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October 13, 1960

Arkansas Baptist State Convention

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ARKANSAS

Baptist

NEWSMAGAZINE

OCTOBER 13, 1960



Suggested Goals For New Church Year

DURING 1961 our Jubilee Advance emphasis will be on "Stewardship and Enlistment." Following are some goals for both our Southern Baptist Convention and our own State Convention. We would like to suggest that our churches study these goals carefully and if you have not already set goals in the various areas for your church the sooner this can be done, the better. We are not likely to rise higher than we aim. Staking down specific goals will provide us with added incentive to help make their realization possible.



DR. WHITLOW

	SBC	Arkansas
GOAL 1—Young people making first time commitments to Church-related vocations	5,000	189
GOAL 2—New Christian wills written which include some missionary, benevolent or education cause sponsored by Baptists	1,200	45
GOAL 3—Persons transferring membership by letter to Southern Baptist Churches	750,000	28,350
Received by baptism	600,000	18,500
GOAL 4—Pledges to church budgets for 1962	3,300,000	124,740
GOAL 5—Pledging to tithe for 1962	1,650,000	62,370
GOAL 6—Pledge in 1961 for 1962	\$400 Million	\$15,120,000
GOAL 7—VOTED by churches in 1961 to be given through the Cooperative Program in 1962	\$55 Million	\$2,079,000
GOAL 8—Churches voting to step up gifts through Cooperative Program by 2% for 1962	3,000	118
GOAL 9—a. Churches adopting budgets	24,000	907
b. Churches asking their members to pledge to the 1962 budget	10,000	378
c. Churches using the Forward Program	5,000	189
GOAL 10—Study Course Awards in stewardship	500,000	18,900

—S. A. Whitlow, Executive Secretary.

Elect Chairmen

WE ARE reminding the leaders in all of the associations to elect stewardship chairmen at the annual meeting. These chairmen assist us in keeping the stewardship message before the churches and also help in promoting the Forward Program of Church Finance.



DR. DOUGLAS

We are inviting every associational stewardship chairman to a day and night meeting in Little Rock, Jan. 9, 1961. Dr. Merrill Moore, the executive secretary of the Stewardship Commission, Southern Baptist Convention, Nashville, Tenn., or one of his associates, will be here to help in this meeting. Every phase of stewardship will be studied and especially the three steps of the Forward Program.

Beginning in January, the Stewardship Commission will promote three phases of the Forward Program of Church Finance. These steps will be designated as "A," "B," and "C" plans. The program is designed to fit any Baptist church anywhere that wants to do something about teaching stewardship.

Let us urge, again, every association to elect a stewardship chairman so that we can contact him and start making plans for the January meeting.

Per Capita Giving

Southern Baptists are giving less per capita through their churches than many people of other denom-

inations. Here are a few of the facts based on 1958 giving:

Church of the Nazarene	\$133.07
Churches of God	110.66
Presbyterian (US)	95.18
Lutherans (Missouri Synod)	89.74
Presbyterian (USA)	78.29
Protestant Episcopal	58.33
Methodists	52.80
Southern Baptists	51.04

Southern Baptists have been giving more money, dollarwise, but the per capita giving is still miserably low.

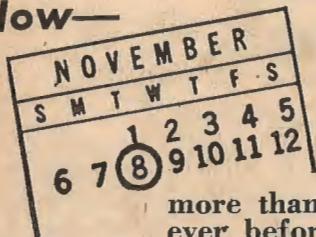
Perhaps, in all of our boasting about the total dollars contributed, we ought to remember that our membership is ever increasing but, on the average, our people are giving less and less, percentagewise.

What can be done about this? But, before we answer that question we should ask: Do we want to do something about the low per capita giving of our Baptist people? We believe that we can say "yes" to both of the above questions. But to say "yes" does not solve the problem. It will take plans, prayers and persistence on the part of every church leader to change the giving pattern of Southern Baptists.

Let's try the Forward Program of Church Finance in 1960 to promote the 1961 church budgets. —Ralph Douglas, Associate Secretary.

MISS MAE Seefeldt, of Bottoms Baptist Orphans Home, who served as dietitian of the home for a number of years, is in Drew County Hospital, Monticello, recuperating from the amputation of a leg.

Now—



more than
ever before

you need to know the facts in
Church and State
in Luther and Calvin
by William A. Mueller
**\$2.50 at your
Baptist Book Store**

ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

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LITTLE ROCK, ARKANSAS

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Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press;
EP Evangelical Press.

October 13, 1960

Volume 59, No. 40

'I've always wanted to write...'

Well, Here's Your Chance!

LAST Sunday more than one million people read the articles on the back of the bulletin issued by the Baptist Bulletin Service. The same thing will be true next Sunday—and the next!

Who writes these articles? Perhaps you can! The Bulletin Service is in the market for short, interesting, articles—from 50 to 250 words. Payment is three cents per word, on acceptance. (Payment cannot be made, however, for articles of promotion written by staff persons paid to do promotion work).

Articles telling what people have done or experienced are preferred. They must be in harmony with the beliefs of Southern Baptists, and uplifting in effect on the reader.

Articles are selected for interest, message, and doctrine. Articles related to the various emphases and activities listed each year on the Southern Baptist Convention denominational calendar are especially needed.

Possible subjects include: prayer, church activities, the home,

overcoming or facing problems, music, spiritual growth, Christian living, stewardship, missions, evangelism, etc.

Many letters have been received during the past several years, telling how a Baptist Bulletin Service article helped to change a person's life. Writing for the Bulletin Service is an opportunity to witness to more people in one day than most preachers do in a lifetime.

Send your typewritten, double spaced articles to:

Leonard E. Hill
Baptist Bulletin Service
127 9th Avenue, North
Nashville 3, Tennessee

Unused manuscripts will be returned when postage and a self-addressed envelope are provided.—Wilmer C. Fields, Public Relations Secretary, Southern Baptist Convention. ■

1st Church, Little Rock, Adds 400 Members In Year

THE membership of 1st Church, Little Rock, was increased by 400 during the past associational year. This figure includes 147 by baptism. The church has adopted a budget of \$226,638 for 1961. Dr. Paul Roberts is pastor.

Attendance Report

Church	Sunday School	Training Union	Additions
Berryville, 1st	159	78	
El Dorado, 1st	938	326	1
El Dorado, Immanuel	685	346	2
El Dorado, Parkview	243	106	1
Ft. Smith, Grand Avenue	745	364	4
Fountain Hill, 1st	81	29	
Hot Springs, Park Place	483	182	10
Huntsville	149	62	
Jacksonville, 1st	702	246	15
Leslie, 1st	119	59	
Magnolia, Central	827	301	6
McGehee, 1st	371	239	3
North Little Rock, Baring Cross	750	245	11
Springdale, 1st	556	180	5
West Memphis, Calvary	235	136	2

The Cover



HARVEST time affords each of us an opportunity not only to take inventory in our grain bins but also to realize the bounty of God's blessings in our personal lives. ■

Catch Too Good—Sank the Boat!

HAVE you heard about the fishermen who became so thrilled they had found the mackerel that they kept pulling them in till they sank their boat? Any connection between this and the way a lot of Americans go all out for money and material goods? Read about it in "It Isn't Quite So Funny," a headliner of our new weekly feature, "Gold Nuggets," on page 6.

You will also read, in "Returning Cup," about the woman who had two cups of different sizes, one for borrowing and one for paying back.

"Gold Nuggets" will come to you each week, at least for a while, as the editor goes prospecting among the books and periodicals he reads from day to day. If you like the new feature, drop us a line.—ELM

Pioneer Missions Film Released

ATLANTA, Ga. —(BP)— A filmstrip treating pioneer missions, a major emphasis of Southern Baptists' Home Mission Board, has been released by the board's education and promotion division.

The board has reached into every state in the United States and expends 65 per cent of its missions division budget for this work, according to Executive Secretary Courts Redford of Atlanta. "Today's Pioneers" reveals the growth and development of Southern Baptist churches and missions in northern sections of the United States from east to west in its 65 color frames.

"Today's Pioneers," on sale at Baptist Book Stores for \$3.50, traces mission work in pioneer areas from the initial contact made by a Southern Baptist living in the area. The filmstrip shows how the local missionary leads in the establishment of a mission, the constituting of a church, the growth of churches, and the establishment of an association. How these steps lead to the eventual formation of a state convention of Southern Baptists is also demonstrated. ■

ARE preachers ever justified in walking out on a community—literally shaking the dust of a city off their feet as referred to in Matthew 10:14? That is what the ministers of Newport, Ky., have threatened to do, according to an Evangelical Press

**Shaking the Dust
Off Our Feet**

item, unless the city begins to take seriously their efforts to clean up the vice conditions there.

Wearied by the apparent futility of their efforts to enlist the help of the city's constituted authorities to enforce the law against flagrant violations of common decency and morality, the ministers have been quoted as saying: "If after another year we haven't won, we might as well move to Las Vegas."

Nobody is likely to take the preachers seriously. But perhaps the abandonment of a wicked city by all its ministers might be the jar that would wake the people up. After all, corrupt moral conditions can exist only where the people want such conditions, or where they are so indifferent that they just do not care. If Newport is not far different from other American cities, a majority of its citizens have their names on church books as members in good standing. If our churches did not make "belonging" so easy—if they actually required at least a modicum of loyalty and faithfulness—we might be rid of a lot of dead wood that is keeping the tree from prospering and bearing fruit.

It may well be that in dealing with the public officials the preachers are missing the boat. Perhaps they should center their prayers, their labors, and all their energies on their own memberships. Like the old story about the little girl putting the jigsaw puzzle together, "if you can put the man together, the world will be in place." Really, the key to the Newport situation, we would venture, is Christians—church members.

If there are not enough church members, out of the vast numbers listed in the books, who will live for Christ and give the influence of their lives for righteousness in the community, perhaps the preachers should shake the dust off their feet for a witness against their churches, and go on to more worthy fields of labor. But, of course, before we preachers resort to this, we will want to be sure our own lives are above reproach. And right there is where the exodus could bog down. ■

Editorial Cut-ies

'STOP YOUR PRAYING, I SEE A SHIP'

COOPERATIVE Program offerings fell so far short of what had been anticipated for the Southern Baptist Convention during the summer that some of the brethren got so desperate they were calling all of us to repent and seek a closer walk with the Lord. But apparently that will not be necessary now. September offerings showed evidence of reversing the downward trend.

* * *

TELL IT TO THE POPE

A GROUP of 150 Roman Catholic laymen, said to be "a representative sampling of Catholic leaders in education, business, science, politics, labor and the arts," issued a statement in Washington the other day expressing their belief in separation of church and state. Declared the statement, in part: "We deplore the denial of religious freedom in any land. We especially deplore this denial in countries where Catholics constitute a majority—even an overwhelming majority."

Reroute this one to us, brethren, by way of Pope John and the Vatican. The last we heard, your gracious and praiseworthy views had nothing in common with either the view or the practice of the Roman Catholic Church.

* * *

QUALITY IF NOT QUANTITY

THE important thing about statistics is not so much the figures as the interpretation. We heard the other day of a Baptist report on a Methodist and a Baptist revival in the same community. The Methodists had received 60 new members and the Baptists only two. "But you know how the Methodists are," explained the Baptist, "they'll just take anybody. But the two that joined our church—they really knew what it was all about!" ■

Consulting the Purse

"ERE fancy you consult, consult your purse," declared Benjamin Franklin's Poor Richard.

This reminds me of an embarrassing moment for Papa and me one time when I consulted my fancy (appetite) without first consulting his purse.



ELM

As an eight-year-old boy I had been given the high privilege of going with Papa in our farm wagon "to town"—Russellville, the county seat of Pope County. The fact that I had no money was of no great concern to me. I was used to it. Getting to make the 16-mile round trip from "down on Bunker," where we lived, and seeing the sights of "the big city" was treat enough. Russellville must have had more than 4,000 residents by that time.

Everything went well till we were about ready to start back home. Before driving our mules out to the big, concrete, circular watering place that stood at that time at the end of Russellville's Main Street, Papa took me into a drug store that had what they called a "soda fountain." (The only kind of soda I had heard of up till then was baking soda.)

"Give us two cokes," Papa said, as he and I stood in front of the fountain and looked at ourselves in the big looking glass back of it.

But I had already seen a rough sketch of a big milkshake on the edge of the mirror. I had never had a milkshake. In fact, till then I had not known that such a thing existed "on God's green earth," as old Doc, the traveling veterinarian, used to say. But I decided I must have one.

Made bold by my new desire, I spoke out as unrestrainedly as if I had been in my usual and familiar surroundings, back on Bunker. "I wanna milkshake," I said.

"Huh-uh, Son, take a coke," said Papa.

"No, I wanna milkshake," I insisted, before I noticed the troubled look on Papa's face.

"Give him a coke," Papa told the man, and that settled it.

When we had finished our nickel drinks—I believe they called them "fountain cokes"—and we were outside and headed for the wagon yard, Papa said: "Son, you must be careful what you ask for when we are out like that. Milkshakes cost 15 cents and Papa didn't have the money to get you one."

The milkshake has long been one of my favorites, but I never drink one without a pang of remorse as I remember the way I embarrassed Papa. He wanted me to have that milkshake, but it was not in

his power to give it to me.

How different with our Heavenly Father. He has unlimited resources "according to his riches in glory by Christ Jesus."

Erwin L. McDonald

THE BOOKSHELF

Stories of Civil War Songs, by Ernest K. Emurian, W. A. Wilde Co., 1960, \$2.50

"When a Southerner comes home with calloused hands, he has either been plowing or applauding 'Dixie.'" This is regarded as one of the finest tributes ever paid Daniel Decatur Emmett, the Yankee who wrote "Dixie," adopted as the battle hymn of the South in the Civil War. This book tells the story of Dixie and of such other Civil War songs as "The Battle Cry of Freedom," "Marching Through Georgia," "Tramp, Tramp, Tramp, the Boys Are Marching," "We Are Coming, Father Abraham," "Maryland, My Maryland," and "Battle Hymn of the Republic." Its appearance is very timely as the nation observes the centennial of the Civil War.

* * *

The German Phoenix, by Franklin Hamlin Littell, Doubleday, 1960, \$3.95

The author, professor of Church History at Southern Methodist University, spent several years in Germany after World War II, as chief Protestant adviser to the U. S. High Commissioner for Germany, and, later, as senior representative of the Franz Lieber Foundation.

He tells the gripping story of the 25 years in which the German Protestant churches were transformed from state-subsidized, complacent conservatism into a body resisting to the death Communist and Nazi tyranny.

* * *

Dear Mr. Congressman, new and enlarged edition, by Juliet Lowell, Duell, Sloan and Pearce, 1960, \$2.95

"Dear Senator Chauvez:—In how many States is Sex illegal? — Adrienne M....."

"Dear Senator Wagner:—Why not revive price control? If the cost of food is kept down people may be encouraged to eat the stuff. — Sidney B....."

This will give our readers an idea of the content of this "most amusing of Juliet Lowell's volumes of looney letters penned by wits and half-wits."

* * *

Dr. Schweitzer of Lambarene, by Norman Cousins, Harper, 1960, \$3.95

The scholar, Dr. Schweitzer, once wrote, must not live for science alone, nor the businessman for his business, nor the artist for his art. If affirmation of life is genuine, it will "demand from all that they should sacrifice a portion of their own lives for others." This book, by the editor of *Saturday Review*, conveys something of the burden Schweitzer has taken upon himself, why he chose to take it, and portrays the people around Dr. Schweitzer—the young doctors and nurses at his hospital—why they came to Lambarene. ■

Baptist Crosscurrents

Religion And Politics

The nominee of a major political party for the presidency of The United States is a Roman Catholic; and that means, for one thing, that religion is an important issue in the 1960 election. This is true because, as it has been stated often, the Roman Catholic Church holds a position with reference to religious liberty and separation of church and state that is not acceptable to many American people. It is to be regretted that this issue must be met, but it is there, and it involves principles that are too important to be ignored. Baptists and others who have expressed concern about the matter are not injecting religion into politics, and they are not opposing any person's religion as such, but they are recognizing a condition which involves certain basic principles. They believe that the election of a Catholic as President would endanger these principles.

We would not presume to tell people how to vote, but we call attention to the fact that the official nomination of a candidate does not remove the issue, and it does not change the principles. The matter has become more complicated because it is now a question of partisan politics in which we prefer not to engage. And, of course, many other issues besides that of religious liberty are involved.

It is not our intention to engage in constant and prolonged discussions of this question, but we expect to be reading and hearing much about it. We expect also to publish more about it. We hope that the people will think clearly and pray earnestly for guidance according to the highest principles for the good of our country. At the same time, let us all do our best to carry forward the work of our Lord as we manifest the Christian spirit in all relationships and expressions. We might add that it is not possible for us to publish all the articles on this subject which we receive.—Editor S. H. Jones in *The Baptist Courier* (S. C.)

Letters to the Editor

THE PEOPLE SPEAK

Special Offerings

I HAVE just finished reading your editorial "The Swimmer Who Holds On To The Boat," and wish to add a hearty "Amen" to what you have said with reference to special offerings and the Cooperative Program.

What you have said in your editorial we have, as laymen in the 1st Baptist Church, been advocating for years, and finally our church has adopted the policy of placing the orphans' home in the budget for the largest amount that we were ever able to raise through special offerings. We have not, however, been able to handle other special offerings in the same way.

It causes us laymen to seriously wonder if the leaders of our denomination really believe in the Cooperative Program. In your paper today, in spite of your editorial, there is a strong appeal being made for the children's home at Monticello and there will be other ap-

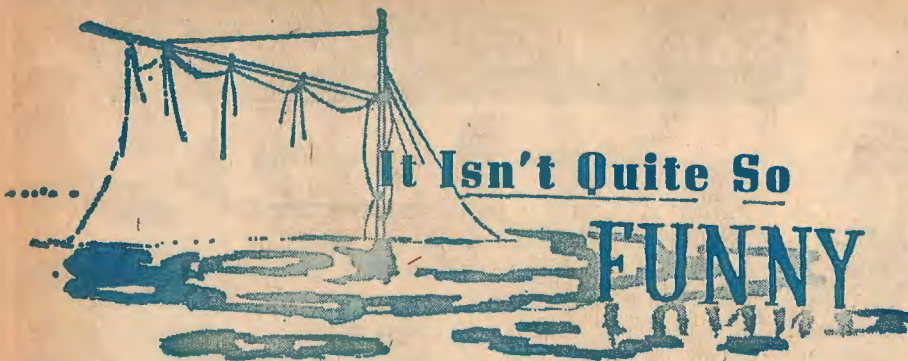
peals made between now and Christmas. Those of us who tithe and make special gifts through the Cooperative Program feel that it is not right to be embarrassed because we cannot give as much as some fellow who has not given anything during the year who gives to some special offering. We believe if the whole program of the church were administered through the Cooperative Program, we would have much better results.—W. R. McHaney, Attorney, Smackover

Correction

IN YOUR article, "Ouachita College Boasts Storied History," I would like to make a correction. My uncle Dr. R. G. Bowers followed Dr. Hartzog as president of Ouachita. He served from 1911 to 1913. I was a student there in 1912-1913 and lived in the president's home. My brother E. C. Benton was a student there in 1911-1912 so I am sure these dates are correct.

You may find Dr. Bowers' record in, "History of Arkansas Baptists," published in 1948 by Dr. J. S. Rogers.—Mrs. B. G. Hickey, Fordyce

REPLY: Thank you so much, Mrs. Hickey. We are glad to have this correction.—ELM



YOU may have read the story about fishermen Woodrow Wakatsuki and Katsumi Nishitawa. Off Santa Monica, Calif., they had a wonderful catch. They kept hauling in mackerel till the weight of the fish sank the boat.

Their greed or their ignorance or a combination of the two brought their failure. We laugh at them!

But how much wiser are we who burden ourselves with more money, more homes, more things than we can manage successfully.

A woman complains that she works all the time and has no time left for reading or painting or just loafing. Yet she herself is wholly to blame. She wanted big houses filled with things that demand care. A small garden that could have been cared for easily did not suit her. She wanted acres and not merely square feet. Now she complains of lack of freedom.

A man born on a farm made up his mind to escape from poverty. That was a laudable ambition. But he escaped into riches and could not escape from his millions. He died worrying over what was going to happen to his accumulations.

Whether we are after mackerel or money, it is possible to get too much. Too much is almost never really funny.—*The Curtis Courier* ■

THEY USE THE

"RETURNING CUP"



IN nearly every community we find people who make money dealing with the people of the community, but who never go beyond their dollars-and-cents activities to enrich that community.

Such people are like the woman who was doing some baking in her home when a neighbor called and noticed two cups alike but of different sizes.

"Don't you get those two cups confused?" the neighbor asked.

"Never," answered their owner. Pointing to the larger cup she said, "That is my borrowing cup, and this," she pointed to the smaller one, "is the returning cup."—*The Curtis Courier* ■

What The World Respects

HALFHEARTEDNESS is not in keeping with the demands of the Christian life, much less with the responsibility of Christian leadership. Thoughtful people today fear communism, not because Communists are superior in intellect or strength, but because there is a dedication to their cause. The world will respect Christianity and churches to the degree that it sees in Christians, and Christian leaders in particular, the earnestness and abandon of dedication.—A. V. Washburn, in *Outreach for the Unreached* ■

Where the Prophets?

"SOME years ago Professor G. E. Wright examined 1,845 published sermons written between 1914 and 1942 to discover what use they made of the great eighth-century prophets. He was disappointed to discover that only 74 of them contained enough material to be used in the analysis. I wonder if the position is any better today? I have yet to hear a single sermon from members of my homiletics class dealing with those towering figures."—W.B.J. Martin, in *The Presbyterian Outlook*

Our 'High Standard'

"EITHER the peoples must accept more discomfort and the party leaders must face more unpopularity . . . or they risk being forced to decide between mass suicide and capitulation to the enemy. 'A high standard of living is the first priority' is just not true. To be alive and not to be a slave is more important than to live opulently."—Professor Hugh Seton-Watson, in *U. S. News and World Report*

America's Monument?

"HERE were a decent, godless people; their only monument an asphalt road and a thousand lost golf balls."—T. S. Eliot's description of the comfortable generation of the 1920's

Religion an Issue


"SOME Protestants will find the novelty of having a Roman Catholic President a challenge and think it time for our pluralistic nation to make the experiment. Others will prefer to postpone such experimentation to more propitious times. In regard to a closely contested election such as the coming one promises to be, it is unrealistic to say that the factor of religious affiliation will be irrelevant. It is relevant—so relevant that it may be decisive."—*The Christian Century*

God With Us

LIFE for each of us has strange twistings and turnings. Whatever befalls us, we cannot be where God is not. God in His loving kindness will meet us at every corner. Jesus gives this faith double assurance by His promise to be with us always.—W. Ralph Ward, Jr., in *The Upper Room*

Bread for Brothers

"... Can there be peace if we think of plenty for ourselves only? The world's first need is not for bread, but Jesus himself has made it forever unrighteous for us to pray, 'Our Father which art in heaven,' without praying in the next breath for bread for our human brothers everywhere."—W. Boyd Hunt, in *Open Windows* ■



What's Wrong with Amendment 52

EDITOR'S NOTE: Baptists across the years have been strong advocates of our free public school system. Because proposed Amendment 52 would abolish the public school system as it now exists in Arkansas we are glad to carry this analysis for the prayerful consideration of all of our readers. We believe Attorney Warren sets forth the facts all of us should have before us.—ELM

By **EUGENE R. WARREN**
 Legal Counsel, Arkansas Education Association

IN ORDER to understand Amendment 52, we must examine it from the standpoint of its effect in the event of an attempt to integrate a school and also from the standpoint of what it does to our public school system even if the issue of integration never arises. First, let's see what it does in the event of threatened integration of a public school. Let us assume that the schools in this district are ordered to integrate. Now, follow the procedure set out in the Amendment in the event integration is ordered. Of course, no mention is made of integration in the Amendment, but this is the obvious reason for it.

The Amendment provides that on petition of a majority of the school board or 10% of the electors in the district the County Judge shall call an election at which the majority of the electors of the district will decide whether to continue the system of free public schools or to close the schools and provide financial aid to all the children between 6 and 18 in the district. This means every child regardless of race, color or religion.

SUPPOSE the people of the district, unaware of the real result of the Amendment, adopt the student aid program—now what happens?

The school board must set aside from the funds of the district enough money to (1) meet all debt service requirements (this means the interest and payment on the principal of all bonds, notes or other evidences of debt), then (2) enough money to pay

contractual obligations of the district (this means teachers salaries, administrative salaries, and any other contracts the district may have), then (3) enough money to pay all insurance, maintenance and custodial care of the buildings and other property, and (4) what is left is to be distributed equally to all residents of the district between the ages of six and 18.

With this money your child is to get an education in a private school. Can this be done? Here are the costs of attending a private school in Arkansas: [A private] school in Little Rock charges \$35 a month, about \$315 per year for a nine-months term for grammar school students and \$40 per month or \$360 per school year for high school students. (There are various other fees that run from \$50 to \$100 per year.) This is about the average charge. Will the amount of "student aid" in your district meet this cost? Are there private schools available for all students regardless of cost?

Can your child simply move over to an adjacent school district and attend its free public schools? Not if the Amendment means what it says. Section 6 provides that the directors shall prepare a budget in such amount as is necessary to provide gratuitous education for "all residents of the district." This would seem to state that only residents of the district are to be educated in the district schools.

LET'S assume now that your schools have been closed, your child is at home, and you realize that there isn't enough money in the student aid fund to give your child an education at a private school. What can you do? The Amendment provides that another election cannot be held for a period of one year, that is, until a period of one year has expired. Teachers' contracts are entered into in May or early June. The integration problem will arise in September when the schools open. The election to close the schools will be held in September or early October. Your teachers will be paid until the end of the next May. At that

time their contracts have expired. You can't vote to re-open the public schools until September or October.

What happens to the teachers' tenure, their retirement rights, their security? Indeed, what happens to the teachers? You are exactly right in what you are thinking. They secure employment elsewhere. They must pursue their profession. They have too much invested in education and training. So, as a matter of practical operation your schools are closed for two years instead of one. Your board can't enter into a contract in May with a teacher to teach in a school which does not exist and will not exist until a vote is taken in September or October. Your children have lost two years of education and, remember, they must complete their high school education before they become 18.

Now let's examine the Amendment and its effect in the event integration is never threatened in a public school in your district. Let me make this abundantly clear: from here on we are speaking of the effect of the Amendment irrespective of the integration question and irrespective of whether there is a vote by the people or not.

The Constitution is the supreme law of the land. It must be given precedence and priority over all statutes and rules of law. In the final analysis it is the root of all law.

THE Amendment changes the age at which students may receive free education. And Section 12 says "its provision shall be treated as mandatory." If it passes, no child 18 or over is entitled to a public school education, or to so-called financial aid. This is simply not a practical approach, and especially is this true where school districts provide that a child who does not reach six prior to the opening of school cannot attend.

According to the proponents of this measure it is intended to substitute public financial aid to the individual student and thus avoid an integrated public school. Therefore, the Amendment was written so as to repeal all guaranties in the Arkansas Constitution for free schools.

Since 1874 the Constitution of Arkansas has read: "Intelligence and virtue being the safeguards of liberty and the bulwark of freedom and good government, the State of Arkansas shall ever maintain a system of free schools whereby all persons between the ages of six and 21 shall receive gratuitous instruction." This Amendment changes this language so as to read: "Intelligence and virtue being the safeguards of liberty and the bulwark of freedom and good government, it is hereby declared to be the public policy that Arkansas shall ever provide financial aid whereby all residents of this State between the ages of six and 18 years may, as desired by them or their parents or guardians, receive gratuitous instruction; and, that the manner of administering such aid can best be determined at the local level."

Here the Amendment makes the first of a great many mistakes. It reduces the privilege of gratuitous

instruction from those between the ages of six and 21 to those between the ages of six and 18. Note the use of the word "between." The Courts are unanimous in their holding that the use of the word "between" in respect to ages means from the date of the first birthday to the date of the last numbered birthday. Therefore, when a child reaches his or her 18th birthday he or she is no longer entitled to gratuitous instruction. And remember "its provision shall be treated as mandatory." How many seniors are in our schools who have reached 18 or will reach 18 midway the school year? Are these to be deprived of a completed high school education?

PROBABLY the most dangerous part of the Amendment is that which deals with the manner of determining the amount of the budget and the submission of the proposed millage at the school election. Section 8 of the Amendment provides that not less than 15 days before the next preceding annual school election, the Board of Directors of each school district shall prepare, approve and make public a proposed budget of expenditures in which there shall be set forth the amount of funds necessary to provide gratuitous instruction for residents of the district between the ages six and 18 years. The budget shall set forth the amounts necessary to:

- (a) Pay debt service on outstanding bonds;
- (b) Meet other contractual obligations of the district;
- (c) Pay insurance and cost of maintenance of property owned by the district; and
- (d) For other educational purposes.

From this total is deducted the estimated amount of State aid. The Board then shall determine the rate of tax levy necessary to meet the budget deficit. This rate of tax levy is then submitted to the qualified electors of the district at the next school election. Now comes the joker, the most dangerous clause in the Amendment. If the voters do not approve the rate of tax levy submitted, the rate shall be 30 mills or the existing rate whichever is lower.

THIS clause severely limits the right of the voter to control the tax rate. Let me give you two examples:

1. Assume a tax rate of 45 mills. The Board raises the rate to 50 mills. The voter has the option—either accept the 50-mill rate or destroy the school system by automatically reducing the rate to 30 mills.

2. Now, assume a tax rate of 45 mills. An unwise board of directors decides to reduce the millage to 40 mills for political purposes. You are an intelligent, clear-thinking citizen. You want the standards of schools to be improved, not reduced. If you don't accept the 40 mills you have got to take 30 mills which is even worse. Where is your choice?

Section 7 of the Amendment provides that no bonds or other evidence of debt hereafter issued by any school district may be secured by a lien on the property of the district. It further provides that no district may pledge any of its revenues for the payments of

bonds or other evidences of debt except revenues to be derived from the collection of taxes upon taxable properties within the district under a continuing rate of levy approved by a majority of the qualified electors voting on the proposition at a school election. It is inevitable that if the security is taken away from the bonds, the rate of interest must be made higher. It does not take a financial expert to know that the less security a loan has the more interest the lender must receive.

I should further like to call your attention to the fact that this Amendment repeals Article 14 and Amendment 40 of the present Constitution. Section 2 of Article 14 provides that no money or property belonging to the public school fund or to this State for the benefit of schools and universities shall ever be used for any other than the respective purpose to which it belongs. Amendment 40 provides that no tax shall be appropriated for any other purpose or any other district than for which it is levied. These guaranties are specifically repealed.

Section 9 of the proposed Amendment is particularly vicious. It provides that amendments to the measure may be proposed by either branch of the General Assembly at a regular or special session, and may then be submitted to the electors of the State at a special election called by the Governor with no time limit set on when the special election may be called.

IT IS quite conceivable that a situation could arise again similar to the Little Rock situation, and a special session called at a time of high emotional stress, when clear thinking and logical reasoning are almost completely lacking, and when politics overshadows all, and within a period of less than a week amendments could be submitted to the people, who would be completely uninformed as to their real content and effect except for public utterances of those who might desire to inflame the passions of the people. Let us remember

that under the present Constitution, amendments to the Constitution of Arkansas must be published at least six months prior to submission to the people, and may only be submitted at the regular general election which is every two years. Under this safeguard the people are assured of being forewarned of any mistakes in proposed legislation, or errors such as is so manifest in this proposed Amendment.

It may be said that Section 9 simply allows amendments to this Amendment, but it is abundantly clear that this Amendment is so broad that any matter affecting the schools of Arkansas could be classed under the head of an amendment to this measure.

Under the Statutes of Arkansas, Act 169 of 1931, it is made the duty of every parent, guardian or other person residing in the State, having in their custody or charge any child or children between the ages of seven and 15, both inclusive, to send such child or children to school. This is the so-called compulsory education statute.

I DIRECT your attention to the language of proposed Amendment 52, announcing the public policy of the State of Arkansas with reference to gratuitous instruction. Section 1 of the amendment states in part that it is hereby declared to be the public policy that Arkansas shall ever provide financial aid whereby all residents of this State between the ages of six and 18 may, as desired by them or their parents or guardians, receive gratuitous instruction. It is perfectly obvious that this language destroys the compulsory attendance statutes. The education of the youth of Arkansas after the adoption of this amendment would be purely on a voluntary basis.

If we really believe that intelligence is the safeguard of liberty and the bulwark of freedom and good government, how in heaven's name can we justify the destruction of the public school system and encourage ignorance and illiteracy? ■



*Your child can't vote -
It's up to you!*

FOR THE FUTURE OF OUR CHILDREN
VOTE AGAINST AMENDMENT 52

State Student Union Convention To Be Held in Magnolia Oct. 14-16



Dr. Mullikin

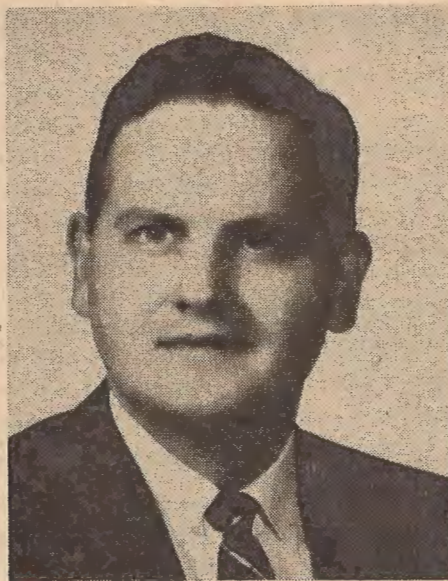
APPROXIMATELY 450 students are expected to register for the 24th annual Arkansas Baptist Student Convention at Central Church in Magnolia, Oct. 14-16. The theme for the meeting is "Committed to His Lordship."

Principal speakers will be Dr. H. Y. Mullikin, Georgetown, Ky.; Dr. John McClanahan, Hope; Rev. Bill Cody, Richmond, Va.; and Rev. Rheubin South, North Little Rock.

Dr. Mullikin is professor and head of the department of physics and astronomy at Georgetown College. He is widely known among young people for his speaking engagements at Ridgecrest, Glorieta, state conventions, student retreats, and religious emphasis weeks. He will be speaking during the Friday evening and Sunday morning sessions.

Dr. McClanahan, pastor of 1st Church, Hope, served as BSU summer missionary to Hawaii in 1949. He was a speaker on the Glorieta program this past summer as was Dr. Mullikin.

Mr. Cody, associate secretary for missionary personnel for the Southern Baptist Foreign Mission Board, is in charge of the volunteer division of the Board's personnel department. In 1958 he toured the Orient mission fields, surveying Christian work among



Mr. Cody

university students in Asia and studying ways in which Southern Baptist missionaries may more effectively minister to students. Mr. Cody will be the featured speaker at the Saturday evening service.

Mr. South, pastor of Park Hill Church, North Little Rock, is a native of Oklahoma and received most of his formal education in New Mexico. He now serves as chaplain in the Arkansas National Guard and will be speaking on the Saturday morning program.

Miss Nell Magee of the Nashville student office will also be on the program Saturday morning.

Presiding during the meeting will be Windy Burke of Jonesboro, student at Arkansas State College.

George Amos, professor of English at Arkansas State Teachers College, will direct the music for the convention. Special music will be provided by the Ouachita BSU Choir and the State BSU Choir.

Saturday evening there will be a theme interpretation of the convention meeting by Parker David Rushing, student at the University of Arkansas.

The seven summer missionaries sponsored by the BSU will give testimonies at various points through the meeting about their summer's work.—Tom J. Logue, Secretary.

OBC Professor Is Time Contributor

A DOCTORAL dissertation by a Ouachita College history professor will serve as background material for a forthcoming article in *Time* magazine about Southern Baptists.

Time magazine requested the use of "Social Conscience of Southern Baptist," a dissertation completed in 1959 at the University of Missouri by Dr. John Eighmy, now acting head of the Ouachita history department.

"It certainly is helpful in providing background material for our story on the Southern Baptists," wrote Anne Hollister of the Religion Department of *Time* Magazine. ■

How Many Deacons?

NASHVILLE, Tenn. — (BSSB) — The question of the proper number of deacons for a church is explored in the article "How Many Deacons?" in the November issue of "Church Administration," published by the Baptist Sunday School Board.

Author of the article is Andrew M. Hall, pastor of the 1st Church, Fayetteville. Dr. Hall cites the impossibility of an absolute answer, and suggests various solutions to the problem. He shows what his own church is doing, and discusses who should determine the number of deacons. ■

Scholarship Fund

A scholarship fund in memory of the sister of the college's first president has been established at Ouachita College, President Ralph A. Phelps, Jr., has announced.

Mrs. Jane Perrin of Marlin, Texas, is the donor of the scholarship honoring her mother, sister of Dr. J. W. Conger, who served Ouachita from 1886 to 1907.

The scholarship is known as the J. W. Conger Scholarship fund, and will provide a deserving student with \$25 to be applied to his education at Ouachita. The scholarship will be awarded to a deserving student who is not related to any member of the faculty.

First winner of the scholarship was Bobby Denton of Amity, Ark. This year's recipient has not yet been named. ■

Association Publicity To Go To Radio and TV

FOR FOUR YEARS publicity for all associational activities has been carried in detail in the two Ft. Smith papers, the Southwest American and Times Record, and the *Arkansas Baptist Newsmagazine*. The news releases have been prepared weekly by Supt. of Missions Moore. Beginning in October they will go to the five radio stations, KFPW, KFDF, KFSA, KTCS, and KWHN. Also to KFSA-TV Channel 5, and to a new TV station Channel 22 when it begins operation. Pictures of speakers on special programs will be televised on both stations with the news items.

MRS. VEDA WALLS, who has served since January as the associational secretary, has resigned to accept a position in the offices of the Ft. Smith public schools.

The Executive Board has employed Mrs. S. R. Kennedy of Ft. Smith. Mrs. Kennedy is a graduate of the Ft. Smith high school and attended Draughn's Business College. She served as secretary in the Station Hospital at Ft. Chaffee for a year and as secretary in the Flood Control Offices in Ft. Smith. She worked two years as the personal secretary in the wholesale furniture field.

The Kennedys are members of Spradling Avenue Church. Mr. Kennedy is a deacon and Sunday School superintendent and Mrs. Kennedy is the organist.

Their children are John, 16; Danna Grace, 14; Jeanette Kaye, 10; and Billy, 9.

A YOUNG MAN, Francis M. Virieson, who is the pastor of the Damascus church near Jackson, Miss., and a student in Mississippi University in Jackson, has been ordained to the ministry by First Church, Ft. Smith.

Rev. Newman McLarry preached the ordination sermon; Norman Ferguson, associate pastor, presented the candidate to the Council and church. The ordination prayer was offered by Rev. Claude Stewart, Lavaca. Rev. Robert Parker, of Calvary Church, gave the charge and Rev. Paul Graham, Spradling Church, presented the Bible.



ELLIOTT Baptist Church held dedication services for this new auditorium and two new educational additions, on Sunday, Sept. 25. Dr. S. A. Whitlow, executive secretary of the State Convention, brought the dedicatory message. These buildings have been under construction for the past year and have been completed at a cost of approximately \$70,000. The new auditorium is both centrally heated and cooled and will seat approximately 425.

Rev. Don Moore, pastor, is in his third year with the church. ■

Young Virieson is a native of Lancaster, Penn.

Mrs. Virieson is the former Shirley John Griffeth whose parents are former residents of Ft. Smith and members of First Church. The Viriesons have two children, Carl and Kathey.

NORTHSIDE CHURCH, Charleston, conducted a ten day revival recently with Rev. Warren Butler preaching and Robert Hettinga directing the music. There were nine additions by letter and three by baptism. The church has adopted an all time high budget for another year with ten per cent going to world missions and two per cent going to associational missions.

FIRST CHURCH, Hacket, closed

a recent revival with Paul McCray, Grand Avenue Church, preaching. Jimmy Walker, of Ft. Smith, directed the music. There were three professions and three additions by baptism. On Sunday following the close of the revival there were 92 in Sunday School out of an enrollment of 100. Rev. Floyd Sheeks is pastor.

THE largest budget in the history of Concord association has been adopted by the executive board. The allocations are: salaries and honorariums, \$6,620.00; educational work, \$570.00; promotion, office supplies, visual aids, \$1,500.00; general expenses, car expenses and home payments for missionary, \$2,412.00 mission projects, \$1,420.00. Total budget, \$12,522.00 which

is \$1,555 more than the 1959-60 budget. Kenneth Kern is the treasurer.

THE GA CORONATION for the association was conducted recently in the Grand Avenue Church. Fifty-five girls took the forward steps of maidens, ladies-in-waiting, princesses and queens-with scepter. The girls represented twelve churches. Mrs. Mary Hutson, State W. M. U. Youth Secretary, Mrs. Roger England, associational W. M. U. President, and Mrs. R. E. Snow, Associational GA leader, were in charge of the service—Jay W. C. Moore, Superintendent of Missions. ■

DR. ROBERT Burrows, chairman of the Division of Communication at Ouachita College, will be one of the speakers at the sixth annual meeting of the American Studies Association of the Lower Mississippi at the University of Mississippi October 14-15. His topic will be "Institutional Christianity as Reflected in the Works of William Faulkner."

THOUGHTS on utilizing the talents and skills of "senior citizens" in a church are expressed in an article entitled "Take 'Retirement' Out of Your Church Vocabulary," appearing in the November issue of Church Administration. The author is Dorothy J. Bingham of Ridgefield, Conn.

A SPECIAL offering taken at Southern Baptist Student Retreat last summer amounted to \$1,335.46. Taken in memory of Frank H. Leavell, a former secretary of the Baptist Sunday School Board's Student Department, the offering is used in special student missions projects each year.

"HIDDEN Persuaders in Evangelism—Good or Bad?" is the title of an article by Dr. Gaines S. Dobbins, in the November issue of Church Administration. Creation of an atmosphere receptive to the message of an evangelist as well as a warning against superficiality are basic thoughts cited by Dr. Dobbins in the article.

Assistant Named At John Brown University

DR. JOHN E. Brown, president of John Brown University, Siloam Springs, has announced the appointment of Rev. Jerry W. Hopkins as assistant to the president and staff evangelist. Hopkins, a native of



MR. HOPKINS

Fort Smith, graduated from John Brown University in 1951 and attended Southwestern Seminary, Ft. Worth, Tex.

He was ordained to the gospel ministry by Grand Avenue Baptist Church, Ft. Smith, in June, 1949. Since that time he has pastored churches in Missouri, Texas, and Arkansas, and has conducted evangelistic campaigns all over the south. Some of his more recent meetings were held at the South Side Church, Meridian, Miss., 1st Church, Dewey, Okla., 1st Church, Gonzales, Tex., and North Jacksonville Church, Jacksonville, Fla.

He has pastored the Harvard Avenue Baptist Church in Siloam Springs for the past seven years.

In announcing the appointment, Dr. Brown emphasized that Mr. Hopkins will represent the University in evangelistic meetings and Bible conferences all over America, as invited.

Since the passing of Dr. John E. Brown, Sr., John Brown University has been without representation in the field of evangelism. ■

LIFE Line Church recently called Rev. Larry Foster as pastor. He has studied at Southwestern Seminary. Prior to his calling the Rev. J. F. Queen served as interim pastor. A new educational building was recently completed.

ROBERT G. Kilgore, native of Tulsa, Okla., has accepted the position of superintendent of Intermediate work, Sunday School Department, Baptist Sunday School Board, Nashville, Tenn. He succeeds William A. Cox who resigned to become minister of education at 1st Church, Dallas, Tex.



The Concern of Jesus

*"Does Jesus care when my heart is pained
Too deeply for mirth and song,
As the burdens press, and the cares distress,
And the way grows weary and long?"*

According to Mark 12:14 He would appear not to care: "Master we know that thou art true, and carest for no man." Such a conclusion, however, fails entirely to reckon with the context and with Biblical revelation in general. Moreover, these words fell from the lips of Jesus' enemies and were not necessarily correct.

The Gospels abound with illustrations of the compassion of Jesus for all men. For Jesus was not an exclusivist in His human relations. He did not reflect the prejudice toward other races which was typical of first century Judaism.

As a matter of fact, Mark 12:14, properly understood, does not prove that Jesus doesn't care. Rather does it indicate that even the enemies of Jesus recognized that the concern of Jesus was impartial.

The sense of what they said was: "You do not discriminate against anybody."

*"O yes, He cares, I know He cares,
His heart is touched with my grief.
When the days are weary, the long nights dreary
I know my Savior cares." (Frank E. Graeff)*

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Professor, New Orleans Seminary

MILWAUKEE, Wis. — (EP) — There were some 2,600 delegates present for the constituting convention of the Luther League of The American Lutheran Church here—and they heard a church paper editor score “bathrobe” religious drama and traditional religious art which depicts Jesus with “beauty parlor hair and a polished, outdoor complexion.”

Said Charles Lutz of Minneapolis, Minn., editor of the Lutheran youth magazine, *One*, “Most of us have never gotten beyond the Sunday school picture card stage.” Most popular paintings of Christ, he said, were like a photograph — “Once you’ve seen it, there’s nothing left to draw out of it.”

Mr. Lutz conceded that his opinions would not be popular with people who like their Christianity “sweet”, but he contended that many people had tired of religious art that did not “present a challenge.”

Many modern playwrights, he said, are doing a good job of showing the “mess” the world is in, but they have fallen down in demonstrating God’s redemptive power for men.

He charged that church publishing houses still turn out plays portraying the characters in flowing robes. Apparently, he ventured, this is what their members demand. People go on using them because they feel that since the publishing houses provided them, “they must be good,” or at least “they’re safe,” Mr. Lutz said.

In another unusual address, the Rev. Herbert Brokering of San Antonio, Tex., donned overalls to address the delegates whose ages ranged from 14 to 21. Carrying a tool kit in one hand and a Bible in the other, he said the kit was filled with tools “to be used in building the kingdom of God.”

“As the carpenter uses his ruler to measure, so the Christian uses the cross of Christ to measure everything he does,” said Pastor Brokering.

With reference to the 70,000,000 Americans who belong to no church, he declared, “You have a carpen-

Children Keen To See Palais Des Nations

By Virginia Harris Hendricks

GENEVA, Switzerland —(BP) — Our 13-year-old Bill was keen to see the United Nations European headquarters palace in Geneva. He had exacted a promise that we would stop there during our vacation.

After arriving, we were reminded that the Palais des Nations is Europe’s most important international conference center. Here, world health, labor, nuclear weapons, and world disarmament are discussed.

Young Joe talked his Daddy into a side trip away from the tourists to investigate something of interest to a seven-year-old. Through the crushing crowd, I watched our other two sons shadow the American guide, hanging on his every word. Their eyes widened as he pointed out a closed door where the Russians had torpedoed late disarmament talks. They looked in wonder upon the desks where important leaders have conducted historic meetings.

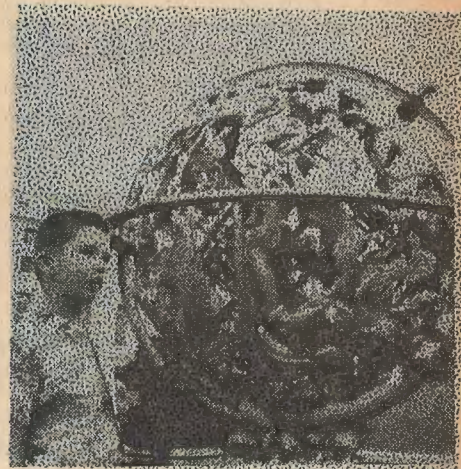
When we entered the balcony of a square vestibule, I was lifted from my travel-tiredness by an arresting decoration on the opposite wall. There were three white bas-reliefs, sculptored by Great Britain’s Eric Gill.

ter’s box; they don’t. You have a mission; they are the mission field.”

Gordon Lathrop, 20, of Sherman Oaks, Calif., was elected president of the League. A senior at Occidental College (Presbyterian), Los Angeles, he plans to study for the Lutheran ministry.

Other officers elected: Fred More, Cincinnati, O.; first vice-president; Don Luther, Buffalo, N. Y., second vice-president; and Judith Anderson, Fargo, N. D., secretary.

Next convention of the League will be held at Miami Beach, Fla., Aug. 15-20, 1961.



BOB Hendricks, 11 . . . all eyes.

In the tremendous center picture there was a huge figure of reclining man, reaching out to the hand of God, which was in turn reaching out to lift man up. On either side were smaller works: on the right was God’s gift to man . . . the world’s fruits and resources. On the left was man’s gift to God . . . himself.

We all came away from Geneva with different impressions. Mine is the memory of two young faces lifted in hope and trust in the United Nations. More important is the significant picture of the only hope for world peace: man’s gift of himself to God through God’s Son, God’s greatest gift to man. ■

The League was formally constituted earlier during the six-day meeting when the representatives of 150,000 Lutheran young people of three denominations voted to dissolve their respective individual Luther League youth auxiliaries and establish the official youth organization of The American Lutheran Church. ■

THE third faculty recital in a series of faculty recitals at Ouachita College will be presented at 3 p.m. Sunday, Oct. 16, in Mitchell Hall by Bill Trantham, Dr. James Luck, and Miss Polly Nation.

Foreign Board Joins Nigerian Celebration



ISAIAH Ola Adebile, Nigerian Baptist teacher now studying at Virginia Union University, Richmond, was main speaker at a special service held at Southern Baptist Foreign Mission Board headquarters, Richmond, in celebration of Nigeria's attainment of independence. ■

*O God of all creation, grant this our one request,
Help us to build a nation where no man is oppressed,
And so with peace and plenty, Nigeria may be blessed.*

THUS sang the Southern Baptist Foreign Mission Board headquarters staff and guests at the close of a special service in the Board chapel in Richmond, Va., Sept. 30.

The words form the last stanza of the Nigerian National Anthem, and the noon-time service was held in celebration of Nigeria's attainment

of independence from Britain, on Oct. 1. Guests of honor were five Nigerians — Baptist teachers who are students at Virginia Union University, Richmond: Isaiah Ola Adebile, A. Oladijo Adeyemi, John Oyewale, Emanuel Taiwo, and Mrs. Dorcas Tugbiyele.

Dr. H. Cornell Goerner, the Board's secretary for Africa,

Europe, and the Near East, called attention to the fact that 212 Southern Baptist missionaries to Nigeria are taking part in the several-weeks-long independence celebrations. Five former missionaries now living in the States received special invitations from the Nigerian Government in appreciation of the contributions they have made to Nigeria's growth: Miss May Perry, Rev. and Mrs. J. C. Powell, and Dr. and Mrs. George W. Sadler.

Dr. Goerner read a cablegram received from Rev. S. A. Lawoyin, president of the Nigerian Baptist Convention, in reply to one of congratulations sent by the Board. "Southern Baptist Convention deeply engraved in history and hearts of Nigerians through production of Christian leaders for new day," said Mr. Lawoyin.

Speaking on the role that the Baptist denomination has played in the achievement of Nigerian independence, Mr. Adebile outlined the growth of work in evangelism, medicine, and education since the first Southern Baptist missionary entered his country in 1850. He closed with the challenge of a battle not yet ended.

"Though Nigeria will be free as from tomorrow," he explained, "yet out of the 36,000,000 people more than 50 per cent are still pagans. May God, our Heavenly Father, give us more strength, more courage, and all the tools that we need to fight on as the gallant men and prudent women of old fought and won."

Mrs. Tugbiyele presented the new flag of Nigeria to Dr. Baker J. Caughen, executive secretary of the Foreign Mission Board, for the Board's collection of flags of the nations. It was displayed while a recording of the Nigerian National Anthem by the Band of the Nigeria Police and the Calabar Choral Party was played. ■

Vatican Beams News

VATICAN CITY (EP) — On Sept. 29, Vatican Radio began its first scheduled program of news broadcasts to the Philippine Islands.

The 15-minute program, in English, will contain worldwide Catholic news and comment. It will be aired every Tuesday, Thursday and Saturday evening. ■

TRUCK SCHEDULE

Bottoms Baptist Orphanage

H. C. Seefeldt, Superintendent

TRUCK DRIVER: Mr. Everett Burke.

NOTICE: If your church is not on this list, please have your things at the church most convenient, on date our Truck arrives.

Leave a note on church door, if no one is to be there when truck arrives.

Some Things Needed:

Suggestions for things needed most: Jellies; fruit, canned and fresh; flour; cornmeal; syrup, canned peas, corn, beans, etc.; rice and nuts; sweet and Irish potatoes; feed of all kinds (corn, small grain feed, such as maize, etc.) and hay in truck loads of 120 bales. (Several friends could go together.) Toilet articles; school supplies; sheets; bed spreads and good used clothing.

SCHEDULE

No. 1. Week, Oct. 17-20:

MONDAY: Montrose; Portland; Parkdale; Wilmot; Eudora; Lake Village; Bellaire; Dermott; McGehee; Tillar; Dumas; Gould; Grady; Linwood; Pine Bluff, 1st, 2nd, Immanuel, Southside, Matthew Memorial, Lee Memorial, Forest Park, Central; Altheimer; Humphrey; Stuttgart, 1st, North Maple St.; Almyra; DeWitt.

TUESDAY: Hazen; Carlisle; Lonoke; N. Little Rock, Calvary, Central, Park Hill, Pike Ave., Baring Cross; Little Rock, 1st, 2nd, Immanuel, Tabernacle, Pulaski Hts., Gaines St., South Highland, Calvary, Hebron, Reynolds Memorial.

WEDNESDAY: Kingsland; Fordyce; Bearden; Sparkman; New Hope; Camden, 1st; Stephens; Cullendale; Elliott; Louann; Smackover; Norphlet; El Dorado, 1st, Immanuel, 2nd, Southside, West Side.

THURSDAY: Junction City; Strong; Huttig; Crossett; Hamburg; Fountain Hill.

No. 2 Week, Oct. 24-25:

MONDAY: Clarendon; Barton; Helena; West Helena; Marianna; Marvell; Hughes; W. Memphis; Marion; Earle; Parkin; Wynne; Forrest City; Brinkley; Wheatley.

TUESDAY: Cotton Plant; McCrory; Augusta; Bald Knob; Judsonia; Searcy, 1st, 2nd; Beebe; Ward; Austin; Cabot; Jacksonville; England.

No. 3. Week, Oct. 31-Nov. 2:

MONDAY: Newport, 1st, Immanuel; Tuckerman; Swifton; Alicia; Hoxie; Walnut Ridge; White Oak; Black Rock; Imboden; Pocahontas; Shannon; Maynard; Biggers; Reynb; Success; Corning; Ring; Noble; New Hope.

TUESDAY: Piggott; Rector; Marmaduke; Paragould, 1st, East Side; Leachville; Monette; Manila; Dell; Blytheville, 1st,

Calvary; New Liberty; Luxora; Osceola, 1st, Calvary; Wilson; Joiner; Tyronza; Marked Tree; Lepanto; Truman, Nettleton, Lake City.

WEDNESDAY: Jonesboro, 1st, Central, Walnut St., Fischer St.; Biscoe; DeValls Bluff; Harrisburg; Cherry Valley.

No. 4. Week, Nov. 7-9:

MONDAY: Clinton; Leslie; Marshall; St. Joe; Bellefonte.

TUESDAY: Yellville; Flippin; Cotter; East Cotter; Gassville; Hopewell; Mtn. Home; Viola; Salem; Mammoth Spring; Hardy; Oxford; Calico Rock; Melbourne; Sage; Batesville, 1st, West Batesville, Ruddle Hill.

WEDNESDAY: Mountain View; Concord; Heber Springs.

No. 5. Week, Nov. 14-15:

MONDAY: Arkadelphia, 1st, 2nd, South Fork; Curtis; Gurdon; Prescott; Emmet; Hope; Lewisville; Stamps; Waldo, Waldo Memorial; Central; Canfield; Bradley.

TUESDAY: Doddridge; Fouke; Texarkana, Beech St., Calvary, Immanuel; Grannis; Wickes; Cove; Hatfield; Mena; Waldron.

No. 6. Week, Nov. 21-23:

MONDAY: Mansfield; Hartford; Winslow; West Fork; Lincoln; Farmington; Fayetteville, 1st, University; Springdale, 1st, Caudle Ave.; Lowell.

TUESDAY: Siloam Springs; Gentry; Decatur; Gravette; Bentonville; Rogers, 1st, Immanuel, Sunny Side; Pea Ridge; Eureka Springs; Berryville; Green Forest; Alpena Pass; Harrison.

WEDNESDAY: Jasper; Conway, 1st, 2nd.

No. 7. Week, Nov. 28-30:

MONDAY: Bauxite; Benton; Malvern, 1st, 3rd, Shorewood Hills; Hot Springs, 1st, 2nd, Grand Ave., Central, Immanuel, Park Place, Piney.

TUESDAY: Glenwood; Amity; Caddo Gap; Norman; Mount Ida; Booneville; Magazine; Paris; Ratcliff; Branch; Charleston (2 churches); Bloomer; Lavaca; Greenwood; Jenny Lind; Ft. Smith, 1st, Calvary, Immanuel, Temple, Trinity, Grand Ave., Southside, Northside, Townsend Ave.; Barling.

WEDNESDAY: Van Buren, Alma; Dyer; Mulberry; Ozark; Clarksville; Lamar; Knoxville.

No. 8. Week, Dec. 5-6:

MONDAY: Calion; Village; Ogden; Ashdown; Wilton; Lockesburg; De Queen; Nashville; Mineral Springs; Murfreesboro.

TUESDAY: Ola; Danville; Dardanelle; Russellville; Atkins; Morrilton; Plumerville; Perry; Perryville.

PLEASE DON'T FORGET! Leave note on Church door if you do not plan to be there.—HCS

Gainesville Adopts Record Budget

The largest budget in the 156-year history of Gainesville Association was adopted at their annual meeting recently.

The group meeting at the New Hope Church, Pollard, voted a \$3,-600 budget for 1961.

Each of the departments announced plans for standardization. During business sessions the constitution was enlarged to provide for six standing committees and for trustees. Long-range plans were made for simultaneous revivals, Feb. 26-Mar. 12, 1961; and March 11-25, 1962; schools of missions, Oct. 7-12, 1962; and a four-star

clinic, Apr. 1-5, 1963.

General officers elected for the associational year include E. W. Gray, Nimmons, moderator; E. Clay Polk, Piggott, vice moderator; Miss Maudie Patton, Rector, clerk; Mrs. Tom Hill, St. Francis, treasurer. Departmental officers elected include: W. E. Clyde, Rector, Sunday School Superintendent; Mrs. Edgar Griffin, Pollard, Training Union Director; Mrs. A. J. Cupples, Rector, WMU President; Eugene Dudley, Rector, Brotherhood President; Ledell Bailey, Leonard, music director.

Guest speakers for the meeting included: Dr. H. E. Williams, president, Southern Baptist College; Dr. C. W. Caldwell, state missions de-

partment; and Jim Jones, Children's Home. ■

SOUTHERN Baptists' 1961 Training Union theme "Be Thou Faithful" will be launched at annual simultaneous associational "M" Night meetings Dec. 5. The program theme emphasizes the denomination's stewardship theme, and the meetings will serve to inaugurate the new theme in Training Union emphasis during the coming year.

THE first complete, all-inclusive Baptist Book Store catalog—384 pages in all—is now available for everyone in stores across the nation. More than 50,000 copies were recently shipped to the 52 book stores.

Resolution on An Organization for Work in Arkansas Baptist History

[Editor's Note: This proposed resolution has been submitted to the *Arkansas Baptist Newspaper* by Dr. George T. Blackmon, of the faculty of Ouachita College. — ELM]

Whereas, since 1947, work in Arkansas Baptist History has been officially in the charge of an agency named "Arkansas Baptist Historical Society," the constitution of which is recorded on pages 41 ff. of the Annual of the Arkansas Baptist State Convention of that year.

Whereas, that Constitution provides for membership on a voluntary fee payment basis.

Whereas, no documentary evidence of the existence of such an agency is forthcoming, except a listing of a group of six (6) under the above named agency has appeared from year to year in the "Directory of the Convention of its agencies, institutions, and boards."

Therefore, be it resolved that the above Constitution is hereby revoked and an agency to be designated as "The Arkansas Baptist History Commission" be constituted as follows.

1. The Arkansas Baptist History Commission shall be composed of eight (8) members, one from each district, and a chairman, as a member at large.
2. The nine (9) members shall be elected for three (3) year terms, one-third to be elected for one (1) year, one-third for two (2) years, and one-third for three (3) years until the regular rotation is established. The present members of the Arkansas Baptist Historical Society whose terms do not expire with this session (1960) of the Arkansas Baptist State Convention shall

serve as members at large until the expiration of their present terms; they are eligible, however, to be elected to the New Commission. All by-laws and policies of the Convention pertaining to Convention agencies shall automatically govern the Commission.

3. The Commission shall be amendable to the Convention through the Executive Board of the Convention in the same manner as the other departments of the state work. It shall be the Convention's agency in the promotion of work in the field of history as the Executive Board may direct or endorse. The Commission shall serve without salary until such time as the Executive Board shall deem feasible to employ a full-time chairman. ■

POAU Director Deals Forthrightly With Religious Liberty Threats

THOSE who had their fears that the Religious Liberty Rally in Robinson Auditorium Oct. 3 would be a political gathering to endorse a candidate for President must have had their fears allayed, if they attended the meeting or if they read the press reports, particularly if they read the address by Dr. Glenn L. Archer, the guest speaker for the occasion. (Dr Archer's complete address was carried in our issue of Oct. 6).

An attorney who is devoting his life to the cause of religious liberty, Dr. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, did no "beating around the bushes" but came straight to the point as he dealt with the threat of Roman Catholicism to religious liberty in America and in the world.

It is to be regretted that more people did not turn out for the meeting, the total attendance being generally estimated at between 500 and 600, including representatives of the daily press, the Catholic press, and *Life* magazine.

Oct. 17 Rallies

Two other Religious Liberty rallies are scheduled in the state. Dr. W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock, and 1st vice president of the Southern Baptist Convention, will be the speaker for a rally at 1st Church, Forrest City, on Monday night, Oct. 17, at 7:30.

Dr. Robert Smith, pastor of 1st Church, Pine Bluff, will be the speaker for a similar rally, at the same time, Oct. 17, 7:30 p. m., at 1st Church, Fayetteville.

Those within reach of either of these meetings are urged to make their plans to attend. — ELM ■

AN ADULT Sunday School institute will be held Oct. 24-26 at Second Church, Little Rock. It is sponsored by the Sunday School department, Baptist Sunday School Board, Nashville. Lawson Hatfield, Sunday School department secretary for Arkansas, and John T. Sisemore, superintendent of Adult work at the Sunday School Board, will direct the institute.

Midwestern Seminary Names Professor

Midwestern Baptist Theological Seminary, Kansas City, recently announced the election of Rev. M.



MR. MATHENEY

Pierce Matheney as assistant professor of Old Testament and Hebrew.

Mr. Matheney has been an instructor in the Old Testament Interpretation department at Southern Seminary, Louisville. He has completed three years residence work toward his Doctor of Theology degree, lacking only the completion of the thesis. ■

A SPECIAL offering taken at Southern Baptist Student Retreats last summer amounted to \$1,335.46. Taken in memory of Frank H. Leavell, a former secretary of the Baptist Sunday School Board's Student Department, the offering is used in special student missions projects each year.

Beacon Lights of Baptist History

By BERNES K. SELPH, Th.D.
Pastor, 1st Baptist Church, Benton

Obadiah Holmes

OBADIAH Holmes will be remembered as long as courageous men are honored.



DR. SELPH

Converted in England, he joined the church at Salem, Massachusetts, when he came to America. Some years later he realized that infant baptism was unscriptural and

was immersed by pastor John Clarke into the Newport church.

His enthusiasm in this new experience sent him forth in interest of the Baptist cause. At Lynn, Mass., 1651, he was seized with John Clarke and John Crandell as they worshipped in the home of aged William Witter.

They were charged with: Holding an unlawful meeting in a home; disturbing public worship (to which they were forced to attend); and, claiming the church at Lynn was not scripturally constituted.

John Clarke was fined 20 pounds; John Crandell, 5 pounds; and Obadiah Holmes, 30 pounds. These fines were to be paid, or the offenders were to be whipped. Holmes chose the latter.

He spent his time in prison praying and arguing his right as a believer to follow his conscience. September came before he received sentence.

On Boston Common he was asked to remove his clothing for the whipping. But Mr. Holmes said he had as much conscience about unbuttoning one button as he did about paying the 30 pounds.

Having stripped the clothing from Mr. Holmes back, the executioner spat on his hands (to grip the whip-stock more firmly) and set to work. The rough, three-corded whip, applied with full strength, cut into the bared back. Again and again the lash fell—30 strokes—until the quivering flesh

was shredded and blood ran from raw, open wounds.

When the beating ceased, Mr. Holmes said, "You have struck me with roses."

The night before, he had refused to take any wine or other refreshment so that none could say he was drunk and insensed on the day of punishment. He wanted full use of his faculties and wanted the Lord to receive full glory. For days afterward, he suffered terrible pain, and it was weeks before he slept on his back. Much of that time he spent on his hands and knees awaiting healing of his wounds. ■

Brotherhood

THE BROTHERHOOD Night Program is shaping up nicely. The program in tentative form, along with the tentative Royal Ambassador Fellowship



MR. TULL

Supper program, is incorporated in the current issue of "The Brotherhood Challenger," which is now in the mail.

Because Brotherhood Night is always observed on the eve of the Arkansas Baptist State Convention, and since the Convention meets this year at Fayetteville, both the Fellowship Supper and the Brotherhood Night Service will be held there. The place of meeting is 1st Church, where Dr. Andrew Hall is pastor. 1st Church is also host to the Convention.

The Fellowship Supper will begin at 5:00 o'clock. Following the supper, an excellent program will be presented, climaxed by a message from Newman McLarry, pastor of 1st Church, Ft. Smith.

Eligible for attendance at the Supper are: any Royal Ambassador boy; any RA Counselor; any boy who is not an RA; and any adult man (not a counselor) who accompanies at least three boys.

Registration forms for the supper have been sent to all pastors, all counselors, all Brotherhood presidents, and to many other men

throughout the state. Please observe the deadline (Nov. 10) for getting reservations in. All boys who attend the supper will be special guests at the Brotherhood Night Service.

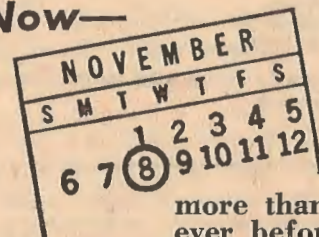
The Brotherhood Night observance begins at 7. G. C. Hilton, president of the State Brotherhood Convention, will preside. Following the song service, a period of devotion, and a word from the president, the New Brotherhood Program will be presented by several capable men.

This will be followed by a short presentation of one of the great Brotherhood majors: the Royal Ambassador camping program. After a brief business session and special music, the main message of the evening will be brought by J. T. Elliff, pastor of Bethany Church, Kansas City. Brother Elliff is well and favorably known throughout our state, and his work at Bethany is outstanding. He is a great pastor and a great leader of men.

Even though Fayetteville is in a far corner of the state, we trust that many men and many boys will make the journey to Fayetteville for these two great meetings. — Nelson Tull, Secretary, Brotherhood Department. ■

"HIDDEN Persuaders in Evangelism—Good or Bad?" is the title of an article by Dr. Gaines S. Dobbins, in the November issue of Church Administration. Creation of an atmosphere receptive to the message of an evangelist as well as a warning against superficiality are basic thoughts cited by Dr. Dobbins in the article.

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Kansas City Hospital Chooses Administrator

KANSAS CITY, Mo. — (BP) — Trustees of Baptist Memorial Hospital here have elected Hamilton Reid of Houston, Tex., as administrator to succeed Goldman S. Drury who is to continue with the hospital board as director of denominational and public relations. Reid has accepted the position effective Oct. 1.

Reid is a native of Birmingham, Ala., a graduate of Howard College (Baptist) there. He holds a master's degree in hospital administration from the University of Minnesota. He served a one-year administrative residency and one year as administrative assistant at Baylor University Hospital, Dallas, Tex.

He is the son of A. Hamilton Reid, executive secretary-treasurer of the Alabama Baptist State Convention, Montgomery. ■

Mississippi Plans \$2.7 Million Budget

JACKSON, Miss. — (BP) — Mississippi Baptist Convention board adopted a \$2.7 million Cooperative Program budget for 1960-61 which it will present to the state convention.

The new budget is an increase of \$200,000 over the current one. The state convention will meet in November and act on the recommendation.

Southern Baptist Convention portion of the Cooperative Program budget is \$918,000, an increase of \$68,000 over the current year. Missionary objectives in Mississippi will get \$1,380,400, up almost \$90,000.

Capital needs allocations for the new year will be \$401,600 compared with the present \$357,500.

Any receipts above \$2.7 million will be divided 75-25 with the state Christian education program getting three-fourths of the overage and Southern Baptist Convention work one-fourth. ■

The German Church is a member of the Evangelical Union (formerly the Old Prussian Union) Church, which comprises both Lutheran and Reformed parishes.

Bible Schools Charged

WASHINGTON, D. C. — (EP) — The Federal Trade Commission has charged three affiliated concerns in Rockford, Ill., with misrepresentation in selling correspondence and home study courses in Bible, theology and philosophy.

Its complaint cited The Colonial Academy, Inc., The Pioneer Theological Seminary, and National Association of Bible Schools, Inc., all of 122 Concord Ave., Rockford. Also named were the concerns' officials, Verna L., Carl C., and Robert J. Hansen.

The FTC alleged that respondents have falsely represented in advertising and otherwise that Colonial Academy and Pioneer Seminary are non-profit residence schools with trained faculty to teach accredited undergraduate and graduate courses in Bible, theology and philosophy. Actually, its complaint charged Colonial and Pioneer are corporations engaged in the sale for profit of correspondence and home study courses and diplomas.

The complaint maintained that the National Association of Bible Schools is not a recognized accrediting agency for Bible schools, but a corporation organized by the individual respondents to accredit their own correspondence schools for the purpose of attempting to give them respectability. It further asserted that respondents' honorary diplomas are not conferred for educational or ministerial achievement, as claimed, but are given to anyone willing and able to pay for them.

Respondents were granted 30 days to file answer to the complaint.

Presbyterian Fellowship

DUESSELDORF, Germany (EP) — Full communion and pulpit fellowship has been established between the Reformed Presbyterian Church of Scotland and the Evangelical Church of the Rhineland.

Dr. J. T. Moffett, synod clerk of the Scottish body, said in a letter to Dr. Joachim Beckmann of Duesseldorf, president of the Rhineland Church, that his church plans to carry out the action approved earlier by the Rhineland Church body.

Princeton Creates Post

PRINCETON, N. J. — (EP) — Dr. David L. Crawford, for three years pastor of Second Presbyterian Church here, has been appointed secretary of Princeton Theological Seminary.

His newly-created post, effective Oct. 15, involves the direction of alumni affairs and development of programs for continuing the theological education of graduates.

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Herbert L. Thomas, Jr., CLU, President

Learns English in Three Years; Becomes Editor

RICHMOND, Va. —(BP)— A Lebanese student came to the University of Richmond here in 1956 unable to speak English. Three years later, he edited the campus literary magazine.

This accomplishment in language is being recognized at

the Southern Baptist school by the planting of two cedars of Lebanon.

Jamal A. Sa'd, acting director of the Arab Information Center, Washington, was asked to present the trees in honor of the achievement of Abdullah Mina, now a senior at the university.

Mina is a member of the board of publications and pres-

ident of a college historical society.

He learned English partly by underlining each word in the newspaper which he didn't know. "At first the whole newspaper was underlined," he chuckles. Mina plans to return to Lebanon, in the Near East, and enter that country's foreign service. ■

Success Story

EVERYONE LIKES to hear about the success of others. Let me tell you about an association of 18



MR. McCLARD

churches in the mountains of northern Arkansas and the wonderful progress they are making in the music ministry.

Last week a minister of music and his wife, my wife and I, traveled

140 miles up into the mountains. We went to visit and participate in the regular quarterly hymn sing of Rocky Bayou association. At the close of a delightful trip through the hills, where the trees were beginning to turn, we came to the town of Melbourne. The hymn sing was ready to begin in 1st Church.

You can imagine our happy surprise when we saw all of the cars around the church. Our surprise

changed to excitement when we entered the church and saw that nearly every seat was filled. This was a night usually considered date night or football night in most areas of our state.

The theme was "Youth in a Christ-centered life." Three large choirs of young people stood in the front of the sanctuary. The associational choir of adults took their place in the choir loft. The superintendent of missions read the scripture and one of the pastors led in the opening prayer.

Not once during the hymn sing did we hear a song from a foreign publication (foreign to the Southern Baptist program) and the singing was well done and in good taste.

They tell me that nearly every church in the association has a new hymnal and that the contagious spirit of the associational music director is bubbling over into all of the churches of the association. The pastor of the host church, Rev. Hugh Cooper, remarked, while showing us through the beautiful new educational wing, that the associational music program is proving a real benefit to the churches in this association. As we were talking, I could not help but remember that five years ago, hardly any of the churches in this association had a hymnal or song book containing what we, as Baptists, believe; not a single church had a youth choir or an adult choir of any consequence; several of the churches had little enthusiasm or desire to improve the music ministry and the morale of the association seemed to be at a low point.

What brought about this change? How could this association grow from 11 churches and two missions

to 18 churches in a period of five years, in an area of declining population? Could it be that music had a part in this growth?

Let me tell you some of the things that have happened. For five years the association has had either a complete music organization of seven officers or has had at least six officers; they have conducted an annual school of music every year except one; they have organized an associational choir; have made use of the *Baptist Hymnal*, "Songs of Salvation" and the *Church Musician* magazine; have developed several youth and children's choirs; have invited and utilized several summer field workers in the churches for two years; have encouraged talented youngsters like Janet Smith, a piano scholarship student at Mary Hardin Baylor College in Belton, Tex., and her sister, Troy Faye, and have had representation in the state music conferences for several years. Surely this participation in state and associational music activities has contributed to the growth and development of the people of Rocky Bayou association.

Much credit must be given to Mr. Herman Dover, of Melbourne, and to the encouragement of his music-minded pastor, Rev. Hugh Cooper. Mr. Dover has led in a progressive, exciting music program. Although there is still a great deal that needs to be done, we feel sure the music organization in Rocky Bayou association, will continue to reach out for the very best in church music. As a result it will continue to be a tremendous blessing to the people of this area. God bless you, Mr. Dover, may your tribe increase! LeRoy McClard, Secretary ■

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District Meetings

DURING the week of Oct. 17 the district Training Union presidents, with the assistance of the district approved workers, will conduct a night meeting in each district for the purpose of training all of the associational officers. The schedule for these meetings which will begin at 7:30 p.m. is as follows:



DR. HARRIS

Northwest, Oct. 20, 1st Church, Springdale; Southwest, Oct. 17, 1st Church, Nashville; East Central, Oct. 17, 1st Church, Forrest City; Southeast, Oct. 20, Immanuel, Warren; Central, Oct. 21, 1st Church, North Little Rock; West Central, Oct. 17, 1st Church, Booneville; Northeast, Oct. 24, Central Church, Jonesboro; North Central, Oct. 21, 1st Church, Batesville.

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for getting his associational officers to attend the training meeting in his district. At these district meetings there will be important conferences for associational age group leaders conducted by the district approved workers.—Ralph W. Davis, secretary.

Bible Matching Game

By Cora Darling

- | | |
|---------------------|------------|
| 1. Moses | a. pottage |
| 2. John the Baptist | b. ladder |
| 3. Noah | c. feast |
| 4. David | d. coat |
| 5. Paul | e. Red Sea |
| 6. Jacob | f. tree |
| 7. Nebuchadnezzar | g. prison |
| 8. Zacchaeus | h. sling |
| 9. Joseph | i. ark |
| 10. Esau | j. honey |

ANSWERS

1e, 2j, 3i, 4h, 5g, 6d, 7c, 8f, 9d, 10a
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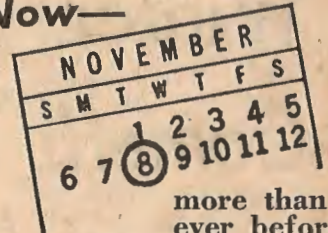
Good For Us

By Leon M. Gambrell

The trees are beautiful today;
Their fruit is rich and rare;
I know it's good for you and me,
Because God put it there.

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Winter Cometh



By GRAYCE KROGH BOLLER

TEDDY looked at the big pile of wood in the yard. It would take all day to get it stacked in the shed.

"I don't feel like stacking wood," Teddy grumbled, kicking at it. "It's too nice a day. I'd much rather go nutting in the woods."

"Haven't you started to stack that wood yet?" asked Daddy as he came around the corner of the house.

"Wood is for winter," said Teddy. "We don't need it now."

"But when it's cold, do you want to come out here to get the wood?" asked Daddy. "It will be covered with ice and snow then. Won't it be nicer just to go into the shed for it?"

"I guess so."

Teddy picked up one piece and slowly took it to the shed. He did not move very fast. He continued picking up one piece at a time.

Daddy was helping. He took a whole armful. He was making a stack in the shed, neat and solid.

The sun was so bright and the air so pleasant that Teddy stopped to watch the squirrels before picking up another piece of wood. The little animals were gathering acorns from beneath the big oak trees. Up the tree trunk to their home they went like a flash. Teddy could see them disappearing in the hollow place where they lived. Soon they were

out again and down the trunk looking for more acorns.

"What are they doing, Daddy?" Teddy had almost forgotten the wood, because he was so interested in the squirrels.

"Gathering food for the winter," Daddy stopped a minute, too. "They fill their nests with nuts and acorns. Then when cold weather and snow come, they have food to eat. They are getting ready for winter."

"Oh," Teddy nodded as he picked up another piece of wood. After thinking it over, he added a second piece to the first.

"Teddy!" Daddy called.

Teddy ran out of the shed to see what Daddy wanted.

"Look up there," Daddy pointed to the sky where fluffy white clouds moved slowly across the blue. "See the wild geese?"

Teddy nodded and looked eagerly. There was a whole flock of geese, flying in a wedge shape, honking as they went. They looked like a giant V in the sky.

"They are flying south for the winter," Daddy told him. "That's the way they prepare for winter."

"They are smart like the squirrels," said Teddy, picking up three pieces of wood. "I am glad we saw them. That is the first time I have seen the geese fly south."

"I just saw your old friend raccoon snooping around," Daddy told Teddy the next time he came out

of the shed. "He is getting very fat."

"He's always hungry," said Teddy. "He eats all the scraps I put out for him. But next spring he will be thin. Why is that, Daddy?"

"Because he hibernates when the coldest weather comes," Daddy reminded him. "That means he sleeps all through the days and nights and doesn't eat anything. He lives on the fat he has stored up."

"Then he is getting ready for winter, too, isn't he?" Teddy picked up four pieces of wood as Daddy nodded.

Now the woodshed was almost filled. The stack was growing larger. It looked very fine to Teddy as he thought of the cold days ahead.

"Daddy, look at the rabbits!" he cried as he saw their wild friends off near the brier patch. "They are taking leaves down to their burrows to make them warm for winter. Daddy, everything and everybody prepares for winter."

"Of course they do," Daddy agreed. "That is why we are getting our wood stacked inside. Then when winter comes we can be warm and snug. Come on; if we finish this by noon, we can go nutting in the woods."

"And we will leave nuts by the oak trees for our squirrel friends." Teddy smiled with satisfaction as he picked up a big armful of wood.

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In God We Trust

By SAMUEL C. GASH, Pastor

1st Church, Forrest City, Ark.

Scripture — Psalms 91, 121

A GREAT song that matches our national slogan (In God We Trust) and yet possesses a deeper meaning is "Trust and Obey." Obedience seems naturally to follow trust. A superficial trust in God might leave out the element of obedience when things are going well. Amid unfortunate circumstances, frantic appeals will be found wanting where disobedience has made the gulf too great between an individual and his God. Thus, the song with positive note blends in the beautiful statement: "While we do His good will, He abides with us still, And with all who will trust and obey."



MR. GASH

The background of this Psalm seems to be a pilgrimage to Jerusalem by the people to worship Jehovah God. Jerusalem was elevated and the boundaries of the city included hills. It is believed that the Temple was located high on a hill. High on a hill the people worshipped the Lord Most High! "Children of the Highest" are those who "believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

I. Trustful Purpose (Psalm 121:1-2)

The Psalmist proclaimed a trustful purpose by declaring, "I will lift up mine eyes unto the hills from whence cometh my help." Some have suggested that the Psalmist was posing a question rather than making a profound statement. This is because the hills were used by some of the ancient people for idol worship. We know that Elijah won a victory for the Lord over the prophets of

Baal on Mt. Carmel, a high place. With this in mind, the belief of some scholars is that the writer of the Psalm was actually saying, "I will not lift up mine eyes unto the hills where idol worship is established; My help does not come from idols but from the Lord who made heaven and earth." If there is any merit in this thought, a better interpretation would be that the Psalmist merely clarified his thought by mentioning God's name triumphantly so that no one could mistake his worship of God for some idol located on a hilltop. The spirit of the Psalm (121) seems to indicate that the height of the hills was symbolic of the loftiness of God. Certainly we would agree with the Psalm writer that "His ways are higher than our ways" and that His thoughts are likewise higher (Isa. 55:9).

The Golden Text of the lesson is the affirmation of the Psalmist: "My help cometh from the Lord which made heaven and earth." To lift up his eyes in adoration to God, therefore, was not a reluctant promise but a purpose born of trust in God Almighty. Trust motivates purpose. Recently in a national magazine, Woodrow Wilson was quoted as saying that a nation is divided by its interests but that purpose will bind the nation together and unify it. Our petty interests can even divide our lives. When we allow the Lord to truly be the Lord of all, His interest becomes our interest and thus a lofty purpose to life is given. Let us set our affections on the things that are Above by exercising a purposeful trust in God. Psalm 91:1 gives a good supplement to this idea by promising that one who does just that "shall abide under the shadow of the Almighty".

II. True Protection (Psalm 121:3-6)

Much could be said of these four verses about God's protection of those who place their trust in Him. God who is aware of every sparrow that falls is certainly concerned, night and day (never slumbering), with man, the crown of his creation. These verses do not necessarily refer to physical protection though that element of truth exists in God's word. "He healeth all our diseases" and places good things within our mouths. But in the heart he implanteth a song of righteousness and cares for our spirits without ever slumbering at the task. Psalm 91 carries the thought that this spiritual protection has the aspect of armour: "His truth shall be thy shield and buckler." Paul instructs Christians in the Ephesian letter (Eph. 6:11) to "Put on the whole armour of God that ye may be able to stand against the wiles of the devil."

In Cypress Gardens, Fla., a tourist was looking slightly down and saw a sign which read, "Look Up, Orchids." The sign was nestled in some little blue flowers and never dreaming that the sign meant to look upon the garden wall and see the actual orchid up high, this tourist exclaimed to his family, "O look, here are some tiny blue orchids and they are called 'Look Ups'." We are like that tourist. We never look high to see the true Lily of the Valley who is not only delightful to gaze upon with the eyes of the heart but who is sufficient to protect and defend us. He will hide our spirits in the "Secret of His tabernacle." "He shall cover thee with his feathers and under his wings shalt thou trust" (Psalm 91:4a). This reminds us of the picture of the old mother hen who summons her little chicks about her in the midst of the rainstorm. The hen endures the rain and the wind while her chicks find refuge under her feathers. God is like that because He is our "refuge and our fortress" and He knows that we need this protection since He is aware that our frame is weak. Trust and receive the Lord's true protection which follows through the "valley of the shadow of death."

III. Thorough Preservation

(Psalm 121:7-8)

The great point is mentioned here that our God is not only a Being who redeems but one who keeps. He preserves the soul. This life is but a vestibule to the great cathedral of eternity. We persuade men that they must be prepared for the "Land of eternal sunshine." Some might consider it presumption to say that this scripture hints concerning the "Final perseverance of the saints." Regardless of one's feelings on that matter, this scripture certainly teaches the "preservation of the saints" and the meaning is close to that great doctrine. Jesus said in John 10:28: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." That is God's eternal promise of preservation to the human soul. Also in John 10:9, Jesus states that He is the door to salvation and "by me if any man enter in, he shall be saved, and shall go in and out and find pasture." How much like those are the words of the Psalmist in our Scripture text's last verse: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." These two references carry the initial idea of freedom to look unto the hills, symbolic of God, to the point where the child of God is free to come and go at will! This thought is further proof of the words of scripture, "Ye shall know the truth and the truth shall make you free". Like the glorious promise of God's preservation in Psalms, the truth still remains that our salvation, once obtained, is never lost — we have it forever! The freedom that we have under Grace should result daily in more dedication to Him who hath set us free. His preservation should further remind us that we must persevere with faithful trust in God who watches over His own.

Netherlands School

STADSKANAL, Netherlands (EP) — The Foreign Missions of the Assemblies of God will open its first Bible School in the Netherlands here in Oct.

A Smile Or Two

Reason Enough

ONE little boy has come up with a patriotic reason for not drinking his milk or eating his spinach.

He says he doesn't want to grow up to be too big to fit into a space capsule.

Where It Counts

WILLIE was being measured for his first made-to-order suit of clothes. "Do you want the shoulders padded, my little man?" inquired the tailor.

"No," said Willie, "pad the pants."

No Chip Off Old Block

"MY boy, when I was your age, I carried for a gang of bricklayers."

"Gee, Dad, I'm mighty proud of you. If it hadn't been for your pluck and perseverance, I might have to do something like that myself."

Came the Dawn

WIFE (at movies): "Is your seat comfortable, dear?"

HUBBY: "Quite, my love."

WIFE: "And do you have a good view of the picture?"

HUBBY: "Perfect, dear."

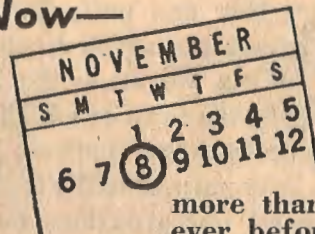
WIFE: "Are you bothered by that awful noise outside the exit?"

HUBBY: "No, darling."

WIFE: "Then trade seats with me, you selfish little weasel!"

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Church Chuckles by CARTWRIGHT



"That was a dumb stunt, lettin' him talk you into signing a visitor's card!"

Some folks who attend church just don't want to be 'bothered,' not even to the extent of filling out a visitor's card. They look upon the hourly worship service as a weekly religious duty apart from the other interests in their life. Their attendance at church is as casual as their visits to the movie or the bowling alley. Needless to say such folks get very little OUT of church since they give so little of themselves TO the things their church represents!

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