tattnall Square Baptist Church here voted 250-189 to fire its pastor, Thomas J. Holmes and two other staff members over the issue of integration.

Ousted along with Holmes were Douglas Johnson, minister of students and associate pastor, and Jack W. Jones, music director.

All three men resigned Sunday night, Sept. 25, after the congregation voted that morning to request their resignations. There was no debate.

While the vote was going on inside, a Negro student at Mercer University (Baptist) from Ghana, tried to attend the service but was denied admittance by the ushers, and was held by police until he agreed not to enter the church.

Sam Jerry Oni, who said he was a product of Southern Baptist missions work in Ghana, was detained in a police car for about 30 minutes. He was later released when the chairman of the deacons declined to press charges.

Oni said he intends to continue seeking a seat in the church because "missionaries from the Southern Baptist Convention came to my land teaching the word of God, but when I attempted to practice their teaching, I was refused the opportunity in this country."

Oni is a member of the Vineville Baptist Church, another Southern Baptist congregation in Macon, and was the first Negro to enroll at Mercer University, a Baptist school adjacent to the Tattnall Square Baptist Church.

Jerry Rogers, chairman of the Tattnall Square deacons, told the Atlanta Constitution that the ushers told Oni to go to the church where he was a member or to some other church, and asked him to leave when he refused.

Rogers denied reports that the church ushers asked the police to place Oni in custody, and said he did not press charges because "I did not have any charges and I did not hear anyone have any to make."

The integration showdown had been brewing at the church since last July when Negroes enrolled at Mercer University here in a summer governmental program tried to worship at the church and were denied admittance.

Holmes and Johnson said they had no definite future plans. Johnson is jointly employed by Mercer University on the

campus of which the Tattnall Square Baptist Church is located. Jones is full-time music instructor and organist at Mercer.

The three ousted ministers issued a statement following their forced resignations that expressed sorrow that the church "has allowed itself to be shadowed over the issue of seating of all persons who desire to worship in our sanctuary."

Said the statement: "We can feel only sorrow at this action of the Tattnall Square Baptist Church in discharging us from our positions—not sorrow for ourselves, but sorrow that a church with such a distinguished history of Christian service and with such a great opportunity for the future has allowed itself to be shadowed over the issue of the seating of all persons who desire to worship in our sanctuary."

"This church is blessed with many dedicated Christians," their statement continued. "It is our hope that these people will now devote their energies toward rebuilding the church."

Cite highway miracle

VISALIA, Calif.—Mr. and Mrs. Jim Johnson, members of the Woodland Drive Baptist Church here, are firm believers in miracles, especially after a recent experience.

While they were cruising at 65 miles an hour in rather thick traffic between Albuquerque and Santa Rosa, N. M., the left rear door of their car came open. Three-year-old Terry fell out of the car, bumping and rolling on the pavement.

The Johnsons were terrified as they turned the car around to see if their little boy could possibly be alive. To their amazement and joy, Terry picked himself up from the middle of the road, walked to the edge of the pavement, and asked: "Why did you go off and leave me?"

He somehow was only cut and bruised from the fall. Only a few stitches in his head and back were necessary. A 2½ day stay in a Santa Rosa hospital revealed no permanent injury, not even a broken bone. (BP)

Committee to study Kentucky education

LOUISVILLE, Ky. — The Kentucky Baptist Convention will make a study of the future and problems of its Baptist schools and colleges, the *Western Recorder*, state Baptist paper, reported here. The Christian Education Committee of the convention's Executive Board decided such a study was needed following a special session of the convention last June when financial problems of Kentucky Baptist schools were in the spotlight.

At the convention, Kentucky Baptists denied permission for their educational institutions to accept federal loans, and instead approved a \$300,000 additional capital funds allocation from the state Baptist budget to retire \$3.5 million in private loans to the colleges.

The study, patterned after the Baptist Education Study Task (BEST), a two-year program of the Southern Baptist Convention to study the future of Baptist higher education, will be made by a sub-committee on evaluation of the convention's Christian Education Committee.

An editorial in the *Western Recorder* issue (Aug. 25) which reported the decision said the study makes sense. "Indeed," the editorial said, "this should be a continuing function of this committee considering the complexity of this problem for Baptists in Kentucky and in every state which has Baptist schools. It is almost certain that the fate of Baptist higher education in Kentucky will be decided in the next decade," said the editorial, written by C. R. Daley, editor. (BP)

Seeks morals action

MIDDLETOWN, Ky.—An editorial in the *Western Recorder*, official publication of the Kentucky Baptist Convention, has proposed creation of a master file on Baptist preachers known to be adulterers and homosexuals.

"The number of adulterers and homosexuals in the Baptist ministry is extremely small," said the editorial, "but even one is too many, especially when there is little or no protection from him by the churches."

The paper's editor, C. R. Daley, said that Baptist preachers known to be homosexuals or adulterers should hardly be allowed to move on to another unsuspecting congregation.

Daley proposed creation of a "Ministerial Ethics Committee" to be elected by each of the state Baptist conventions using "revered and respected retired pastors for such a committee."

Daley observed that, ordinarily, most Baptist churches cover up immoral acts of their preachers "with a cloak of secrecy." The result is that such an offender has been known to move from church to church with an immoral affair in each congregation.

The editor cited two responsibilities of the church in such cases. First is a responsibility to extend a redemptive ministry to the offender "if he truly repents and wants a redemptive experience." In the case of homosexuality, there should be professional treatment, the editorial said. (BP)

Furor rises over nuns' habits

BOERNE, Tex. — An uproar over Catholic nuns' teaching in the public school here while wearing their religious habits came close to the point of ecclesiastical fist-cuffs in this city of 2,200.

The furor erupted when George McWilliams, pastor of the local First Baptist Church, released a statement to the press which threatens imminent action against two Benedictine nuns who now

are teaching in the Boerne school, wearing their religious habits.

McWilliams, together with a Church of Christ minister, and two retired Army officers, called the press conference and handed out the prepared statement.

In the statement McWilliams said that both Catholic priests in Boerne had previously agreed that if there "was any serious disharmony in the community, the nuns would quickly refrain from teaching in the public schools."

Gus Staff, one of the priests, exploded when he was informed of the statement.

"He's a liar. He's a liar and I'll sue him if the statement is put in print," Staff said. "I ought to punch him in the puss for saying that. He started the whole darn mess. He's the only one agitating this thing."

The other priest, James Lockwood, pastor of St. Peter's Catholic Church in Boerne, also denied that he had made any agreement regarding the nuns.

McWilliams said there is no religious prejudice involved, but contends that the nuns wearing their religious habits in the school is a violation of the Texas and U. S. Constitutions.

In Dallas, the secretary of the Christian Life Commission for the Baptist General Convention of Texas, Jimmy R. Allen, said the whole issue needs to be clarified constitutionally. The commission deals with church-state matters for Texas Baptists.

"The issues involved in hiring persons of distinctive religious garb to teach in the public schools of Texas needs to be clarified constitutionally," said a statement issued by Allen.

"The Boerne situation is very similar to the one in Bremond, Tex. some time ago. That one ended in a severance of garbed nuns teaching in public schools, but no real interpretation of the issues," continued the statement. (BP)

Study loan requests

DALLAS — The Executive Board of the Baptist General Convention of Texas heard here a committee report recommending that Texas Baptist institutions be permitted under certain provisions to accept federal loans.

The committee recommended that Baptist institutions be allowed to borrow from public sources if they voluntarily reimburse the government with added interest to cover any "subsidy involved in the loan." (BP)

Beacon lights of Baptist history

Where mission volunteers?

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

Where are the volunteers for missions? Matthew T. Yates, missionary to China, was asking this question 120 years ago.

A missionary from his section was forced to return home because of his wife's illness. Yates asked, "Cannot Wake Forest furnish a man to take his place?" Then he named some friends from his alma mater and said, "Will they give themselves to foreign mission work? Why should they not? Do they, as in the case of many, love their ease and comfort more than their saviour and the souls of men?"

Then he stabbed his readers awake with "When will the young ministers of the present day learn to make more vigorous efforts to promote the glory of God than to advance their own glory among men?" (Yates the Missionary, p. 66).

Two years later he asked, "Are there not men in southern churches whose hearts glow with love to the Saviour and melt with compassion for the heathen? I would ask them upon what grounds they have decided that it is not their duty to consecrate themselves to this work. And I would beseech them to be certain that the arguments with which they have been hushing the voice of conscience will stand the test of the final judgment" (Ibid, p. 80).

At a missionary Conference in China in May, 1877, he offered a resolution for a committee, consisting of one member "from each mission in China to draft an appeal to the mission boards, colleges, churches, and religious papers of the world for more men and women for China." (Ibid, p. 190).

But he saw missions in large perspective. Writing to the Durham Baptist Church in North Carolina, Nov. 5, 1866, he said:

"I know that you are co-workers in obeying the Lord's command, 'Go ye, therefore, and teach all nations.' This was addressed to every Christian from that day until now. It does not mean that you should all come to China or go to Africa. To you, it means begin at Durham. You have commenced to obey this command by taking steps to build a suitable church and by organizing Sunday Schools. This is applying to religious matters and the command of Christ the same sort of common sense that men generally apply to their business affairs. This is just what we should do."

He drove home the point of personal responsibility with, "Will not each of you take the advice of one on the other side of the globe, and ask God in secret what he will have you do? And then, when you feel it is your duty to do anything, to pray in your families, to teach in the Sunday School, to talk about Christ to others, begin, and God will help you." (Ibid, p. 193).

The question about mission volunteers is still with us. In a recent pamphlet from Richard Walker, missionary in Brazil, he begins with, "Why do we need more workers?" Then he proceeds to explain about the multitudes who wait, how he has seen the blessings of God through the preached Word, and need for trained pastoral attention in establishing churches. Too much work for too few people.

Brotherhood becomes the Baptist Men

What has been called "the Church Brotherhood," or the "Men's Brotherhood," in past years will, with the beginning of the new associational year on Oct. 1, be known simply as (the organization of) "Baptist Men." The word "Brotherhood" will become the over-arching word used to designate the total Brotherhood organization which will include the organizations of "Baptist Men," "Baptist Young Men," and "Baptist Boys" (Royal Ambassadors).

The Baptist Men's organization will have a president, a vice-president, and a secretary; and, in addition, two leaders: the mission study leader and the mission action leader. The guiding officer of "Baptist Men" is the president, who will serve under the direction of the church Brotherhood director. (The organization of "Baptist Young Men" is almost identical with that of "Baptist Men" except that it has an adult advisor. In smaller churches the Young Men will be included in the organization of "Baptist Men." Royal Ambassador counselors will serve under an RA leader and RA committee. The pastor, the Brotherhood director, the president of Baptist Men, the president and the advisor of Baptist Young Men, and the RA leader comprise the Brotherhood Council, which in some respects is similar to the Planning Committee of former years).

Write your Brotherhood Department for tracts and other helps which show graphically the complete lay-out of all three of the Brotherhood organizations: Baptist Men, Baptist Young Men, and Royal Ambassadors. Contact the Department for any personal help desired.

And please take note of the fact that under the Southern Baptist Convention's assignment to the Brotherhood of a particular area of work ("Missionary Education and Missionary Activities Involving Men, Young Men, and Boys"), the Brotherhood is the only church organization which has this responsibility and this area of work.

Set up your Brotherhood for a great year of work!—Nelson Tull

\$ 1.000 POLICY

BURIAL INSURANCE

TO AGE 80

Helps pay final expenses. No salesman will call. No Examination. No obligation. Low cost. For FREE details write Crown Life of Illinois, 203 N. Wabash Avenue, Chicago, Illinois, 60601. Dept. 300

Ladies trained in field work

Summer field work is not new with Training Union Department workers. For 15 years the state Training Union secretary enlisted, trained and led approximately 250 college students in Training Union summer field work of churches of Arkansas. Adult summer field work is something new. In Current River-Gainesville Associations, Missionary Russell Duffer enlisted three ladies and the Training Union Department trained them at the first Siloam Springs assembly. Mrs. W. E. Henson, Mrs. Lawrence Green and Mrs. Russell Duffer studied the new age group Training Union manuals and had special conferences on their work. For nine weeks these three women taught Training Union courses in nine churches during the summer of 1966. Mrs. W. E. Henson taught juniors and their leaders, using the new manual, *A Church Training Juniors*, plus a plan book for Juniors written by Mrs. F. F. Hicks, state approved Junior worker. Mrs. Lawrence Green taught *A Church Training Intermediates* to intermediates and their leaders with the intermediates using their union manual. Mrs. Russell Duffer taught young people and adults using the two manuals, *A Church Training Young People* and *A Church Training Adults*.

The following figures give a partial picture of their success. Training Union workers from 21 churches were reached for Training Union during the nine weeks.

Church	Enrollment	Average Att.	Study Course Awards
Knobel	57	18	10
St. Francis	122	69	32
Witts Chapel	69	39	24
Reyno	69	45	25
First, Corning	49	30	25
New Hope	47	24	15
Rector	91	58	46
Shannon	61	29	21
Calvary	75	43	26
Total	640	355	224

—Ralph Davis, Secretary



FT. SMITH FIRST CHURCH CORONATION—Sixty girls from ages 9 to 15, participated in the service Aug. 31. Theme was "Take My Life." Leaders were Mrs. Hudson Favell and Miss Sandy Wisener, who also wrote the script. Nineteen were recognized as Queen, Queens with Scepter and Queen Regents, with Miss Suzanne Laster attaining Queen Regent in Service. Mrs. Milo Laster is director.

*the kind of gift
you would like to
receive*

SUNRISE to STARLIGHT

Compiled by

MAY DETHERAGE

May Detherage knows what makes a good gift album—she has been dealing with them for 22 years as a Baptist Book Store manager. This album combines favorite prose and poetry from ancient and modern writers with 30 full-page photographs to show the progress of man's life from the sunrise of childhood to the starlight of old age. This unique album is printed in green ink on luxurious off-white paper and bound in olive green Kivar kidskin with gold cord tie and olive page edges. Handsomely boxed in a gift carton covered with sunburst gold paper. 208 pages. \$4.95



Order from your Baptist Book Store
ABINGDON PRESS

408 Spring Street

Little Rock, Ark.

The bookshelf

The Story of the Sunday School Board, by Robert A. Baker, Convention Press, 1966, \$3.95

Here is the history of the dynamic Sunday School Board of the Southern Baptist Convention from its beginning in 1891 to a ministry touching millions of lives in 1965. During its history of 75 years the Board has weathered war, depression, inflation, and panic. Highlighted in its march of progress have been such events as organizing the BYPU, promoting and advancing Sunday Schools, developing Training Union, naming Broadman Press, establishing book stores, and many other areas of service. The author is professor of church history at Southwestern Seminary, Ft. Worth, Tex.

Dissenter in a Great Society, by William Stringfellow, Holt, Rinhart, Winston, 1966, \$4.95

This book, by the author of *My People is the Enemy*, is a frontal attack on the complacency of the American consensus. Mr. Stringfellow applies the standards of biblical prophetism to current attitudes to poverty and property,

and the continuing war between the races, protest movements, and the search for commitment. Mr. Stringfellow argues that to be a Christian is to be truly human—radically involved in the conflicts and controversies of society. He advocates no naive social gospel, but dares to speak of the liturgy as a political event, and exposes the pietists, pharisees, and do-gooders who betray the idea of Christian involvement.

God Beyond Doubt, by Geddes MacGregor, Lippincott, 1966, \$3.95

This book discusses questions about God in a contemporary idiom, and reassesses the affirmations of faith in terms of what is being said by the "God-is-dead" theologians and others. The author has been dean of the graduate school of religion and professor of the Philosophy of Religion at the University of Southern California since 1960.

Limiting God, by John E. Hunter, Zondervan, 1966, \$2.50

By studying the lives of people of the Bible, Author Hunter has developed

a message—that God could do much more for us if we recognized the limitless resources he has placed at our disposal.

CHURCH FURNITURE



At
A
Price

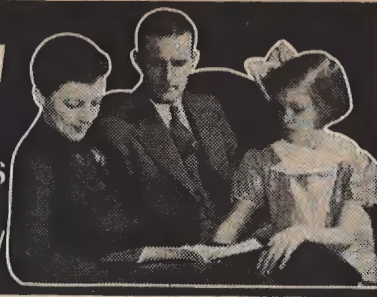
Any Church Can Afford

**WAGONER BROTHERS
MANUFACTURING CO.**

Write or Call
Phone OR 5-2468
BOONEVILLE, ARKANSAS

THE BIBLE *that will Surprise You!*

Reveals Spiritual Meaning of Verses
Gives Desired Information More Quickly



57 FEATURES . . . 8 GREAT DEPARTMENTS MAKE—

THE NEW CHAIN-REFERENCE BIBLE FOURTH IMPROVED EDITION

Truly a Bible PLUS a Biblical Library in ONE Volume

EDITED BY REV. F. C. THOMPSON, D.D., Ph.D.

READ WHAT OTHERS SAY:

Dr. Robert G. Lee: "This is to testify that I have used the Thompson Chain Reference Bible for several years in my study of the Bible. I believe that it is the very best on the market today. I commend it most heartily. I wish that every reader of the Bible and every student of the Bible had a copy of this unusually helpful Bible." **Dr. W. R. White:** "The most satisfactory Bible for all 'round purposes I have ever examined or used. Here the Bible student can command the finest helps which scholarship is able to provide." **Dr. Joe T. Odle:** "I believe that this is one of the finest reference Bibles on the market today. It has more helps for Bible study than any other reference Bible I know, and while it is of special value to the preacher, it is of even greater usefulness to the laymen." **The Late Dr. F. M. McConnell:** "I firmly believe that a boy in the 7th grade can get more information from this Bible in two days than a preacher can get from an ordinary

Bible in a week." **The Late Dr. B. W. Spillman:** "I use it constantly and find it the most useful volume in my library. When it is known that my library has in it about five thousand volumes and not ten per cent of the books are in the realm of fiction, you can see how I prize this volume. To Bible students, it has a value which cannot be counted in money." **Dr. Duke K. McCall:** "The New Chain Reference Bible not only provides a wealth of useful helps in Bible study, but also provides them in a form which makes them accessible to the user. I bought a Chain Reference Bible during my first pastorate and have never ceased to use it. For the most useable and time-saving helps I suggest that one carefully examine this Bible before buying any other." **Dr. T. C. Gardner:** "I wish that every preacher, every Sunday School teacher and every Christian in this great nation of ours possessed one of these Bibles."

Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical Chain Reference System.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury. New Topics for Prayer Meetings, Men's, Women's, Young People's Meetings, etc.
11. Special Bible Readings for private devotions and public services. New and different subjects.
12. Bible Harmonies of the Lives of Moses and Paul.
13. Special Portraits of Jesus.
14. Chart of the Messianic Stars.
15. Chart showing cause of the Babylonian Captivity.
16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Outfit. Of special value to soul winners.
19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, etc.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand topics, names, and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart showing Seven Editions of Divine Law.
24. Graph of the Prodigal Son.
25. Bible Mnemonics, or how to memorize.
26. The Principles and Best Methods of Bible study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, Explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with index.

Other Features in Text Cyclopedia

31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
32. Contrast Study of Great Truths of the Bible. Enables you to study the Constructive and Destructive Forces of Life with the Bible verses printed out in full.

33. Life studies, such as Business Life, Home Life, etc.
34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.
35. Miracles of both the Old and New Testaments.
36. Parables of the Old Testament. Parables of the New Testament, each Gospel.
37. Titles and names of Christ; of the Holy Spirit; of God the Father; and of Satan.
38. General Bible Prophecies.
39. A list of the Prophets of the Bible.
40. List of the Judges of Israel and Judah.
41. List of the Notable Women of the Bible.
42. Mountains and Hills referred to in Bible.
43. Dictionary Material.
44. Tables of Time, Money, Weights and Measures.

More Unusual Features in the Helps

45. The Historical Bridge, covering interval between the Old and New Testaments.
46. Chart showing the History of the Apostles.
47. Harmony of the Gospels, citing references in different Gospels where events are given.
48. Calendar of the Christian Era.
49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The Prophecies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Nineteen Special Illustrated Maps Showing the Journeys of Abraham, Children of Israel, Joshua, Gideon, Samuel, Saul, David, Solomon, Jesus, Paul and Peter. These are separate maps, mind you—not several crowded together on one page.
56. Places of Religious Worship, Hebrew Times, Festivals and Religious Officials.

New in the Fourth Improved Edition

57. Archaeological Supplement. Over 100 Illustrated accounts of discoveries in Bible lands linked by number with the Bible text.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

Be Fair to Yourself!

See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.

SEND NOW
for this
big FREE
descriptive
BOOK



Agents Wanted

B. B. KIRKBRIDE BIBLE CO., INC.,
Dept. A-6810 K. of P. Bldg.
Indianapolis, Indiana, 46204

Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Fourth Improved Edition of your New Chain Reference Bible.

Send your special terms to Representatives.

Name _____

Address _____

City _____ State _____

B. B. *Kirkbride* BIBLE CO., INC.

DEPT. A-6310 K. OF P. BLDG.

INDIANAPOLIS, INDIANA, 46204

1966 WMU DISTRICT MEETINGS

HIGHLIGHTS OF PROGRAM

10:00 A.M.—2:45 P.M.

Mrs. Roy E. Snider, Presiding

"Teach . . . Train . . . USE . . ."—Nancy Cooper and Mrs. Phillip May
MESSAGE: "Communism's Bid for ALL People"—W. Trueman Moore

Sack Lunch

. . . in Prayer—Mrs. R. E. Hagood
The Sound of GA's (Visual)
The Continuing Task—Shirley Williams
MISSIONARY MESSAGE—Mr. Moore



W. TRUEMAN MOORE
Missionary—East Pakistan

Dates and Places

Date	District	Place
October 17	NORTHWEST	First Baptist Church, FAYETTEVILLE
October 18	WEST CENTRAL	First Baptist Church, MENA
October 19	SOUTHWEST	Central Baptist Church, MAGNOLIA
October 20	SOUTHEAST	First Baptist Church, STAR CITY
October 21	CENTRAL	Amboy Baptist Church, NORTH LITTLE ROCK
October 24	EAST CENTRAL	First Baptist Church, WEST MEMPHIS
October 25	NORTHEAST	First Baptist Church, NEWPORT
October 26	NORTH CENTRAL	First Baptist Church, MARSHALL

ATTEND MOST CONVENIENT DATE AND PLACE

Nursery Open

Bring Sack Lunch

'Musician' is new

When the October, 1966, issue of *The Church Musician* reaches the churches, its users will see a new format and a more colorful layout of this monthly publication of the Church Music Department of the Baptist Sunday School Board, Nashville, Tenn.

According to Dr. W. Hines Sims, secretary of the department, *The Church Musician* can use two additional colors and alter its contents now that a fully graded series of five music magazines is available for the Music Ministry of Southern Baptist churches.

In its new format, *The Church Musician* will serve as the monthly period-

ical for young people's and adult choir members. It will carry articles that relate to, and undergird, Southern Baptist's new Life and Work Curriculum. It will also contain music leadership helps in a program administration section. This material should be read by all church music leaders.

Now that the younger age groups have their own quarterly magazines, the music in *The Church Musician* is designed for young people and adults. The publication is available from the Board's Church Literature Department at 25 cents per issue. Recordings of the choral music of all issues also are available at \$2.55 per quarter (a package of three 7-inch, LP recordings).

God is dead?

Forgetful

THIS has always been a problem. As Moses instructed the children of Israel concerning preparations for entering the promised land, he cautioned them by saying, "Beware lest thou forget the Lord, which brought thee forth out of the Land of Egypt" (Deut. 6:12).

Later, we find that the children of Israel did exactly what Moses told them not to do. We hear God saying through the prophet Jeremiah, "Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number" (Jer. 2:32).—Tal D. Bonham

ONLY ONE...



... of the dozens of beautiful
Broadman Postcards
for

Absentees
Welcoming Visitors
Get-Well Wishes
Announcements

Dozen, 25c
Hundred, \$1.50

BAPTIST
BOOK STORE
Service with a Christian Distinction

OCTOBER 14-16 in RUSSELLVILLE

would be like any other day

unless you were attending

THE BSU STATE CONVENTION

then it's different.



the Retreat Singers

and

Ken Chaffin

(Southern Seminary)

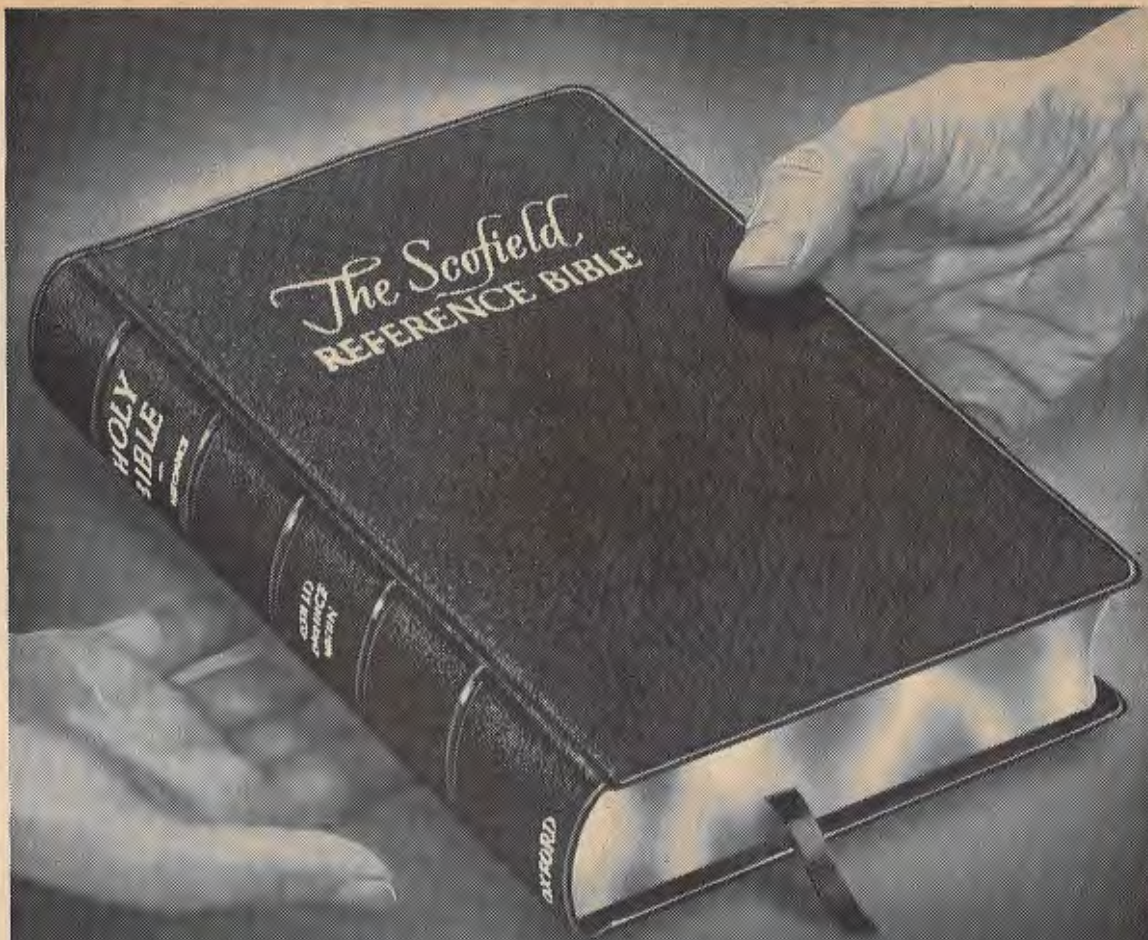
Culbert Quinter

(Andover Newton)

Warren Woolf
(Home Mission Board)

(Foreign)

Louis Calder
(Home Mission Board)



Oxford Bibles

From generation to generation
 — the *ultimate* in quality,
 craftsmanship, and design

Popular selections in the Authorized King James Version: **THE SCOFIELD REFERENCE BIBLE**, Concordance Editions: Moroccoette, in BLACK or RED. 172. \$10.95. Cowhide, in BLACK or RED. 178x. \$21.50. Natural Grain Morocco (illustrated above), in BLACK, BLUE, or RED. 179x. \$23.50. Hand Grained Morocco, in BLACK, BLUE, BROWN, GREEN, MAROON, or RED. 187x. \$27.50. ■ **De luxe Pocket-size New Testament with Psalms**. Pin Seal Morocco, in BLACK, BLUE, or RED. The ideal gift for servicemen—there is none thinner! 0238x. \$6.00 All feature Ultrathin Oxford India paper (except 172).

ORDER FROM YOUR BAPTIST BOOK STORE

Oxford — America's Gift Bible Since 1675



OXFORD UNIVERSITY PRESS / New York

OCTOBER



By Thelma C. Carter

Arkansas scene near Jasper
Photo By Harold Phelps
Arkansas Publicity and Parks Commission

As you stand on a hilltop or a mountain slope, you can see the colors of October's Indian summer creeping up from the valleys and plains. The flame of gold and scarlet sweet gum trees, sumac, and yellow goldenrods line the roadsides. In places such as the high Adirondacks in upper New York, green maples turn to bright red and darker maroon.

Poplar, birch, and tamarack trees add their brown and gold leaves more slowly. The leaves of scrub oak turn to purple and bronze. In mid-October, you can almost see Nature's hand drawing her paintbrush across valleys, hills, and mountains as though she can't

wait to show the world the beauty of autumn. "God . . . hath made every thing beautiful (Ecclesiastes 3:10-11)."

Naturalists tell us that the autumn foliage in North America is the most beautiful and brilliant in color of all the seasonal changes in our natural world. People from other countries agree with this statement.

October, the tenth month of the year, sometimes brings with it the first cool weather of the fall. This is the time for the harvest of pumpkins and apples. In many areas of North America, the first frost steals into the valleys and plains, taking its toll of autumn fruits, berries, and vegetables.

To the wild animals of the forests and plains, this is the time to dig burrows and line them with moss, to fill their underground storehouses with seeds, nuts, and tender twigs.

October also brings into view the harvest moon. Near the mighty Mississippi River, giant persimmon trees begin to lose their leaves. These trees,

some of them one hundred feet tall, provided the Indians and pioneers with an abundance of fruit in the early days of our country. Now they appear as scarecrows with their straggly, leafless branches. Their yellow and orange fruit hangs like baubles in the crisp air.

How the Bible was given

BY DR. L. H. COLEMAN

PASTOR, IMMANUEL BAPTIST CHURCH, PINE BLUFF

Life and Work

October 9

Jeremiah 7:1-3; Romans 15:4; 16:25-27;

II Timothy 3:15-17

The Bible is no ordinary book. The story behind the writing of a book is intriguing and interesting in many cases. The story of how a book came to fullness in writing sometimes is essential in successfully understanding its contents.

If this be true with any book, how important it is to understand how the Bible came to us. By explaining this the relevance of the Bible takes on new significance. The Bible was given through some forty men over a span of more than 1500 years.

The men writing under the direction of the Holy Spirit did not all communicate in the same human language nor write from the same locality. Yet the heavenly message contained therein has a distinct unity. There is a unity in diversity.

The story is the story of redemption. The same God inspired the different authors who had individual styles of writing. The content of the books of the Bible is basically in two divisions: (1) How to be saved (2) How to live after one has been saved.

Therefore, considering the message of the Bible, the method of various men, the mystery of every verse being in harmony with the whole, the conclusion is inescapable that God gave us this book of books.

I. Exodus 20:1-3

Attention is focused in these passages to God's speaking directly to and through Moses. Moses was intelligent, having been educated in Pharaoh's court. But these are not the thoughts of Moses; they originated from God himself. In verse one God speaks. When He speaks all must listen attentively. In verse two God identifies himself. The same Being who brought the Israelites out of Egyptian bondage via the Red Sea miracle is the same person now speaking to his people. In verse three the first commandment is given. God's subjects are not to put any other gods "by the side of" or "ahead of" the true God.

II. Jeremiah 7:1-3

The prophet Jeremiah, sometime called "the weeping prophet," worked in cooperation with King Josiah in attempting to turn the nation back to God. For more than forty years Israel had felt the evil influence of Manasseh upon the national religious life. Jeremiah called for reform and repentance.

In the above passage a strong impetus was given God's work when the book of the Law, the Torah, was found in the Temple and proclaimed by Jeremiah. The prophet told the worshippers who came to the court of the Temple that they should amend or change their pattern of living. His clarion call was for complete repentance.

III. Romans 15:4; 16:25-27

The Scriptures were taken from oral and set forth in written form. The Scriptures are for our instruction from God about vital life issues. God has something to teach us about His search for man and about Himself. The end result of application of Scripture is that man has redemptive hope in Christ Jesus.

Paul's letter to the Romans ends with a doxology of praise about the gospel. The gospel takes its source in Christ and is transmitted by men. Without Christ there is no gospel to preach; but without men to communicate that gospel, others can never hear the message of redemption.

IV. Hebrews 1:1-4

The writer of Hebrews expresses here the superiority of Jesus over all the prophets who had gone before, and also over the angels. Jesus alone brings to man the complete revelation of God. What is God like? Take a look at his only begotten Son. He is the full expression and exact reproduction of God the Father. Only Jesus enables man to enter into God's very presence.

The coming of Jesus marked God's invasion into time and history. God became flesh. Eternity invaded time and the birth, life, death, and resurrection of Jesus became the water-shed of history. No person so changed history as did Jesus.

The revelation of the prophets was great but it was fragmentary and in-

complete. God's full revelation of Himself to mankind came through His Son. He is the fulfillment of all that the prophets proclaimed and anticipated.

V. II Timothy 3:15-17

Paul instructs Timothy to remain loyal to all the teachings he had received. Because of his home background, Timothy had been taught the oracles of God from the days of his boyhood. Paul makes a claim for the Scripture as Timothy knew it. Timothy, of course, had only the Old Testament. If Paul's statement applies to the Old Testament how much truer his words with regard to the New Testament.

Paul states that all Scripture is God-inspired. The end of the Scripture is to bring to the hearer belief in Jesus as personal Saviour. This is what is meant by the term "salvation." Scripture is useful for: (1) instruction, (2) reproof and conviction of sin, (3) correction of error and discipline in the realm of obedience, and (4) training in righteousness or right living.

This will inevitably lead the believer in Christ to be conformed to God's will in thought, word, and deed. He will thereby be "complete" or brought to a point of Christian spiritual maturity, thoroughly equipped for every good work.

CONCLUSION:

Because all Scripture is inspired of God, everyone should hear God's message and heed it. The hearer should believe the Bible to be God speaking to everyone personally and telling us his will for daily living. God makes demands upon man and He demands that we be like Him. Therefore, the Scriptures are man's textbook for life itself.

God entered history in the person of Christ. Christ came to redeem mankind and still uses the gospel message for redemptive purposes today.

Please

Our ZIP CODE
Number is 72201
What's Yours?

Keep Us
Informed
Of Your
Correct
Mailing
Address

Judgment on ungodly living

BY RALPH A. PHELPS JR.
PRESIDENT, QUACHITA UNIVERSITY

International

October 9

Isaiah 5:8, 11-12, 18-23

It's a good thing Isaiah is not alive and trying to make a living as a preacher today; he'd probably be fired at the next regular church conference—if not at a called session earlier! This guy is absolutely impossible. He constantly meddles in the sinful lives of the people who come to hear him instead of playing it cool and lambasting the distant Assyrians, those most worthy prospects for a good blasting.

What's equally bad, he communicates well. He doesn't mumble, pussyfoot, or indulge in rambling theological gobbledegook. Instead, he takes a bead on a target, lets fly, and hits it dead center, with as little wasted motion as a well-aimed arrow. Today's text could well be submitted by the Committee in Charge of Getting the Prophet Canned as indisputable proof that "he has

served his usefulness in our community." Note what a trouble-maker Isaiah obviously is on the following subjects:

I. On land monopoly.

Apparently the wealthy upper class believed that their affluence was a sign of God's certain blessing and that no catastrophe could befall them. Isaiah, God's spokesman, refuted that assumption.

Greedy to the core, these people sought to monopolize land ownership. They sought to "join house to house" and to "add field to field, until there is no more room" (5:8). This comment reminds me of what a man said about a very wealthy neighbor who already owned half the county: "The only other thing he wants is the land which adjoins his."

The rich landowners, swallowing up the holdings of the small owners until there would be nobody else around to "bug" them, obviously had forgotten the Jewish law that the land belonged to all the people and should revert to original owners when the Jubilee Year was celebrated every fiftieth year (Lev. 25:10-55).

Upon their avarice Isaiah pronounced woe and declared, "The Lord of hosts has sworn in my hearing: Surely many houses shall be desolate, large and beautiful houses, without inhabitant" (5:9).

II. On drunken revelry.

Isaiah was equally scathing in his denunciation of the high-living, hard-drinking debauchery of a certain element of society. He pictured this group as getting up early in the morning in order to get a running start on booze guzzling and tarrying over their cups late into the evening "till wine inflames them" (5:11, 12). Drinking was very important to them, and they stayed with it until they were stoned.

Along with alcoholic beverage they had gay music—lyre and harp, timbrel and flute—and rowdy parties.

While they may have been considered men and women of distinction and suavity by their fellow debauchees, God's judgment on them was less flattering. "They do not regard the deeds of the Lord, or see the works of his hand" (5:12). One of the consequences of being caught up in sinful social whirl may be indifference toward the work of God.

III. On rebellious defiance.

Isaiah says of his people, "They 'drag their guilt after them, like a bullock

on a rope, and their sin, like a heifer on a lead'" (v.18, *The Interpreter's Bible*). They held righteousness and God in utter contempt.

What's more, in a blasphemous ultimatum they challenged God to a showdown (v. 19). In effect, they said, "If you are God, come down and prove it!" Their cry was much like that of the atheist who shouted, "If there is a God, let me be struck dead by lightning at this moment." When he was not struck, he chortled gleefully, "See! That proves there is no God!" What it may well have proved was that God does not perform on command from anyone, particularly a donkey.

When God did not immediately put in a personal appearance in response to their taunts, the people assumed that this meant he endorsed their conduct. What reprobate minds they had!

IV. On perversion of moral principles.

A prime mark of moral degeneracy is the inability to distinguish between right and wrong. It's bad enough to do what's wrong when one knows what's right, but it's even worse not to know the difference. This was Judah's condition. "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!" (5:20). Moral principles were not only blurred; they were perverted.

V. On proud self-sufficiency.

"Woe to those who are wise in their own eyes, and shrewd in their own sight!" Isaiah thundered (5:20). In this era of prosperity, the people prided themselves in their own achievements, feeling that what they possessed had resulted from their own knowledge and shrewdness. That "pride goeth before a fall" was to be demonstrated not a great many years hence.

A natural corollary of disdain for God is worship of self. Man tends to make himself his god and to worship at the shrine of his own ego.

VI. On corruption of justice.

Men who ignore God and exalt self are also apt to abuse their fellow man. Such was the case with judges who were heroes at wine consumption, skilled at mixing drinks, and totally derelict in administering justice (5:22, 23). On the bench their pattern was to "acquit the guilty for a bribe, and deprive the innocent of his right!" Justice was not blind-folded; she was blind drunk!

What a radical Isaiah was!

Earn A Full 6% Interest Invest In Baptist Growth

Why take less than a FULL 6% interest on YOUR SAVINGS? Now you can earn a full 6% by investing in our growing Baptist churches.

For complete information about investing your savings at 6% with an investment in our growing Baptist institutions, fill in and mail the coupon below.

Guaranty BOND

AND SECURITIES
CORPORATION

1717 West End Bldg.,
Nashville, Tennessee

Largest Exclusive Underwriter of
Religious Institutional Finance in
the South.

CLIP COUPON HERE

GUARANTY BOND AND SECURITIES
CORPORATION
1717 West End Building
Nashville, Tennessee 37203

Please send information about the 6% bonds without
obligation. I am interested in investing \$.....

for years (Number of years).

Name

Address

City State Zip Code

AB

PORTABLE ELECTRIC BAPTISTRY HEATER
 A Complete Package—Immersion Electric Heating Element—Thermostat for Automatic Temperature Control—Built-In On and Off Switch—Protective Guard—Rubber Covered Cord with Safe Polarized Plug—No Plumbing or Flue Necessary—It is Safe. Write Us Now, giving Baptistry Dimensions. No Obligation. Baptistry Heater Company, Milan, Tenn.



Supplication

Lift my heart and mind to Thee,
 Dear Lord—
 Help me by Thy power and Thy
 might,
 To stand for only what is right.
 Release my soul from bonds of
 wrongs
 And set me, burdened captive,
 free —
 Through grace that comes, Dear
 Lord, from Thee.
 Then turn me, trusting, to Thy
 Word,
 And let Thy presence be my light
 For passage through the darkest
 night.
 —Etta Caldwell Harris, Hamburg

INDEX

- A—Arkansas black eye (letter) p4; Arkansas Baptist Newsmagazine: New look (letters) pp4-5
- B—Baby: 'Yes-s-s you are!' (PS) p2; Baker, George to Texas p9; Baptist Beliefs p3; Beatles v. Jesus (letter) p4; Bookshelf p15
- C—Children's Nook p20; Christian unity (E) p3
- D—Davis, Jim to Tulsa p10
- F—Feminine Intuition p11; Ft. Smith First cor- onation p14
- G—'Gates of Hell' (letter) p4; Graves, C. D. to Oklahoma p10; Griffin, Edgar to Norfolk p10
- H—Harmony building p9; Harris, G. H. to Texas p10; Helms, Fred to McGehee p10; Hender- son, Perry to Galilee p11; Hill, R. A. to Gravel Ridge p18; Hopkins, Jerry to Berlin p10; Horton, Dr. W. L. author p10
- L—Little Rock: Gaines Street ceremony p9
- M—McDonald, Erwin L. chairs seminar p11; McGehee South Side now church p11; Missions: Where volunteers (BL) p13
- O—Outdoors with Doc p9
- P—Phelps, R. A. tapped p8; Pinson, Dr. W. M. Jr. speaker p9; Press: Touchstone of freedom pp6-7
- R—Revivals p8
- S—Stuttgart First ordination p9; Sunday School Conference p8
- T—TB not licked (letter) p4; Tull, Nelson - lauded p8
- W—Ward, Wayne E. author p8; Willhite, Leon ordained p10

Paging Mr. Diogenes

The other day I ran onto a modest preacher.

"Are you still hearing two good sermons every Sunday?" I asked.

"No," he replied, "my services over-lap other preaching services."

—Erwin L. McDonald

Don't worry, Hon!

The other day as we were pre- paring for a 60th Wedding Anni- versary, I said to my wife, who sometimes apologizes when com- pany comes because the arrange- ments do not look as well as she would like: "Don't call attention to things that do not look well."

She said, "I won't even mention your name!"

—J. P. Emery, Story, Ark.

Try again

Wife: "Don't be impolite. You've yawned five times while I was talking to you."

Husband: "I wasn't yawning —I was trying to say something."

Jest like town

A backwoodsman was leaving home for a trip of several days. His wife wasn't happy about it. "Ike," she complained, "you're goin' away for near on a week and there's not a single stick of wood for the stove."

"So?" demanded Ike, logically. "I ain't takin' the ax."

Going up!

SALESMAN: "So you're lost, little boy. Why didn't you hang onto your mother's skirts?"

Boy: "I couldn't reach them!"

Two by two

Ellen: "What did Noah tell his sons about fishing off the ark?"

Donna: "Go easy on the bait, boys. I only have two worms."

Attendance Report

Church	September 25, 1966		Ch. Addns.
	Sunday School	Training Union	
Alzheimer First	137	83	1
Ashdown Hicks First	43		
Berryville Freeman Heights	139	60	
Blytheville			
Gosnell	225	79	3
New Liberty	121	39	
Trinity	192	61	
Camden			
Cullendale First	413	150	1
First	568	146	
Crosssett			
First	565	166	2
Mt. Olive	228	130	
Dumas First	291	67	1
Caledonia	54	34	
El Dorado			
Ebenezer	162	75	
First	812	527	
Immanuel	512	160	
Greenwood First	286	133	2
Gurdon Beech Street	183	76	
Harmony	59	47	
Harrison Eagle Heights	254	88	4
Jacksonville			
Bayou Meto	119	81	
First	471	130	3
Marshall Road	262	138	9
Jonesboro			
Central	500	179	
Nettleton	264	125	
Lavaca	244	123	1
Little Rock			
Life Line	546	142	6
Rosdale	272	109	
Magnolia Central	787	241	2
Manila First	167	78	2
Marked Tree Neiswander	117	71	2
Monticello			
First	368	115	3
Second	247	138	3
North Little Rock			
Baring Cross	810	142	1
South Side	33	17	
Calvary	475	175	4
Forty-Seventh Street	243	97	
Gravel Ridge First	159	88	2
Runyan	68	42	
Levy	519	167	
Park Hill	1,103	456	
Sixteenth Street	55	27	
Sylvan Hills First	300	108	1
Pine Bluff			
Centennial	305	125	24
First	839	130	
Green Acres	90		
Plainview First	81	38	
Springdale			
Elmdale	294	96	
First	447	118	2
Star City			
First	253	90	3
North Side	89	69	6
Texarkana Beech Street	556	135	2
Community	24		
Van Buren			
First	457	194	1
Oak Grove	201	106	1
Second	75	26	
Vandervoort First	65	35	
Ward Cacklebur	40	41	
Warren			
First	463	106	1
Southside	95	80	
Immanuel	295	87	
West Memphis			
Calvary	306	130	2
Ingram Blvd.	340	114	4

"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.

Lord's Prayer revision stirs controversy

SYDNEY—A suggested modern version of the Lord's Prayer has sparked a violent unfavorable reaction from the public, press and some churchmen in Australia.

The revised version of the prayer is among proposals for change of worship made by a commission of the Church of England in Australia. The quadrennial General Synod will soon consider the commission's recommendations.

Text of the suggested Lord's Prayer follows:

"Our Father in Heaven, Your name be hallowed. Your Kingdom come, Your will be done, as in Heaven, so on earth. Our bread of the morrow give us today, and forgive us our debts, as we too have forgiven our debtors, and do not bring us to the ordeal, but save us from evil. For Yours is the kingdom and the power and the glory, for ever. Amen." (EP)

Sees race hatred

JOHANNESBURG, So. Africa—Pastor Martin Niemoeller, famed German Lutheran clergyman, declared here he had found more racial hatred in the United States than in South Africa. The racial situation was "far more dangerous" in the U. S., he said.

Speaking at a public meeting sponsored by the multiracial Christian Institute, he said that "despite their difficult position, the non-whites in South Africa are not particularly possessed with hatred toward whites." (EP)

Scientist experiments with LSD

BY DAVID R. ENLOW, EDITOR
Contact, Christian Business Men's Committee

A California physicist, Lambert C. Dolphin Jr., of Palo Alto, Calif., has described his frightening experiences with LSD and other drugs after experimenting with them in conjunction with a research group of doctors and psychologists.

Challenge laymen

GUILDFORD, England—Anglican parishioners in this southern England cathedral city who think they can preach a better sermon than their clergymen have been offered the freedom of the pulpit to prove it.

Three churches are involved in the offer—Holy Trinity, the pro-cathedral, St. Mary's, the centuries-old parish church, and St. Luke's.

The offer was made in a parish magazine. It pointed out that football fans think they can do better than the players on the field, arm-chair politicians can tell the Prime Minister where he has gone wrong, and newspaper readers often feel they can show the editor how his job should be done. Why not sermons? it asked.

So far several written sermons have been received at Holy Trinity, but no one has yet volunteered to stand and preach in the pulpit. —(EP)

"The four weeks which followed my LSD session gradually became a living hell," Dolphin declared. "I was aware of a strange immense spirit world all around me. There were visions of the universe so overwhelming and overpowering I was sure I could never come back to life on earth.

"I was obsessed with haunting, seductive voices suggesting suicide or strange behavior."

Dolphin added: "While I was aware of people and events, I began to slip out of touch and lose the desire to relate and communicate with my fellow human beings in the everyday world. An overwhelming flood of unconscious material poured through my mind. I was lost in space, unable to sleep for nights on end."

Dolphin declared that six months elapsed before he was fully himself again. "Those six months," he said, "brought the strong and painful discipline of my heavenly Father and inner spiritual surgery which at times was nearly unbearable.

"I had a terrible vision of hell and heard the screams of torment of the lost. I saw that the indirect efforts of the drug had brought great inner damage which only time and God's Spirit could heal. I was so thankful for the steadfast love of God and the miracle of His healing hand."

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., next May 12-14, under the auspices of The Upper Room, 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 by 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
401 West Capitol Ave. Little Rock, Ark. 72201