

10-10-1968

October 10, 1968

Arkansas Baptist State Convention

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#### Recommended Citation

Arkansas Baptist State Convention, "October 10, 1968" (1968). *Arkansas Baptist Newsmagazine, 1965-1969*. 62.  
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# *Arkansas Baptist*

*newsmagazine*

OCTOBER 10, 1968

## Personally speaking



*Never take an unexpected turn of events lightly. In the providence of God it may mark a turning point in your life.*

<sup>1</sup>Reluctant General, the Life and Times of Albert Pike, by Robert Lipscomb Duncan, p. 52  
<sup>2</sup>Ibid, p. 108

*Edwin L. McDonald*

## IN THIS ISSUE:

### Happen-so's

One of the interesting things about life is how frequently something that appeared at the time to be an insignificant happen-so turns out to be a major event.

As one interesting example of this, a day's travel in the wrong (?) direction caused a young adventurer to settle in Arkansas, back in the early 1830's, instead of going on to his original destination of New Orleans. And thus Arkansas gained one of its most noted, if somewhat controversial, figures—Albert Zebulon Pike, poet, journalist, attorney, politician, school teacher, Confederate general, and Masonic mystic.

Pike was returning from a trip out West on this eventful, cloudy day. With no sun in sight, he took the wrong turn, as he led a party headed for the famous Louisiana port. Not until the next day, when the sun again made its appearance, did he discover he and his party had traveled a full day to the north while they had meant to be going south.<sup>1</sup> Apparently he felt that the difference between settling in Louisiana as over against settling in Arkansas was worth something less than retracing the steps of the day's journey. So Louisiana's loss became Arkansas' gain.

Today the restoration of the log cabin in which Albert Pike taught school somewhere near Van Buren is located on the campus of the University of Arkansas, in Fayetteville.

The spacious, two-story home Mr. Pike built in Little Rock in 1840 for what was then a fabulous sum—\$7,000<sup>2</sup>—is the long-time residence of Mrs. David D. Terry and a show place for persons interested in early Arkansas history.

Other landmarks of Little Rock bearing the name of this intrepid Arkansas pioneer are the Albert Pike Hotel and the Albert Pike Masonic Temple.

No one claims more space in the history of Arkansas from the early 1830's through the Civil War than this 300-pound native of the great state of Massachusetts. And it all started with getting mixed up on directions in a frontier thicket:

EDUCATION proposal page 3, by Dr. S. A. Whitlow, is an unqualified endorsement of the plan of unification of Baptist education in Arkansas. The committee report, page 5, and letters from presidents of Ouachita University and Southern Baptist College, pages 6 and 7, give the complete picture of the proposal.

\* \* \*

HAVE you heard Dr. S. A. Criswell, president of the Southern Baptist Convention? See 'Count-down to convention,' page 8, and plan to hear him the night of Nov. 19.

\* \* \*

INDUSTRY is providing a fertile field for the chaplaincy in this age of rapid industrial growth, page 8.

\* \* \*

NEW approaches to alcoholism and its problems are being sought, page 14, by the 28th International Congress on Alcohol and Alcoholism.

\* \* \*

'MINISTERIAL ITCH' is a term adopted by Prof. T. B. Maston, page 16, in Problems of the Christian life.

\* \* \*

COVER story, page 15.

## Arkansas Baptist newsmagazine

October 10, 1968  
Volume 67, No. 40

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

Individual subscription, \$2.75 per year. Church budget, 16 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to foreign address, \$4.75 per year. Advertising rates on request.

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

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

*From the Executive Secretary*

## Education proposal

The recommendations of Brother Mason Craig's committee with reference to the inclusion of Southern Baptist College, Walnut Ridge, in our family of institutions appears in this issue of the *Arkansas Baptist Newsmagazine*.

This represents, in my judgment, one of the most constructive pieces of work accomplished in our convention in many years. I want to thank this committee and the two administrations of the colleges for this excellent work. From the first it was evident that all concerned were dedicated to the task of doing the best possible job. I want to place my unqualified endorsement upon these recommendations. Placing the work of Christian higher education under one board will immeasurably strengthen our effort in this area.

I want to commend this report to our people for careful and prayerful consideration.—S. A. Whitlow.

## Mars invasion

Some of the older readers will remember the night we were invaded from Mars. It was back in 1935 and the "news" came to us by radio, spelling out many of the bizarre and terrifying details. This, of course, turned out to be just a drama (featuring Orson Welles), but while many were under the impression that they were listening to a newscast, they got all of the thrills and chills they will ever have from an actual Martian invasion.

Another "invasion" likely to be as chilling as this is scheduled to hit the nation via "CBS Playhouse" on Tuesday night, Oct. 15. Starting at 8:30 p.m., the program will feature the drama "The People Next Door," by J. P. Miller. As one who has seen a preview run of this film let me urge all parents who have children at home to put them to bed early. If there ever was a show strictly for adults and not for children, this is it.

In the words of the CBS promotion office, "The People Next Door" . . . explores with searing impact one of the most crucial aspects of family life today—the seemingly insoluble division between parents and children, commonly called the generation gap. It is a dramatic and searching portrayal of parents and children attempting to understand each other in the course of grappling with the problems of sex and drugs."

There is nothing necessarily wrong with being shocked out of your shoes—as I was at seeing this film. Sometimes people need to be shocked. But, frankly, I think CBS has carried things much too far in this instance. Those who have been unhap-

py about television violence will go out the top of the house on this one.

It must be said, however, that CBS—at a cost, we understand, of more than one-half million dollars—is certainly dealing with a dire and controversial aspect of our present-day life, in this production. And any time any one dares to tackle something controversial, he is in for a lot of hounding, regardless of how he deals with this hot potato.

Never have I been so shocked and so frustrated by any film I have ever seen as with this. At least some others in the small pre-view here of the closed-circuit showing reacted similarly. One mother of teen-agers said frankly that she would have walked out in the middle of the showing if she could have done so gracefully.

My question at the close of the show was, "What is the purpose of the film?" Certainly it points up an acute problem of our nation—not just in New York City, but in Little Rock, Arkansas, and, most probably, in every other community of any size across the country. But the film is as negative as it is dramatic on the tv color circuit. Every institution of our society is shown as a failure—the home, the church, the school, medicine and psychiatry, law enforcement, the courts—you name it—all in terms of the breaking up of one man's affluent family.

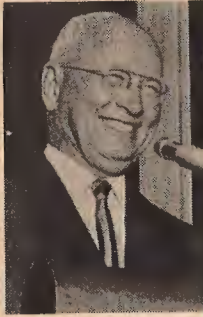
My feeling is that this film might possibly serve some useful purpose as one to be shown in restricted groups of parents interested in sharing views on what parents and others can do about the problems of sex and drugs. But I cannot believe it can be less than detrimental for sending into the homes of America for all the family to view. I heartily recommend that all parents and adults who can see the show. The time: Oct. 15, from 8:30 to 10 p.m., over your CBS television station. In Little Rock that is KHTV, Channel 11.—ELM

## Christian unity

Recently more than 36,000 church people, representing many different denominations, met in Cincinnati for the North American Christian Convention. One of the featured speakers, Dr. Wilfred W. Lown of Manhattan (Kans.) Bible College, seems to have sounded the sentiments of the Convention when he said: "The true concept of Christian unity is identical with the true concept of the church. It is fellowship in the Biblical sense—the intertwining of lives with each other and with Jesus Christ. It is not so much a goal to be pursued at ecclesiastical conclaves as the result of lives obedient to the Lordship of Jesus Christ." Most Baptists, we believe, could say "amen" to this.

**'Bottom of barrel'**

You must have been scraping the bottom of the barrel when you wrote the editorial in which you used me to illustrate your point about growing old usefully! ["Personally Speaking," Sept. 26] Excusing the illustration, I think you have something. I spend the better part of the day in the nursing home where my wife is being cared for and I see constantly the emptiness of life of those who are living with little apparent reason for their existence. I thank God that he has given me opportunities beyond all my deserving for life beyond the three score and ten! May he be thus good to you when you reach the sunset years.—Gaines S. Dobbins, 2121 Ridgeview Drive, Birmingham, Ala. 35216



DR. DOBBINS

**From Mississippi**

We get lonesome for so many of our friends, especially those around Southern Baptist College, Knobel, and Siloam Springs and so we want to keep on receiving your fine paper to enable us to keep in touch.

We want to say hello to all the folks in our former pastorate at Knobel. I am attending Mississippi College in Clinton and pastoring the Grace Church in Vicksburg.

Keep up the fine work. We hope someday by our Lord's grace to return to the "Land of Opportunity."—Stan Huntley, Rt. 2; Box 162, Vicksburg, Miss. 39180

**Arkansas Baptist was a Kentucky favorite**

You will be interested and perhaps the readers of the Arkansas Baptist will be interested, in the comment of Dr. David Nelson, pastor, First Baptist Church, at the funeral of Mrs. W. D. Bertram, age 92, in Owensboro, Ky. He observed that she was an avid reader of the Arkansas Baptist and the Baptist Standard of Texas as well as her own state Baptist paper. When visiting with her as I have whenever in Owensboro during the last 25 years, I have often heard her express appreciation for the breadth and reliability of the information she found in the Arkansas Baptist. She particularly liked your editorials.

Her choice of the Arkansas Baptist was careful and deliberate and designed

to give perspective to her own loyalty as a Baptist.

She and her husband began to support students at Southern Seminary during the administration of President John R. Sampey.

You may cancel the subscription of one of your admirers, Mrs. W. D. Bertram. She is now in a position to understand more of what God is doing in this universe than you or I.—Duke K. McCall, President, The Southern Baptist Theological Seminary, Louisville, Ky.

**Helena First Church calls Bill Crumpler**

Bill Crumpler has been called by First Church, Helena, to serve as Minister of Youth. Mr. Crumpler graduated from



MR. CRUMPLER

Fairview High School, Camden, in 1968. He received his degree from Ouachita University in 1968, with majors in German and English. During the Summer of 1967 he served as student missionary in Austria and Germany. While a student at Ouachita, he has been active in revival work. He is married to the former Harriet Gabbie, Dumas. She is teaching at Helena Junior High School.

**Fayetteville calls Don Phillips**

On Sept. 8, Rev. Don Phillips assumed his duties as pastor of the Second Church, Fayetteville. Mr. Phillips and



MR. PHILLIPS

his wife, Claire, came here from Butler, Mo., where he was associate pastor of the Berean Church. Mr. Phillips is a native of Ft. Smith and a graduate of the University of Arkansas. As a student there he was licensed to preach by Immanuel Church. Mrs. Phillips is a native of Georgia and attended William Jewell College, Liberty, Mo. Mr. Phillips attended Midwestern Theological Seminary, Kansas City, for two years and held interim pastorates at Pattonsburg and Yates, Mo., before his last post.

**Union Valley Church ordains David Harris**

The Union Valley Church of Calvary Association ordained its pastor, David Harris, Sunday afternoon, Sept. 22.



MR. HARRIS

The missionary, William M. Burnett, served as moderator; James Wiley, pastor of Higginson Church conducted the examination; the ordination prayer was led by the candidate's father, Sgt. Leo Harris, Little Rock; J. A. Hogan, pastor of Pine Grove Church, at Sweet Home,

preached the ordination sermon, and Walter Baker, pastor of First Church, McRae, presented a Bible on behalf of the Union Valley Church.

Special music was presented by Miss Lawanda Wood and Mrs. David Harris, the former Christy Powers of Little Rock. Other members of the council were: Gib Williams, pastor of First Church, Pangburn, who served as clerk; three deacons from the Union Valley Church, Jesse Taylor, Hugh Weatherford, Wallace Fisher; James Thornton, First Church, Beebe, and R. A. Diemer, Pine Grove Church.

*Missionary notes*

Dr. and Mrs. W. Maxfield Garrott, Southern Baptist missionaries, left the States on September 21 after furlough to return to Japan where he is president of Seinan Jo Gakuin, a Baptist girls' high school and junior college (address: Seinan Jo Gakuin, 491 Nakai, Kokura-ku, Kitakyushu, Japan). Born in Batesville, Ark., Dr. Garrott lived in several Arkansas towns while growing up; Mrs. Garrott, the former Dorothy Carver, is a native of Louisville, Ky.

Mrs. John S. Oliver, Southern Baptist missionary who has been in the States on furlough, was scheduled to leave for Equatorial Brazil on September 20 (address; Caixa 89; Belem Para, Brazil). The former Virginia Winters, she was born in Leslie, Ark., and lived in Arkansas, Alabama, and Mississippi while growing up. She was appointed by the Foreign Mission Board in 1950.

Pray for  
**"CRUSADE OF THE AMERICAS"**

# Report of committee to study Southern Baptist College's request that she be accepted as a member of the family of Arkansas Baptist institutions

Your committee which has been instructed to study Southern Baptist College's request that she be included in the family of Arkansas Baptist institutions recommends that her request be honored; that she be received and that Arkansas Baptists accept the full responsibility which this entails.

It is further recommended that our institutions of Christian higher education be under one board of trustees to be known as The Board of Christian Education. This will necessitate changes in our constitution and those of Ouachita Baptist University and Southern Baptist College. Thus, it is recommended that the necessary changes be made to provide for the one board, The Board of Christian Education, and to provide for the composition of the board as is hereinafter recommended.

The Board of Christian Education shall be composed of 30 members. Initially, 12 members shall be impartially selected by and from each of the present boards of trustees. These 24 members will be impartially assigned a one, two, or three-year term of service so as to provide that eight members shall rotate off the board each year. Those to succeed them shall be selected as follows. The president of each institution shall have the privilege of recommending eight nominees to the Convention nominating committee each year with the assurance that their suggestion will receive due consideration and that at least two of the eight shall be presented as nominees to the Convention.

The other six members shall be members at large. These are to be recommended by the president and executive committee of each institution to the Board of Christian Education, which will elect them subject to the Convention's endorsement. The names will be presented to the Convention through the Convention's nominating committee. These members at large will not necessarily be residents of Arkansas but will be Baptists.\*

Terms for all members of the Board of Christian Education shall be determined by the Convention's constitution and by-laws on trusteeship.

The Board of Christian Education will provide its own internal structure for the administration of each institution. An executive committee from among the trustees will be designated for each institution and delegated the authority to act in an

administrative and advisory capacity between regular board meetings.

It is further recommended that an executive officer, chancellor, be jointly employed by both institutions. He will be responsible for the promotion of the total cause of Christian higher education, including fund raising, and for the preparation of agendas for the meetings of the Board of Christian Education. He will be responsible only to the board and will have no administrative authority over either of the institutions. He will, however, work very closely with the administrators of both institutions and will receive their cooperation in promoting the cause of Christian higher education.

Both institutions will continue an independent operation under separate administrations and budgets. Endowments will not become the common property of both institutions but will remain the property of the separate institutions. Any future endowments will become the property of the institution which the donor may name. Undesignated endowments will be equitably shared by both institutions as determined by the Board of Christian Education.

The acceptance of Southern Baptist College into the family of Arkansas Baptist institutions and the formation of the Board of Christian Education shall be immediately effective upon the adoption of this report.\*\* The Board of Christian Education will be considered as a new board in determining terms of service of the board members.

\*This will enable Southern Baptist College to retain a part of the fine trustee leadership which she has enjoyed from southeast Missouri. It will also enable Ouachita Baptist University to profit from some fine interested leadership outside our state.

\*\*This report has the approval of both institutions.

—Mason Craig, Chairman  
John McClanahan  
Carl Bunch  
Cecil Tedder  
Emil Williams  
Robert Moore  
Paul Roberts

# Plan for unification of Baptist education in Arkansas endorsed by college presidents



OUACHITA BAPTIST UNIVERSITY

ARKADELPHIA, ARKANSAS

OFFICE OF PRESIDENT

September 30, 1968

Dr. S. A. Whitlow  
Arkansas Baptist State Convention  
Baptist Building  
Little Rock, Arkansas

Dear Dr. Whitlow:

Working with the Committee charged with making a recommendation to the Arkansas Baptist State Convention on the future of Southern Baptist College has been one of the most enjoyable and encouraging experiences I have had in the more than fifteen years I have been at Ouachita. From the very first meeting the spirit was helpful and constructive as all parties involved sought to do what was best for the Kingdom of God generally and Baptist higher education in particular. This spirit is largely responsible for the unanimity of thinking which prevailed when the final report was developed and approved by the committee.

In my judgment, the recommendations which will be brought to the Convention are excellent ones and should provide the framework for a great stride forward in Christian education in our state. Having both Ouachita and Southern Baptist College under a single board should make for singleness of purpose and coordinated effort instead of competition and diffused effort. Under this setup, also, both schools can be extremely helpful to each other.

So many are the enemies of Christianity in our world that it certainly behooves the children of God to unite their forces in behalf of the work of Christ on earth. I believe that the committee's recommendations, if adopted, will do much to accomplish this.

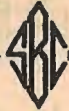
Sincerely yours,

Ralph A. Phelps, Jr.  
President

RAP:vc

# Southern Baptist College

"The Campus of Christian Purpose"



OFFICE OF THE PRESIDENT

WALNUT RIDGE, ARKANSAS

72476

September 26, 1968

Dr. S. A. Whitlow, Executive Secretary  
Executive Board  
Arkansas Baptist State Convention  
401 West Capitol Avenue  
Little Rock, Arkansas 72201

Dear Dr. Whitlow:

I have had occasion to read carefully the proposed report of the special study committee appointed by the Convention to consider the proposal of Southern Baptist College Board of Trustees for the Arkansas Baptist State Convention to assume ownership and control of Southern Baptist College. I also had the privilege of meeting twice with the members of the committee in their consultation on this proposal.

Permit me to express my full approval of the report as formulated by the Craig Committee which I have in hand. I believe that the entire committee has worked diligently in trying to resolve the problems pertaining to future development of Christian education in our state. It seems to me that the report has every possibility of constructive development for both of the institutions, Ouachita University and Southern Baptist College. It also appears practical for future developments in this field.

Southern Baptist College is glad indeed for the opportunity of rendering a service to the Arkansas Baptist State Convention as the Convention attempts to render greater service to our Lord. I personally believe that the Convention will profit greatly by ownership of the college. I also feel that the institution will be benefited by a closer relationship with the Convention and her sister institution.

I believe that practically all of the friends and supporters of Southern Baptist College will approve of the action proposed by the Craig Committee. I see unlimited possibilities of development in a unified program for Christian education.

Best wishes to you personally.

Sincerely yours,

H. E. Williams, President.

HEW:ss

cc: Mason Craig



## Count-down to convention

Hot Springs, November 18-20

### 'Power from above' is theme for Tuesday night session

Fourth of a series by THOMAS A. HINSON,  
President, Arkansas Baptist Convention



DR. CRISWELL

His church membership is more than 13,000, with an annual budget for 1968 of \$1,970,000.00, or more than \$37,000.00 weekly! The church supports six missions with full-time pastors. The church staff has more than 50 full-time employees.

Dr. Criswell has preached in 17 of the 23 recognized State Evangelistic Conferences. He has addressed the Southern Baptist Convention six times. He has traveled extensively abroad. He is "MR. BAPTIST" of the twentieth century! Arkansas Baptists should fill to capacity the Convention Center for his message on November 19.

The Nightingale Singers from Baptist Hospital, Memphis, will sing for for the Tuesday evening session.

Mrs. Leland Miller, Houston, Tex., is writing a one hour and twenty minute dramatic presentation of the Baptist Building Personnel's Reports and Plans for 1968-69, and this will be the remainder of the Tuesday night session emphasis.

The Southern Baptist Convention President, DR. W.A. CRISWELL, will address the Tuesday evening session of the Arkansas Baptist Convention in the Hot Springs Convention Center, on November 19. Dr. Criswell will speak on the session theme, "Power From Above". This fifty-eight year old giant among all Baptists is serving in his twenty-fourth year as pastor of the largest Southern Baptist Church in the nation, has held almost every significant position in denominational life one can hold, is the author of fourteen books, and is loved by more Baptists than almost any other leader of our time.

## Brotherhood supports Bible purchases

For less than a quarter, a Southern Baptist in the United States can provide a specially-marked Spanish edition of the New Testament for use by churches in Spanish-speaking countries.

Baptist men, young men, and boys are being encouraged by state and national Brotherhood leaders to provide these 22-cent New Testaments in lots of 50 to 1,000 as one means of participating in the upcoming Crusade of the Americas during the 1968-69 church year.

Through this cooperative project of Baptist conventions through the hemisphere, Baptists hope to share their faith with all North and South Americans, renew and deepen their personal faith and commitment, and provide for an exchange of ideas and plans between Baptist groups.

Southern Baptist men will have opportunities to support the crusade through prayer, evangelism, and mission actions. Specific actions suggested for Baptist Men and Baptist Young Men include:

- Promoting attendance at associational Crusade of the Americas rallies
- Leading and participating in the Hemispheric Day of Prayer on the second Sunday in January in 1969 and 1970
- Helping their churches plan and conduct Crusade of the Americas revivals
- Participating in Project 500, the special effort to establish 500 strategically located new churches or missions in pioneer areas during a two-year period.
- Planning listening audiences for a national evangelistic telecast in March, 1969.

Other ways men can support the crusade are listed in the 1968-69 Brotherhood Handbook and in a series of four pamphlets available from most state Brotherhood departments.

## Industrial chaplaincy

The industrial chaplaincy is coming into prominence across the country as a new fringe benefit to employees. Many industries are beginning to realize that pastoral care for their unchurched employees is equally as important as medical care. This may be based on the fact that, except for on-the-job accidents, most of the problems taken to the company physician and psychiatrist are basically religious or moral.



MR. DORRIS

This is the point of entry where the properly trained minister may become involved as an industrial chaplain.

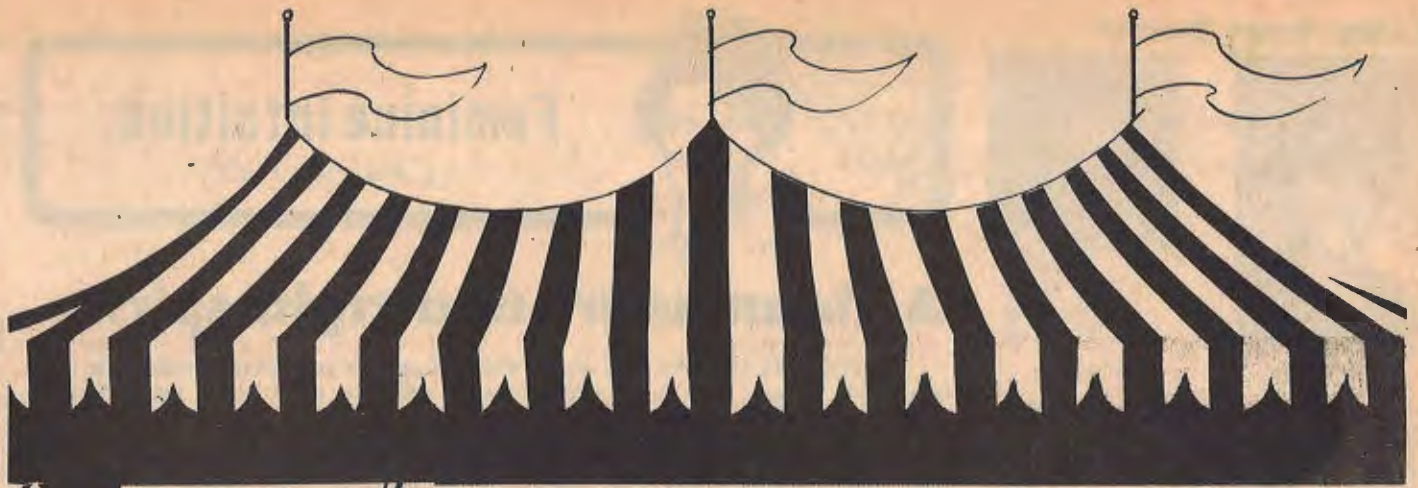
Arkansas industries that are aroused to this concern sufficiently to consider a prospective chaplain will inevitably consider his training and experience. The "job qualification" will doubtless call for some amount of formal and accreditable clinical pastoral training.

Such training, heretofore, was available only out of state, but fortunately is now being made available to all ministers in Arkansas by the Pastoral Care Department of the Arkansas Baptist Medical Center.

The School of Pastoral Care will be conducted in perennial six week sessions, the first two beginning Jan. 6 and Mar. 31, 1969. Each session will be limited to six ministers, who will spend Monday noon until Friday noon in supervised training in the hospital. Wednesday afternoon will be free for the pastor to return for his mid-week service. Other than a small matriculation fee there will be no charges. Room and meals will be furnished.

Pastors, whether interested or not in ever becoming chaplains, will discover an exciting new dimension in their pastoral ministry through clinical pastoral education. Intuitive skills will be sharpened in communicating the gospel in crisis situations, making any pastor a better pastor.

Churches may do well to encourage and make it possible for their pastors to be free from routine duties long enough to engage in some amount of such training, from which both will derive mutual benefits. —R. H. Dorris



**GREATEST EVER!**

**ROYAL AMBASSADOR**

**FELLOWSHIP SUPPER**

**NOVEMBER 4, 1968 — 6:00 P.M.**

**IMMANUEL BAPTIST CHURCH**

**LITTLE ROCK, ARKANSAS**

**RESERVATIONS \$1.25 PER PERSON**

**MAKE RESERVATIONS BY OCTOBER 31**

**TO**

**BROTHERHOOD DEPARTMENT, 302 BAPTIST BUILDING**

**LITTLE ROCK, ARKANSAS**

## Letter from 'home'



MISS EAST



MISS COWLING

Winn East, daughter of Mr. and Mrs. Edwin East of Hot Springs, and Rebecca Cowling, daughter of Dr. and Mrs. Dale Cowling of Little Rock, served as summer missionaries at the Arkansas Baptist Home for Children. Winn, a student at Henderson, is majoring in home economics, and Rebecca is an education major at Ouachita. They wrote the following letter to their fellow BSUers.

Dear Arkansas BSUers:

Our weeks at the Arkansas Baptist Home for Children were full ones. We lived in the senior girls' cottage and found that friendships were quickly formed.

We were really surprised at our first tour of the campus. We were impressed with the nice gym, pool, and stables.

One of the highlights of our summer was Siloam, where two of our girls made professions of faith, and a boy and girl made a rededication of their lives.

One of the funniest things that happened this summer happened at Siloam Springs. One of the small boys wanted to know if we were really missionaries and how many times we had been to Africa.

One of the recreational projects was a coffee house, which we also named the "Inn of the Fisherman." We had John Bayley of Guiana, South America, come down from Little Rock to sing some folk songs.

Please thank all of the Arkansas students who made possible our summer through their gifts to summer missions. Sincerely, Winn East and Becki Cowling.

### YOUR MISSIONARY DOLLARS



AT WORK EVERY MINUTE



## Feminine intuition

by Harriet Hall

### A clean heart and right spirit

In Psalm 51:10 there is a verse which if put to proper use could help each of us live happier and more useful lives. "Create in me a clean heart, O God; and renew a right spirit within me."

Several times a day those of us who are in contact with a number of people hear such comments as, "She makes me so mad" or "He makes me sick" or any one of a dozen similar statements. If we are guilty of such thoughts we need to have our dispositions or our hearts and spirits renewed.

People often bring about their own unhappiness by emotional reactions of irritability, crabbiness, haughtiness, or selfishness. The very word "disposition" has reference to how we are disposed to react to people and various situations. Does your disposition need a restoration job?

Did you ever watch someone restore old furniture? One of the first things necessary in the process is to clean or sand away the old marred finish. In much the same way, if we are to renew our heart and spirit we must remove the old veneer of destructive thoughts. If our spirit has deteriorated it is a wonderful and comforting thought to know that He who created us can recreate our spirit and restore a good disposition—one of inner peace in spite of outward circumstances which may be frustrating, discouraging, or defeating.

There is a fragment of a verse in Romans 12:2 which also has some advice concerning renewal: "Be ye transformed by the renewing of your mind." What kind of thoughts occupy your mind? Are they cheerful or complaining?

Lift your eyes toward heaven today and ask God for a clean heart and a renewal of mind and spirit. Those who live with you or near you will be glad you did.

## State TU workshop

Second Church, Little Rock  
Oct. 25, 10 a.m.—3:30 p.m.



MR. HINKLE

Two of the eleven simultaneous workshops to be conducted at Second Church, Little Rock, Oct. 25, will be in the area of church administration. One of these church administration workshops will be for church council members, pastors, Training Union directors and other council members. We are urging large numbers of associational missionaries and associational Training Union directors to attend this workshop which will be conducted by Dr. Charles Tidwell of Southwestern Seminary. More than ever our churches must have functioning church councils as we face the 1970's. The other church administration workshops will be conducted by Joe Hinkle of the Sunday School Board and James Griffin of Fort Smith. Mr. Hinkle's conference will be for the selected nine church administration consultants. During part of the day Mr. Griffin will meet with the fourteen director-led enlargement directors. At these workshops the Training Union Achievement Guide will be emphasized. This guide which churches have used during the past year was prepared originally as an experimental guide for the year Oct. 1, 1967 through Sept. 30, 1968. Churches may continue to use the guide for an indefinite period of time. When the need arises to reprint the guide, the statement classifying it as "experimental" will be deleted. Only minor revision is anticipated when the guide is reprinted.

Church leaders are encouraged to use the guide in planning their training programs and to forward requests for recognition to their State Training Union Secretary at any time during the year.—Ralph W. Davis

# 1968 WMU DISTRICT MEETINGS

OCTOBER 21-30

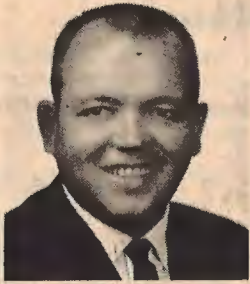
9:30 AM

## Christ the Only Hope

..... for Brazil ..... Glendon Grober  
missionary in Brazil since 1955

..... for Arkansas ..... J. T. Elliff  
director of State Missions

..... for THE AMERICAS



Glendon Grober



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First Church, Wynne

### Attend Date and Place of Choice!

Nursery for Pre-school  
Aged Children

Sack Lunch



THIS is a part of the group of approximately 60 Arkansas pastors and laymen who left Little Rock by chartered bus Oct. 2 for several days in Michigan.

The Arkansas Baptist State Convention, headed by Executive Secretary S. A. Whitlow, is assisting the Baptist State Convention of Michigan in establishing church work in 31 strategic areas of the state of Michigan.

### Clint Hooper plays ball for Christ

SEATTLE—Last season basketballer Clint Hooper was shooting for Seattle Pacific College.

This year they'll all be "for the message of Jesus Christ," via American Athletes in Action basketball team sponsored by Campus Crusade for Christ.

He and his wife, Francesca, will team up—he playing ball and giving testimonials at half time, she addressing local sororities, fraternities and various other student groups. (EP)

### Youth choir shares fun with children

A recent trip aboard the Memphis Showboat by a West Memphis youth choir netted \$136 above expenses of the group.

The trip was mainly one of Christian fun and fellowship. The choir members enjoyed it so much that they elected to send the surplus funds to the Children's Home in Monticello.

Maurice Caldwell, executive director of the home, expressed his appreciation for the gift, and stated that the money would be used to send the children to the State Fair. This was not possible last year, he said, because of lack of funds.



## Baptist beliefs

# The prayer of a Pharisee

BY HERSCHEL H. HOBBS

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

*"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers or even as this publican. I fast twice in the week, I give tithes of all that I possess"—Luke 18:11*

The Pharisees were noted for their sham in religion (Matt. 23). This particular instance applied to prayer. Among the Jews there were three daily times for prayer: 9 a.m., noon, 3 p.m. Prayer in the temple was considered more effective than elsewhere. The Pharisee "stood" in a prominent place so as to be seen. That was his purpose in praying (Matt. 6:5).

Note that he "prayed thus with himself." Actually he prayed "to himself" not to God. He prayed as if standing before a mirror. It was not a prayer in the true sense of the word but a self-congratulatory soliloquy. He did thank God, but for what?

He thanked God that he was not as other men are: extortioners, unjust, adulterers. "Or even as this publican." He singled out a nearby publican as the lowest of men, implying that he was guilty of all these sins. In fact, the Pharisee confessed every man's sins but his own. He was like the ancient rabbi who said that if there were but two righteous men, they were he and his son. If only one righteous man, then he was the one.

After confessing other's sins, the Pharisee cited two of his many claimed virtues. "I fast twice in the week." The Mosaic Code commanded only one fast, and that annually on the Day of Atonement (Lev. 16:29). But the more pious Pharisees fasted bi-weekly on Monday and Thursday. These were market days when they would be seen by more people (Matt. 6:16). In fasting they wore old clothes and whitened their faces to attract attention.

"I give tithes of all that I possess." Literally, "all that I get." He tithed the increase but not his capital. The law called for tithes of all produce. Pharisees tithed even small garden herbs (Matt. 23:23). They did more than the law demanded. This man's recital of his virtues implies that God owed him something.

Actually the Pharisee was too proud to pray. He only reminded God of what was due him. He said, in effect, that if God was just He would reward him.

Jesus said that his prayer was not granted. He was not justified before God (v.14). The Pharisee did not pray to God but to himself. If Titus had not destroyed the temple in A. D. 70 his so-called prayer probably would still be bouncing about among its rafters. It did not rise to the throne of grace.

## New parsonage begun for Sage Church

Sage Church had ground breaking services on Sunday afternoon, Sept. 22, for their new parsonage. It will be a colonial styled, three bedroom home.

Pictured left are the deacons and building committee, left to right: J. W. Moser, Lloyd Byler, J. W. Carpenter, with shovel, Ray Von Womack, Green Brown, Eugene Jennings, Paul Wiles, and Dennis Tyner, pastor.

The message for the ground breaking service was delivered by Leroy French, pastor of First Church, Melbourne. Donald Webb of Mt. Pleasant is the contractor.

First Church, Nashville, will have a week of Bible study, Oct. 13-18.

Led by Dr. J. Dwight Wadsworth, Klostermuhle, Germany, the morning and evening sessions will cover the book of Ephesians.

Providence Church, Fayetteville, has called Hoyt Carroll as pastor.

Bob Klutts, a graduate student at University of Arkansas, is now pastor of Bethel Heights Church, Fayetteville.

## Revivals

Park Place, Hot Springs July 28-Aug. 4; Mike Gilchrist, evangelist; Jim Elliff, music director; 22 professions of faith, 17 for baptism, 10 by letter. O. Damon Shook, pastor.

Sylvan Hills First, North Little Rock, Sept. 8-15; O. Damon Shook, pastor of Park Place, Hot Springs, evangelist; Alton Bush, Little Rock, song director; 3 for baptism, 2 by letter, 1 profession of faith. George Pirtle, pastor.

Paragould East Side Church, revival for the deaf, Oct. 11-13; Carter Bear-den as evangelist; Don Reed is pastor.

First Church, Warren, Sept. 22-29; James Robison, evangelist; John McKay, music director; 50 professions of faith, 23 for baptism, 1 by letter, 1 for special service, 200 rededications; Bailey Smith is pastor.

Baring Cross Church, Oct. 14-20; Neal Prock, pastor of Haven Heights Church, Ft. Smith, evangelist.

## Churches can book Billy Graham films

Billy Graham Evangelistic Films has now released three films for church showings.

'The Restless Ones' has been seen by

thousands in theaters and public meetings. Many have made a commitment of their lives after seeing it. This picture may be presented on a free-will offering basis if demand warrants.

'For Pete's Sake' is a second film which has found wide acceptance by viewers.

'I'm Talking About A Jesus Who Belongs to Asia' is a 27-minute documentary film.

Churches interested in booking these films may contact J. Everett Yeilding, Rt. 1, Box 818D, Benton, Ark. 72015; or, telephone 778-1608.



## God is here

God is all around us,

I see him everywhere—

In trees and birds and grass  
and fields,

In children at their play;

In smiling face, in cheerful  
word;

In the melody in my heart.

—Virginia Perry, Blytheville



## Beacon lights of Baptist history

# The \$75 million campaign publicity\*

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

Printed matter, symbols, and music assisted the speakers and promoters of the \$75 Million Campaign. Stationery, papers, and posters carried the emblem of the world with the Bible and cross on it. This expressed a program every Baptist should support and a platform upon which all Baptists could stand.

The emblem spoke eloquently. Conditions of world unrest, uneasiness, strife, dissatisfaction, selfishness, and class antagonism were seen by all. This effort had the world in mind and its globe was imprinted upon the literature.

The second figure of this emblem was that of an open Bible. Its message was for the world to read. Baptists needed to feel their responsibility of making it available to all.

The last figure was that of the cross, the central figure in all history. It was an emblem of supreme sacrifice which called for supreme sacrifice. God had given; Baptists were to give.

Along with this emblematic slogan, music stirred the mind and conscience of church members. I. E. Reynolds, head of the Music Department of the Southwestern Seminary, Ft. Worth, Tex., composed a song, set to the tune of "Glory, Hallelujah." Across the Southland the people raised their voices in song to "When millions come pouring in."

Fifty years ago this month they were singing:

"A gift from every Baptist in the south our aim shall be,  
We'll preach and talk and sing of Jesus' love so full and free,  
All up and down the land until the 'Week of Victory,'  
When millions come pouring in.

"For education, missions, and the sick and suffering, too,  
And help for aged preachers who have labored long and true;  
Build homes for orphan children, all these things we are to do,  
When millions come pouring in.

"Then rally, all ye Southern Baptists, round the standard high,  
For Christ, our Captain leads us with a great triumphant cry.  
Come, let us follow Jesus tho' it means to live or die,  
When millions come pouring in.

"And when the great campaign is o'er and victory is sure,  
We'll praise our Lord for promises which ever shall endure;  
Oh, Glory Hallelujah, what a joy so sweet and pure,  
When millions come pouring in.

"All through the years to come we'll struggle onward, watch and pray,  
Be building up the kingdom of our Christ in every way,  
And leading souls to Jesus till the Lord's returning day,  
While millions keep pouring in.

Chorus

"Millions, millions for the Master,  
Millions, millions for the Master,  
Millions, millions for the Master,  
When millions come pouring in."

\*E. P. Alldredge, The Campaign Arsenal (Campaign Headquarters, Little Rock, Ark., 1918) back page.

## New subscribers

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# Churchmen advocate new approaches to alcoholism

BY BETH HAYWORTH

WASHINGTON—Church leaders advocated a new strategy on the problems of drinking during the 28th International Congress on Alcohol and Alcoholism here.

Bishop James K. Mathews of the United Methodist Church described the new strategy developed among some church groups as comprehensive, interdisciplinary and ecumenical.

"The old legalistic-moralistic attitude is fading," Bishop Mathews told delegates to the world's largest scientific meeting on alcohol and alcoholism. It is being replaced by a new freedom of choice for the individual and active involvement in society, he explained.

Mathews said the church's new strategy sees the total person in society and the inter-relatedness of various alcohol problems. The religious community, according to the Methodist leader, is seeking the opportunity for a healthy wholeness of life for everyone.

"The concern is for man, for the whole man and for man to be truly whole. It is this spirit, I think, that exemplifies the church today at its best. . ." It is this that should cause the church to understand "with both head and heart" all the problems which beset humanity, he said.

Bishop Mathews is chairman of the board of the Boston-based North Conway Institute, an interfaith association for education on alcohol and drug problems. The institute was one of the 19 national and international bodies sponsoring the congress.

"Religion and Church" was one of 16 topical areas considered by scientists and other professionals from all over the world. Over 2,000 participants from 40 nations, including several East European countries, registered for the five-day congress.

The new stance, for churches, one that other professionals arrived at earlier, is based on the concept that alcohol is a problem to man because man is a problem to himself.

Dr. Morris Chafetz, a psychiatrist who is director of the Alcohol Clinic at Massachusetts General Hospital, stated that alcoholism is really "a symptom of psychological and social abnormalities."

He described it as a "complex problem that doesn't fit into a nice, neat package."

The church's strategy, according to Bishop Mathews, must see the interre-

latedness of all alcohol problems such as health, teen-age drinking, family disorders, employment, traffic safety, humane treatment of chronic drunkards, legal controls and public attitudes, beliefs and practices on drinking and abstinence.

The Methodist spokesman urged a re-examination of the entire legislative control system over the sale and distribution of alcohol beverages. It is time that we looked at our entire control system and questioned some of our "sacred cow" concepts which churches can usually be expected to support, he suggested.

Sunday sales, local option, liquor-by-the-drink and minimum age requirements were cited as examples of laws that should be evaluated.

"Local option, for example, seems like a hopelessly outmoded system in the age of the automobile," he pointed out. He also mentioned the need in the United States for strong drunk-driving laws such as those of Great Britain and Scandinavia.

The Methodist leader urged clergymen to work on these issues at state and national as well as on local levels with public and religious agencies and groups. He asked especially for more unity among churches "in understanding and action" on alcohol-related problems.

"The religious community simply cannot afford splintered and contradictory approaches if it is to have any impact on these issues," he emphasized.

Another church leader, John C. Ford, S. J., professor of pastoral theology at Weston College in Massachusetts, proposed that exponents of total abstinence and moderate use come to terms on "the common ground of Christian sobriety."

The Jesuit priest said he recognized that "this is not possible in some denominations." But, he observed, there "is no intrinsic reason why two social-religious movements, one for total abstinence and one for virtuous moderation, should not work side by side as friendly allies in a common cause."

The Catholic theologian urged a study of a whole list of what he called "chemical comforters" from tea and coffee, through tobacco down to tranquilizers, barbiturates and narcotics and their relationship to Christian virtue.

Ford said he personally was not disposed to make total abstinence from any of these chemicals an essential part

of a Christian way of life. He cited dangerous consequences of depriving people of satisfactions derived from moderate use of some chemicals, including alcohol and nicotine.

The Catholic teacher pointed out that while Christianity includes self-denial, it is not a religion which excludes human pleasures whether of the body or of the mind.

In making a plea for Christian sobriety, he said there is a "rather nice line to be drawn between a use of pleasures which is legitimate and Christ-like, and a use of pleasures which is hedonistic and excessive."

This approach is especially important for any kind of preventive program among young people, the priest said. Few young persons would be motivated to be total abstainers because of some far-off possibility of becoming alcoholics, he pointed out. (BP)

## Deaths

MRS. SUSIE CLARA WATTS, 45, Camden, was killed Sept. 30 when the car she was driving struck a bridge abutment on U. S. Highway 79, between Camden and Stephens.

Mrs. Watts was a school teacher at Stephens and a member of First Church Camden.

Survivors include her husband, Thomas E. Watts; a son, Thomas E. Watts, Jr. of the home; a daughter, Susan Lee, of the home, and two brothers, Robert L. Smith of Korea and George R. Smith of Jonesboro.

MISS BLANCHE CRAIN, 73, Batesville, died Sept. 30.

She had been a home demonstration agent 34 years in Cross, Independence and Lafayette counties before retiring in 1962. A native of Mena, she was a graduate of Oklahoma State University, a member of First Church, and of the Business and Professional Women's Club. One of the exhibit buildings at the Independence County Fairgrounds is named for her.

Survivors include two brothers, Roy Crain, Little Rock, and Ben Crain of Georgia, and two sisters, Mrs. Ross Tate, Melbourne, and Mrs. Dolph Camp of Texas.

BOYD HENDERSON, 62, Russellville, died Sept. 30.

He was a sales representative with Consolidated Chemical Company, a Baptist, a Mason and a member of the United Commercial Travelers.

Survivors include his wife, Mrs. Opal Phillips Henderson; his mother, Mrs. J. W. Henderson, Conway; two brothers, Berlin Henderson, Conway, and Kenneth Henderson of Arizona, and a sister, Mrs. Paul Roberts of Arizona.

MRS. LINDA GRAVES, 82, Humnoke (Lonoke County), died Oct. 2.

She was a Baptist. Survivors include three sons, Hollis and Wesley Graves, both of Stuttgart, and Conner Graves of Humnoke, 15 grandchildren and 15 great-grandchildren.

### The cover



Christ said: "I am the light of the world" (John 9:5).

The light that shines through Ouachita University's Berry Chapel, in this week's cover photograph, is an appropriate symbol of Christian education.

The proposal from a Convention committee, carried in this issue, that Southern Baptist College, Walnut Ridge, be accepted as an institution of the Convention, marks a forward step in Baptist higher education in Arkansas.

It is highly significant for the cause of Christ in our state that a plan has now been worked out for the operation of Southern College and Ouachita under a common board of trustees. The simultaneous and enthusiastic endorsement of the plan by the Convention's executive secretary and by the presidents of the two colleges is an indication of remarkable unity of purpose as the proposal goes to the Convention next month for final approval.—ELM

# Ouachita curriculum revision planned

ARKADELPHIA—A study to consider a complete revision of its present curriculum is being launched by Ouachita University, with a finish date set for the end of the 1969 spring semester, according to Dr. Ralph A. Phelps Jr., Ouachita president.

In making the announcement, Dr. Phelps said that responsibility for the project will rest primarily with a North Central Study Committee which he appointed and which consists of all divisional chairmen, the dean of the school of music and Dr. Henry C. Lindsey, vice president of academics, who will serve as chairman.

Committee recommendations will be subject to the approval of the Ouachita faculty, the administration and the board of trustees and will be within guidelines set down by its board of trustees and those required by college and university accrediting agencies.

Purposes for the major curriculum revision, according to Dr. Phelps, include cutting down on "proliferation of courses" by combining some and eliminating others.

"There is no reason," he said, "to continue offering courses which are no longer needed and which do not assist students in preparing for their educational objectives."

Also to be considered by the committee is the conversion of Ouachita's present calendar into a trimester or quarter system, with a maximum cut-off on enrollment already set by Ouachita's Board of Trustees at 1,700 students.

Dr. Raymond Gibson of Indiana University's department of higher education will serve as consultant for the curriculum revision study project.

When Ouachita completes the curriculum revision, Dr. Gibson said, the University could become one of the first schools in the South to have carried out such a project.

In commending Ouachita for having undertaken the revision program, Dr. Gibson said that every college and university in the country should develop similar projects "since any curriculum which seeks to offer something truly meaningful to students cannot do so without constant reappraisal and revision."

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# 'Ministerial itch'

BY T. B. MASTON, Retired professor of  
Christian Ethics Southwestern Seminary

Webster says to have the itch means "to have an uneasy sensation . . . which inclines a person to scratch the part affected." Webster also says that the itch is "a constant irritating desire or longing."

There is some evidence that ministerial itch is rather prevalent and may be highly contagious. There are certain parts of the ministerial anatomy that are frequently affected.

Some ministers have itching hands. Their hands reach out for more and more material things: A bigger salary, more liberal fringe benefits, and a nicer home. They may stretch out their hands for special ministerial discounts. We should be grateful that this practice is not as prevalent as formerly.

The ears represent another part of the minister's anatomy that sometimes itches. Some have "a constant irritating desire or longing" to hear gossip about fellow pastors, about church members, about denominational workers, or criticism of the denomination or the denominational agency or institution.

Some have an inordinate desire for compliments. All need the encouragement that comes from a sincere word of approval or appreciation, but let us beware of an itching ear for words that will simply increase our ego.

It seems that many ministers are afflicted with itching feet. They have "a constant irritating desire or longing" to move to another church or to a different field of service.

A few ministers, at least we hope it is a few, have an "irritating desire or longing" to climb up the ladder, to

advance to a larger church or to a place of "greater prestige." Some of these even itch to go to state headquarters or to "advance" to "the holy city": Atlanta, Birmingham, Nashville, or Richmond. Before their feet itch too much to get into the denominational stream it might be wise for them to talk to some who have been or are there.

Then there are those have itching feet to run to every meeting or conference in the association or those sponsored by the state convention or the Southern Baptist Convention. They are constantly on the road going to or returning from a meeting.

How glorious it would be if all of us, ministers and members, had a constant desire or longing to use our feet to walk where the resurrected Christ would have us to go, to walk with him where there is human need, to walk into the lives and homes of suffering, sorrowing, sinning men and women.

How wonderful it would be if our hands were made available to encourage the discouraged, to hand to someone a cup of cold water in His name.

How blessed if our ears were sensitive to the cry of human need and to the still small voice of God as He speaks to us.

In addition, how glorious it would be if we had itching minds: minds that are on a constant prowl for truth, longing for a better understanding of the breadth and depth of the truth of God.

Furthermore, how wonderful if our hearts constantly desired or longed for a deeper awareness of the presence of the Lord and for an abiding fellowship and a closer walk with Him.

in higher education, examine innovations and experiments on various campuses, analyze the present curriculum and its relation to accrediting agencies, area and denominational needs, and will recommend recommended changes, said Carl Wrotenbery, the schools library director and religion professor. (BP)

## University receives curriculum grant

CORPUS CHRISTI, Tex.—The University of Corpus Christi has been awarded a developing institutions grant of \$84,560 for curriculum development study and faculty supplement.

The grant came from the U.S. Office of Education under Title III program of the Higher Education Act of 1965.

The Baptist school was funded for a year's study with \$69,560 allocated for curriculum development and improvement, and \$15,000 designated for faculty supplement through national teaching fellowships.

The study will identify current trends



. . . On-the-job alcoholism has now soared to a \$4 billion annual hangover, double the \$2 billion estimated cost of only five years ago and equal to a loss of \$16 million to business and industry each working day. This is the latest estimate of New York's non-profit National Council on Alcoholism. Specifically: At least 3 million U. S. workers now suffer from alcoholism—5.3 percent of all workers in business, industry and civilian government. The vast majority of alcoholic employes in the U.S. today are in the 35-55 age group, the key productive years. As a result, alcoholism now ranks as our fourth most serious national problem, after heart-artery disease, mental illness and cancer. (Nashville Banner, 9/19/68)

. . . General Hospital in Rockville, Conn., has discontinued the sale of cigarettes in its gift shop. As the staff physician, Dr. Joseph J. Kristan, said: "It's ironic that while hospitals are treating cancer and heart patients and other tobacco-associated diseases upstairs, they're selling cigarettes downstairs in the lobby." All but two of the 14 doctors of the hospital have stopped smoking cigarettes. (The Christian Century, 9/25/68)

. . . The Justice Department turned up the heat on racketeers and gamblers during 1968, Attorney General Ramsey Clark reported recently. Reporting a record 1,166 persons indicted in cases handled by the Department's organized crime and racketeering section, Clark said convictions totaled 520—up 30 percent from fiscal 1967—and of those, 281 were against gambling and racketeering. Seven hundred others in this category are awaiting trial. (Washington Post, 9/5/68)

. . . Temporary relief? It was predicted that urban violence, especially the racial type, would reach a new peak this summer, but just the opposite occurred. The official figures for June, July, and August are now in, and a comparison with 1967 shows a marked drop not only in the number of riots, but in their severity and scope, and in deaths as well. Those closest to the situation are cautiously cheered by the improvement, but cannot be sure it will continue. The consensus of the experts is that (1) a combination of favorable circumstances has (at least temporarily) relieved some of the tensions in the ghettos, and (2) much more sophisticated police work has nipped numerous potential outbreaks in the bud. "Major" disturbances (like Detroit,

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Newark, Washington, D. C.) dropped from 11 last year to 7 in 1968. In the "serious" category, outbreaks dropped from 35 to 20. The only increase was in the "minor" classification, which went up from 92 to 93. The record shows that the National Guard was called out only 7 times this summer, as compared with 18 times in 1967. The biggest improvement of all was in deaths. Last year 87 were killed; this year only 29. (The Nashville Tennessean, 9/10/68)

### Determined Baptist joins Madrid staff

From her preparation in two colleges and a theological seminary, plus 22 years' experience on church staffs in New Mexico and Texas, to the completion of her second trip around the world to visit mission fields, Miss Juanita Williams has been fulfilling an ambition to contribute her life to Christian missions. Native of Shawnee, Okla.,

she recently joined the staff of Immanuel Baptist Church in Madrid, Spain, as educational director and church secretary and treasurer.

"Truly, the great emphasis being placed upon 'missions in action' can be seen in the life of Juanita Williams," comments Pastor James M. Watson, Southern Baptist missionary.

Immanuel Church ministers primarily to U. S. citizens in Madrid on military, diplomatic, or commercial assignments.

# Fledgling missionaries

BY J. WALLACE POOR

J. Wallace Poor, former state copy desk chief for the Orlando (Fla.) Sentinel, is among 95 Southern Baptist missionary appointees who began 16 weeks of orientation September 4. He and his wife, also a journalist, expect to assist the Baptists of Uruguay with communications. They are natives of Missouri.

RIDGECREST, N. C.—“What happens to people here is significant,” commented Dr. W. David Lockard, director of orientation for the Southern Baptist Foreign Mission Board, as 95 new missionaries (and their 90 children) gathered for 16 weeks of orientation at Ridgecrest Baptist Assembly in the North Carolina mountains.

The current session, which began with a convocation on the morning of September 4, is the third 16-week orientation conducted for fledgling Southern Baptist missionaries. Drawing on the experience of the first two sessions, held in the fall of 1967 and the spring of 1968, Dr. Lockard told an interviewer that the interaction of the missionary appointees as they are thrown together for the intensive period of orientation and the growing sense of community which this interaction brings about have proved to be the most valuable part of orientation.

The withdrawal of the appointees into “a total experience of Christian community” leads the individual to accept both himself and others just as they are, Lockard explained. The sense of community thus developed prepares the appointees for close-knit associations with fellow missionaries overseas. Orientation is a sort of “halfway house” where the appointees can withdraw from the American way of life and prepare for life overseas.

Four major changes have been made in the orientation program as a result of experiences, both good and bad, of the first two orientation periods.

First, scheduled activities have been lightened to allow time for more reading related to linguistics, anthropology, mission strategy, and the specific countries and areas where the appointees will serve. Such activities as a mechanics course and speed reading have been trimmed, but the required reading has been increased so that the appointees will make full use of the library, which Dr. Lockard calls “a gold mine.”

The second change is the adoption of a “double-stream” approach for many lectures. The group will be split in half,

with two lectures scheduled at the same time. This will leave opportunity for more informality and more freedom of discussion.

Another change is the scheduling of five “missionary days.” Furloughing missionaries from each of the 29 nations to which the appointees will go have been invited to speak to the group and especially to those bound for their particular areas. “Some of our greatest strength in previous sessions came from furloughing missionaries,” said Dr. Lockard, explaining that the veteran missionaries help apply the subjects studied to specific situations

The fourth change involves the use of closed-circuit television for linguistic labs, especially for the study of phonetics. Lessons are video-taped and a new missionary can repeat a lab exercise several times if necessary to master it. The use of the closed-circuit system has drawn the interest of some of the nation's leading linguists, including Dr. Howard Law, associate professor of linguistics at the University of Minnesota, Minneapolis. Dr. Law assisted in the first two orientations and came to the Ridgecrest “campus” to start the current appointees on their study of cultural anthropology the week of September 9.

Rev. Donald H. Rose, who has just completed a term as missionary associate in Germany, is assistant director of orientation this year.

The new missionaries list 17 states in giving their “permanent” addresses. Texas leads with 14 persons, followed by Missouri with 11, Louisiana with 10, and Georgia with nine. The other states represented and the number of persons listing them as home are Tennessee and South Carolina, eight each; California, five; Mississippi, Oklahoma, Virginia, Florida, and Alabama, four each; and Kentucky, Ohio, Arkansas, Illinois, and New Mexico, two each. The group includes seven missionary associate couples and three single women.

Forty-two of the appointees will go overseas for general evangelism and 20 for education (including theological seminary, college, and secondary teaching). Six will work in communications (radio-TV and journalism), two in music, four in religious education promotion, eight in medicine, four in business management, two in aviation, and one in social work. Four will be dormitory parents; two will work in a servicemen's center.

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# The bookshelf

Floral Art in the Church, by Jack Inman, Abingdon, 1968, \$6.95

The author shows how the local church—large or small—can add dramatically to the beauty and impact of its floral arrangements. Included are 84 illustrations of arrangements, most of them with full description, and gives symbolic meanings and suggests numerous alternatives.

The Battle for the Presidency, by Sidney Warren, Lippincott, 1968, \$7.95

Allan Nevins has said of this book; "A sound piece of work: original in its approach to a large and important subject, and illuminating in its concentration upon party history and party mechanisms as vital elements in our history at every stage of national growth."

Mr. Warren traces this uniquely American institution from the Constitutional Convention of 1787 down to the Johnson-Goldwater contest of 1964.

The Modern Handbook of Humor, edited by Ralph L. Woods, McGraw-Hill, 1968, \$1.95

Here is an easy-to-use "thesaurus" of humor designed for ready use by speakers, writers, business and professional men, and anyone who likes to have at tongue-tip a timely quip or illustrative anecdote. It is elaborately indexed and cross-referenced for instant access and contains more than 6,000 anecdotes, jokes, legends, definitions, parables, quips, come-backs, bon mots, and aphorisms relating to a thousand different situations.

Who's Your Fat Friend?, by James M. Minifie, Lippincott, 1968, \$3.95

In a series of pithy chapters, Mr. Minifie, Washington correspondent for the Canadian Broadcasting Corporation, gives anecdotes amusing and abrasive, illustrating many different approaches. Many of the most public figures of our day, and some from the past, figure conspicuously in these pages. Here is an ideal conversation piece for election year.

The Sins of Herod, by Frank G. Slaughter, Doubleday, 1968, \$5.95

A novel of the crucifixion and the early years of Christianity, set against the barbaric panorama of the ancient Middle Eastern World, this is the third volume in the "Pathway of Faith Series," by the author of Surgeon, U. S. A. and Doctors' Wives.

The story is told from the point of view of Prochorus, a freeborn Roman citizen of Judea, and the central character of the story.



## Back to nature



In every human heart there seems to be a desire to make frequent contacts with nature. Some people can satisfy their yearning by tending a potted plant, a patch of grass or a flower bed. For others a stroll in the park will suffice. But for a great many people only nature as found in hunting, fishing and camping in the 'wild' is adequate.

Close association with the earth and growing things should bring about an assurance of the Creator and His infinite planning, purpose and care.

This was a common experience of many Americans at the turn of this century when 93 percent of the population was rural. Today the reverse is true, with only 7 percent 'living on the farms'. Most of us live in a concrete jungle and are surrounded by man-made items and have a tendency to shout "look what we have made!" The astute observer would be forced to admit that even man's greatest mechanical inventions or architectural accomplishments are shabby when compared with such things as a wild flower, forest, mountain, or an unspoiled stream.

Even though most people have lost constant association with Nature, the desire for the renewal of this experience is ever present and there is no better time than during the next few weeks of Fall.



## Cold spot Belinda

BY IRENE B. HARRELL

Belinda was a big girl—just about your size. She lived way up north, where winter is cold!

Belinda had blue wool leggings to keep her legs warm. She had fur-lined boots to snuggle her feet from the snow. Her coat was thick and cozy.

She had a warm cap, with floppy flaps to cover her ears. The scarf around Belinda's neck shooed the north wind away, and her hands were toasty in their fuzzy mittens.

When Belinda went outside all dressed up in her winter clothes, you'd think she would have been warm. But she wasn't.

Belinda had a cold spot.

What was her cold spot?

Was it her legs in their blue wool leggings? Nooo.

Was it her feet in their fur-lined boots? Nooo.

Was it her body in its thick cozy coat? Nooo.

Was it her ears hiding from the wind under her ear flaps? Nooo.

Was it her neck wrapped round and round with the scarf? Nooo.

Well, then, could it be her hands in their fuzzy mittens? Of course not!

What was Belinda's cold spot?

Can you guess?

It was her nose. Belinda had a cold nose.

What could she do about it? Could she wear leggings on her nose? Oh, no!

Could she wear a fur-lined boot on her nose? Oh, no!

Or a coat? Oh, no!

Could she wear a scarf on her nose, or a mitten? No! No! No!

Well, then, how about a nose muff?

Belinda asked her mother, but her mother didn't know anything about nose muffs. She asked her teacher, but her teacher had never seen a nose muff. She asked her grandmother, but even her grandmother had never heard of such a thing as a nose muff.

Do you know what Belinda did? She invented a nose muff.

First, she cut a little round circle from a woolly scrap she found in her mother's sewing basket. Then she punched two holes in each side of the circle and put a long piece of yarn through the holes.

The next time Belinda wanted to play outdoors she put on her blue wool leggings and her fur-lined boots and her thick cozy coat. She put on her cap with the ear flaps and her scarf and her fuzzy mittens. Last of all, she asked her mother to tie her new nose muff strings around her head.

Then Belinda opened the door and stepped outside. The wind was blowing, the snow was snowing, and icicles were hanging everywhere.

Was Belinda cold? Not even a little bit. She had invented that nose muff just exactly right.

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## Did you know?

Did you know that the simplest barometer is a spider's web?

When there is a prospect of rain or wind, the spider will shorten the filaments from which its web is suspended and will leave things in this state as long as the weather is variable.

When the spider elongates its thread, this is a sign of fine, calm weather. The duration of the calm weather may be judged by the length to which the threads are let out. If the spider is inactive, it is a sign of rain. If it keeps at work during the rain, the rain will not last long and will be followed by fine weather.

If you will observe closely, you will find that the spider makes changes in its web every twenty-four hours. If such changes are made in the evening, just before sunset, the night will be clear and beautiful.

Filaments of spider web have been widely used as cross wires in astronomical telescopes. They replaced metallic wires and filaments of silk in the latter part of the eighteenth century. When an astronomer looks through a telescope, he sees a screen of filaments. They help him to locate and measure objects that he sees.

Certain species of spiders are cultivated solely for the fine threads which they weave. They have an important bearing upon the work of the astronomer, not only for the remarkable fineness of the threads, but because of their durable qualities.

These spider lines are only one fifth to one seventh of a thousandth of an inch in diameter. In comparison, even the threads of the silkworm are large and clumsy.

Man, with all his ingenuity, has not succeeded in spinning a thread quite as remarkable as that of the spider.

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## THE SNOWSHOE RABBIT

The snowshoe rabbit sat in the snow

And watched as a hunter walked by.

He didn't run away,

He didn't bat an eye.

He knew he didn't show, but do you know why?

Can you guess the reason why?

Answer

The snowshoe rabbit is white as the snow  
And that is the reason he doesn't show!

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# Deliverance from judgment

By DR. L. H. COLEMAN, PASTOR,  
IMMANUEL CHURCH, PINE BLUFF

Life and work  
October 13, 1968  
Romans 1:18-32  
5:6-9

Today's lesson is the second in a series dealing with the theme, "The Message of the Gospel." The Scripture used is from Romans, Paul's greatest epistle.

Paul wrote the book of Romans probably in 56 A.D. from Ephesus while on his third missionary journey. The purpose of the epistle, briefly stated, was to give the Christians at Rome a thorough grounding in the Christian faith. He is addressing a people he had never visited (but of course, later he did visit Rome).

Romans 1:8-15 portrays Paul's personal high regard for the Roman Christians. Note in verses 14-16 the three "I am's" of Paul. These have been used frequently through the years as a basis for many sermons.

## I. Man's Great Need (1:18-32)

Perhaps this is the ugliest passage in all the New Testament. Paul discusses the universality of sin and condemnation. This passage deals with the sin and guilt of the Gentiles; later Paul discusses the sin and guilt of the Jews (2:1-16). All men are under equal condemnation of sin and equally in need of redemption found only in Christ.

Note the word "revealed" in verse 18. Paul begins with God's revelation of himself to the Gentiles. Next he notes their response.

Notice the phrase "wrath of God" (v. 18). What does this mean? To construe God's wrath as consisting simply of his purpose and joy in punishment is not correct Biblical interpretation. To be sure, God punishes sin, but he takes no delight in it. In spite of God's love, mercy, and pleading, many men refuse God's salvation. Wrath, therefore, is the holy revulsion of God's being against that which is the contradiction of His taproot attribute, holiness. His wrath is "against all ungodliness and unrighteousness of men." To be God is to be against ungodliness, unrighteousness, and sin. How could God be otherwise?

God concludes that man, with all his sin and without God's redemption in Christ, is without excuse (v. 20). Undoubtedly these words will be spoken to the lost in the day of judgment. In this world how often excuses are given

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as we fail to serve Christ as we ought; but actually man in refusing Christ is without excuse!

Then Paul gave the reason for this pronouncement. The 'Gentiles' response to God's revelation was:

1. Their improper attitude toward God.
2. Their improper attitude toward self.
3. Their improper attitude toward created things.

In other words, they had rejected God. They did not glorify God, nor give thanks to God. Instead, they became vain in their reasoning. God called them "fools" (v. 22). Furthermore, they worshipped what had been created, rather than the Creator.

Their condemnation before God is summed up in the phrase: "God gave them up" (vs. 24, 26, 28). Retribution is never in operation except as the judgment of God upon sin. Retribution consists in "giving up" to uncleanness. They were given up to uncleanness because they themselves were unclean and chose sin deliberately. God sends to hell only those who send themselves to hell.

God's displeasure of sin is expressed in his abandonment of those concerned to the increased lusts of their own hearts, the result being that they reap for themselves a toll of retributive vengeance. This involves the age old principle of sowing and reaping.

## II. God's Great Provision (5:6-9)

Against the backdrop of man's sin and God's judgment upon sin is the great provision God has made for man's redemption. This redemption has come to man through the death of Christ at Calvary. This death was "in due season." There was an appointed time on God's calendar for Christ to die. Christ came "in the fulness of time" (Gal. 4:4) and He came to die for our sin. Christ "died for the ungodly" (v. 6). The time of man's extremity was the time for God's great, efficacious work.

God's great love (agape love) is contrasted with man's limited love (v. 7). Do you know any man who in the next five minutes you would die for? A Russian proverb states: "Love me while I'm ugly, because when I am pretty, everyone loves me." The love of God is expressed greatest in the death of Jesus.

The implication of verse seven is that among men it is scarcely true that one will die even for a righteous and good man, far less for a Godless person. With this in mind, Paul drives home the truth that the death of Christ is the manifestation and expression of the love of God. Could anyone have greater love than what Christ demonstrated through Calvary?

## Conclusion:

Christ's death, therefore, is the final proof of God's love. The shedding of Christ's blood indicated how much God loved sinful humanity. Has God's attitude changed from anger or wrath to love? No. God's attitude to men is and always was the attitude of love. God desires men to be saved, but men must repent of sin on their own volition or perish.

Today our souls can make their boast in the cross of Christ because we have accepted His payment of the sin debt.

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# Christ, our high priest

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

October 13, 1968

Hebrews 4:14  
5:10

Two important themes have been developed in the first four chapters of Hebrews: (a) the revelation through Christ is superior to the revelation which came by way of angels, and (b) the leadership of Jesus is superior to the leadership of Moses. In the passages to be studied in this lesson, he enters upon a new theme—(c) the high priesthood of Jesus is superior to that of Aaron and his successors.

It would hardly be accurate to say that the author laid aside the first two themes to take up the third; for once he had taken up a theme, he never laid it down again until his book was complete. Like a technician who uses a tool and hooks it onto his belt to be used again as needed, so the great themes of this book were kept near at hand for further use as the book developed.

The text consists of an exhortation (4:14-16) which is backed up by a statement of the qualifications and duties of human high priests (5:1-4) and a declaration of Jesus' qualifications and work as eternal high priest (5:5-10).

## Exhortation (4:14-16)

Two reasonable exhortations are made in these verses, each fortified by facts and good sense.

1. "Let us hold fast our profession." Why? Because we have a great high priest who (a) has "gone right up to heaven itself" (Williams Translation); (b) is a human Jesus and divine Son; (c) is sympathetic with our weakness because he, too, has been tempted; and (d) has been successful in resisting temptation without sinning.

Since we have such a high priest to see us through, we must stay with our profession of faith and must not turn back into the old way of life prior to our Christian conversion.

2. "Let us draw near to the throne." How? We are to approach God (a) with confidence, assurance, and boldness—as a child might walk with confident self-assurance and respect into the office of his father who happened to be the president. We are also to approach God (b) as those who seek mercy and grace with empty hands and open hearts

If in this manner we draw near unto God, we will find "help in time of need" Jack MacGorman said that God's help is not only gracious, it's also on time. It reaches one in the nick of time, just when he needs him most.

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## Qualifications and functions of earthly high priests (5:1-4)

1. Earthly high priests were chosen from human ranks. Since they were to function as representative men on behalf of other men in approaching God through worship, it was necessary that they have normal human experience in wrestling with the problems of sin and human weakness.

2. They were appointed by God. Although heredity narrowed down the list of possible contenders for the position, the final appointment was made by the Lord himself.

3. Since they, too, were weak and sinful they could be sympathetic with their brethren.

4. They offered sacrifices for themselves and for the people.

## Qualifications and functions of Jesus as high priest (5:5-10)

1. He is both human and divine. The first emphasis concerning the person of Jesus is that he is divine, "the Son of God" who "passed through the heavens." The second emphasis is that he is human, having partaken of the same human nature as other men, being "made like his brethren in every respect" (2:17); and, though he was tempted as men are, did not sin (4:15).

2. He was appointed by God. Brief statements were taken from two psalms, commonly thought of as "Messianic Psalms" (Ps. 2:7; 110:4) because New Testament writers made use of them to substantiate their claim that Jesus is the Christ (Messiah). The passages state that Jesus is God's Son and eternal Priest, after Melchizedek (Gen. 14:17-20).

3. He experienced temptation and suffering (5:7-10; 4:13). Since he was "made like his brethren in every respect," and since in every respect he "has been tempted as we are," and because he was fully successful in resisting temptation, he has become a merciful and sympathetic high priest (2:17; 4:15). It is not the person who yields to temptation who knows its full power, but the one who continues to resist it until the temptation exhausts its strength against his unyielding character.

And since as he suffered in the Garden of Gethsemane he mingled "loud cries and tears" with his prayers and "learned obedience," he has become a merciful and compassionate High Priest.

4. He procured eternal salvation (5:9). The text reads: "being made perfect he became the source of eternal salvation to all who obey him." Under careful analysis that verse yields five important gems of truth.

(1) His suffering brought Jesus into new and more meaningful relationships with the Father and with his brethren (2:11).

(2) Because of his suffering, Jesus became the one source of salvation for men.

(3) The salvation which he offers is eternal.

(4) The salvation is offered to all men who meet the one condition.

(5) The one condition is that a man obey him. The evidence that one trusts

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**B**—Beacon lights: The \$75 million campaign publicity p13; Baptist beliefs: The prayer of the Pharisee p12; 'Bottom of barrel' (LE) p4; Baptist education in Arkansas endorsed by college presidents p6; Brotherhood supports Bible purchases p8; Bookshelf p19; Bishop Pike joins Hollywood church p24

**C**—Crumpler, Bill, called by Helena First p4; Convention countdown: 'Power from above' p8; Dr. S. A. Criswell, speaker p8; Cowling, Rebecca (L) p10; Churchmen advocate new approaches to alcoholism p14; Crain, Blanche, Deaths p14; Children's nook: Cold spot Belinda p20

**D**—Dorris, R. H.: Industrial chaplaincy p8; Determined Baptist joins Madrid staff p17; Dobbins, Gaines S. (LE) p4

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**F**—From Mississippi (LE) p4; Fledgling missionaries p13; Films, Billy Graham p12; Feminine intuition: A clean heart and right spirit p10

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**W**—Williams, Dr. H. E. (L) p7

Key to listings: (E) Editorial; (PS) Personally Speaking; (L) Letters



**NOTICE** how easy it is to fill jobs since they put us on the nominating committee?

—ARK-E-OLOGY by Gene Herrington

## Two sides

"Hey, you, why are you throwing those nails away?"

Back came the answer, "Why, they have the heads on the wrong end."

And the foreman yelled, thinking fast, "Don't be foolish! Save all that kind. We use those on the other side of the building."

## Bad habits

A timid clerk was asking the boss for the day off. "It's our silver wedding anniversary," he explained, "and my wife and I would like to celebrate it."

"Oh, all right," growled the boss, "take the day off. But tell me, am I going to have to put up with this sort of thing every 25 years?"

## Station break

Mo: "Did you know that all radio announcers have small hands?"

Jo: "How's that?"

Mo: "Wee paws for station identification."

## Togetherness

First cowboy: "Why do you wear only one spur?"

Second cowboy: "Wal, I figure when one side of the horse starts runnin' the other side will, too."

	Sunday	Training Ch.
	School	Union Adns.
Berryville		
First	168	65
Freeman Heights	94	48
Rock Springs	74	58
Camden		
Hillside	137	50
Second	96	57
Cherokee	56	
Crossett		
First	597	179
Mt. Olive	267	145
El Dorado		
Caledonia	52	42
Wesson	32	18
East Main	363	102
Ebenezer	150	68
Victory	78	42
Forrest City		
First	568	145
Fort Smith		
First	1,236	454
Towson Avenue	159	84
Gentry, First	171	71
Green Forest, First	172	73
Greenwood, First	293	112
Gurdon, Beech Street	166	45
Harrison, Eagle Heights	226	63
Hicks, First	35	25
Hope, First	469	166
Hot Springs, Piney	213	93
Jacksonville		
Bayou Meto	108	76
Berea	125	57
First	485	147
Marshall Road	334	146
Second	214	76
Jonesboro, Central	475	204
Little Rock		
Geyer Springs First	593	168
Rosedale	211	93
Magnolia, Central	680	225
Manila, First	160	71
Marked Tree, Neiswander	103	62
Monticello		
First	316	109
Northside	114	68
Second	276	129
Nettleton	272	109
North Little Rock		
Baring Cross	618	169
Southside	42	13
Calvary	453	149
Central	290	128
Gravel Ridge First	174	128
Park Hill	863	281
Sixteenth Street	46	29
Sylvan Hills First	227	127
Paragould, East Side	276	166
Paris, First	418	141
Pine Bluff		
Centennial	228	124
First	796	172
Green Meadows	85	47
Second	281	87
Russellville, First	339	269
Sherwood First	198	97
Springdale		
Berry Street	100	47
Caudle Avenue	125	40
Elmdale	349	109
First	395	135
Van Buren, First	480	144
Vandervoort, First	61	39
Warren		
First	479	184
Southside	77	58
Immanuel	278	101
Westside	68	58
West Memphis		
Calvary	330	137
Ingram Boulevard	348	129

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*MUSICIANS give a lunch hour performance during a rally of more than 4,000 Baptists in Epe, Netherlands. The rally was held in preparation for an evangelistic effort planned for March, 1969. (Photo by Joseph B. Underwood)*

## Marine says protest was a mistake

BOSTON—An AWOL Marine corporal who was arrested after taking "sanctuary" in the Harvard Divinity School chapel did an aboutface here and described his protest tactics a "mistake."

Cpl. Paul Olimpieri of Fairfield, Conn., held a press conference at the Charlestown Naval Yard a few hours after he was seized by U. S. officials at the chapel in Cambridge.

"After careful consideration of my actions in the last few days," the 21-year-old Marine said, "I consider them to be a mistake. I feel I was used by various groups to publicize their political goals, whatever they may be. I do not want any further association with these groups."

"Supporting Cpl. Olimpieri were the New England Resistance, about one-fourth of Harvard's theological students, and the Committee of Religious Concern for Peace, the local affiliate of the interreligious Clergy and Laymen Concerned About Vietnam. (EP)

## Bishop Pike joins Hollywood church

LOS ANGELES—A small, pacifist-oriented church group here has named the Rt. Rev. James A. Pike its honorary pastor.

The controversial bishop is committed to preach four sermons a year at the 175-member Mt. Hollywood Congregational Church, according to the Rev. J. Hugh Anwyl, pastor of the church.

Bishop Pike will remain on the staff of the Center for the Study of Democratic Institutions at Santa Barbara, Calif. which he joined after resigning as presiding bishop of Northern California at San Francisco in 1966. (EP)

## Graham prepares for New York crusade

NEW YORK—Evangelist Billy Graham will make a two-day visit here Oct. 16-18 to solicit support for his New York Crusade.

The Crusade will be held in Madison Square Garden, June 13-22, 1969.

Mr. Graham will address businessmen supporting the Crusade at an Oct. 16 luncheon, and to an estimated 1,000 clergymen at an Oct. 18 breakfast. The meetings were announced by Bill Brown, a member of the Graham team and Crusade director for New York.

Fifteen ministers and laymen have formed the New York Crusade Committee to be the legally constituted governing and policy making body of the 10-day campaign. Chairman of the committee is Dr. Elmer W. Engstrom, chairman of the Radio Corporation of American executive committee. (EP)

## Netherlands rally draws 4,000 plus

More than 4,000, or nearly half the Baptists of The Netherlands, came by bus, car, train, bicycle, and wheelchair to a rally in Epe, in preparation for an evangelistic effort planned for March, 1969.

Hundreds had to sit or stand outside the 3,000-seat tent in which the rally was held. With tent flaps up and public-address system on, all could hear.

Rev. Joseph B. Underwood, consultant in evangelism and church development for Foreign Mission Board, was principal speaker. Brief announcements gave information about planning and publicity for the March campaign and about follow-up conservation procedures.

A five-man combo and a singer presented gospel music in the style and rhythm of new folk songs. Other music was presented by a Salvation Army youth band, a large brass band made up of Netherlands Baptists, a choir of several hundred, and Soloist Henry Blackmon, of Raleigh, N. C., who has lived in Europe for 12 years.

Rev. Theo van der Laan, general secretary of the Baptist union of The Netherlands, heads the steering committee for the upcoming revivals.

A feature of the campaign will be musical concerts presenting Miss Irene Jordan, well-known Baptist soloist, and a choir of ministers of music from Houston, Tex.

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