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August 31, 1967

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

AUGUST 31, 1967

Excitement at Bunker

Announcement by the Arkansas Power and Light Company that it will build its \$140 million nuclear power generating station down on Bunker is the most exciting thing for this little community since Uncle George Taylor's cow had twins.

In their ignorance, the A.P.&L. are saying that the plant will be located "five miles west of Russellville." Shucks, everybody with any gumption at all knows that the spot they've picked is on the east edge of Bunker Hill.

I can't help thinking what it would have been like if this big plant had located there fifty years ago. Then, before the day of school consolidation, that more than a million dollars a year in school district taxes from the plant would have gone to the two-room Lone Gum School. Think of all the things we could have had—like enough tin drinking cups to give every kid his own; playground equipment so that we could have had more fancy (but not necessarily better) recreation than playing "pop the whip," "wolf over the river," "weights," "one-and-over," "antney over," "town ball," "possums and hunters," etc.

And think of the big, new school house we could have built, with no telling how many rooms, and the pretty, new-smelling books and maps and charts we could have had.

We might even have had something more than stick candy for the last day of school, not that I can think of anything that would have been better.

Some PR (public relations) feller from A.P.&L. called me several days before the formal announcement of the plant site was made to ask about Bunker Hill. I told him that according to the late Dr. Erwin Shinn, the name was given to the community around the turn of the century by a relative of his, the late Judge A. D. Shinn.

A. D., then a student at the University of Arkansas, was a resident of the community. On one of his week-end visits home, he attended a community square dance where the home-made corn liquor was flowing freely. As imbibing progressed, inhibitions tobaggoned, and eventually the party broke up in a free-for-all fist fight.

A. D. told somebody later that it was "like the Battle of Bunker Hill." The story caught on, and from that time the community has been known locally as Bunker Hill.

Not everybody on Bunker is carried away with the coming of the plant. Clabe Hankins, who was against the building of the Dardanelle dam because it meant the ruination of his buffalo fishing holes on the Illinois Bayou, has already moved out in disgust to settle up at the forks of the bayou.

Erwin L. McDonald

An approximate \$130,000 increase has boosted the proposed 1968 budget for state Convention operations to \$2,496,267, Dr. S. A. Whitlow, Convention executive secretary, reports on page 5, with four or five principal categories the beneficiaries. The itemized budget approved by the Executive Board is carried on page 11.

* * *

If "provision for any type of gambling" is included in any new Constitution proposed by the Arkansas Constitutional Revision Study Commission, the editor foresees "a fight the like of which the pro-gambling advocates have never yet seen in Arkansas." His editorial comment is on page 3.

* * *

Volunteers, at least 100, are urgently needed to repair church buildings damaged by the disastrous floods in Fairbanks, Alaska. Glendon McCullough, of the Home Mission Board staff, was in Fairbanks at the time, and his eyewitness account is reported on page 6.

* * *

Paperback books which made "Playboy" magazine "look like a Sunday School quarterly" by comparison were flooding the newstands of his small town. How a concerned Baptist layman single-handedly fought the obscene tide is recounted on page 7.

* * *

Whether this year's "long, hot summer" is yet over remains to be seen. Dr. Herschel H. Hobbs, in his current series on law and order, minces no words in his assessment of civil disobedience. See page 10.

* * *

Outstanding speakers are scheduled for a Bible teaching conference Sept. 25-26 at Park Hill Church, North Little Rock. Pastors, ministers of education, all Sunday School workers and their staffs are invited to attend. The schedule is outlined on page 13.

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Cover story, page 4.

Arkansas Baptist newsmagazine

August 31, 1967

Volume 66, Number 34

Editor, ERWIN L. McDONALD, Litt. D.

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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: BF Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Gambling arguments

IT is always interesting to see the arguments gamblers and those in favor of gambling put up for legalized gambling.

As would be expected, the Oaklawn Jockey Club was represented in a meeting last week of the General Provisions Committee of the Arkansas Constitutional Revision Study Commission to say why Arkansas—the only state in the nation that has provision for gambling written into its Constitution—must continue to have such provision in any new constitution that is adopted.

Of course, there is always the contention that gambling—in this instance, horse-race gambling—should be allowed and legal because it “pays substantial amounts to the state in taxes.” The admitted fact that the people who bet on the horses, in the case of the Hot Springs operation, get back only 85 cents of their dollar seems quite beside the point. Indeed, the implication is that Arkansas should not be concerned over the fleecing, since “80 percent of the money bet at the track” is “from non-residents of Arkansas.”

In answer to the charge that horse-race gambling is tied in with crime, which is a “serious threat to the country,” an advocate of keeping the parimutuel amendment in any new Constitution that is written is quoted by the press as saying that horse-racing is “the most carefully and strongly controlled industry in the United States.” By the same line of reasoning, you could argue that prostitution is clean and above board, provided it is “carefully and strongly controlled.” Legality and control never clean up anything that is immoral and corrupt from the start.

We thank God for voices of men such as James B. Gannaway, Little Rock attorney and Methodist layman, and Paul Meers, timberman and Baptist layman, who were on hand to speak out against continuing to carry the horse-racing amendment.

Mr. Gannaway, representing both the Churches United Against Gambling and the Christian Civic Foundation of Arkansas, called gambling a “parasitic activity.” He pointed out that during the racing season “bookmaking activities at Little Rock increase “tremendously” and that law enforcement difficulties likewise increase during the season and that the cost of the law enforcement more than offsets what the state gets in taxes from the race track.

Mr. Meers, citing crime financed by the proceeds of gambling as a “serious threat to the country,” said that the inclusion of the horse-race amendment in the Constitution was “unworthy of Arkansas.” Noting that many people had been deceived by the complicated title of the horse-racing amendment as it appeared on the ballot and expressing the opinion that many voters who thought they were voting against horse-racing actually voted for it, Mr. Meers suggested that the voters be given the opportunity to vote on a simple question:

“Do you favor legalized gambling on horse and dog tracks?”

We believe there is a large majority of the voters in Arkansas who see the fallacy of legalizing something that assures an average loss of 15 cents on every dollar “invested,” aside from any moral considerations. We believe, further, that many of the God-fearing citizens of the state see a definite connection between the truth of Psalm 127:1 and what a state writes into its Constitution: “Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.”

We are solidly back of the movement for a new State Constitution. But if the horse-racing amendment, or provision for any type of gambling is included in the proposed package, we predict a fight the like of which the pro-gambling advocates have never yet seen in Arkansas.

The right to know

THE Governor of Arkansas and two of the state's newspapermen, one from a large daily and one from a substantial weekly, have come out strong for including in any new State Constitution a provision for “freedom of information” as well as freedom of the press.

The three were speaking last week before the General Provisions Committee of the Arkansas Constitutional Revision Study Commission, in Little Rock.

Sam G. Harris, director of public affairs and information for the Gazette, appeared as a representative of the Arkansas Professional Chapter of Sigma Delta Chi, a professional men's journalistic society.

Citing a number of recent incidents in which public meetings were declared off limits for representatives of the press, and the jailing of two reporters for refusing to divulge the sources of their information, Mr. Harris charged that here in Arkansas “for every step forward that the communications industry makes in its search for truth and freedom, it slides back another.”

He pointed out that an act of the last Arkansas State Legislature, the Freedom of Information Law—now under attack in the courts—has been widely ignored by local government bodies and agencies.

Declaring that the First Amendment to the Constitution of the United States is “as modern and just as meaningful as it was when it was written” but that it receives little attention “and not much more than lukewarm lip service from our lawmakers, lawgivers and interpreters of law at state and national level,” Harris called for something similar to the U. S. First Amendment, in any new State Constitution. He said that the Constitution should declare that as public policy the public's business should be conducted in public.

Fred Ashcraft, editor of the *Benton Courier*, 20 years a newspaperman, said that there was ingrained attitude on the part of public officials that the people do not have a right to know, and that if they do, the officials

have a right to decide how much the public should know.

He said that the Benton City Council, on one occasion, recently, and the Benton School Board, repeatedly, have conducted public business in closed sessions and that there is a great reluctance on the part of officials who control public information to let the people know about it. A new Constitution, he said, should "go out of its way" to declare the concept of the people's right to know, and to know everything.

Governor Rockefeller said that he recommended that the Commission "consider placing in the constitution a provision guaranteeing open meetings and freedom of access to governmental information." He added, "I feel strongly that this is a basic, fundamental principle that should be part of a revised constitution."

For Baptists, who had so large a share in the writing

of the Bill of Rights for the United States Constitution, it is more than interesting coincidence that two of these three men are Baptists—Governor Rockefeller and Mr. Harris. The third, Editor Ashcraft, is a member of another great denomination which has distinguished itself in the battle for human rights for all men—the Methodist Church.

Any argument for the withholding of information from the people, when the information withholders are elected by the people or serving the public, does not have a leg to stand on.

We Baptists stand firmly for freedom of information in our own affairs. All of our meetings, including committee meetings, are open to any Baptists who wish to attend. This is a pattern locally, nationally, and internationally. So, if you ever hear a Baptist arguing for closed meetings, you will know he is a backslider.

The people speak

The MIL singers

Please let me express my appreciation to Dr. Logue and the MIL Singers for their great contribution which they have made in the churches in northeast Arkansas of which I have known about.

I think the most impressive thing about the group is this new concept of trying to preach the gospel to the man on the street.—J. T. Midkiff, Southern Baptist College, Walnut Ridge

Feeding the hungry

The cause of hunger is the price of food.

The Brewers and distilleries are destroying millions of pounds of grain. If this could be curtailed, it would lower the price of grain and we could feed every hungry person in America.—J. W. Honeycutt, 812 Jackson St., Texarkana, Ark.

A teacher 71 years

An article appeared in the Arkansas Baptist Newsmagazine on August 3, requesting information regarding oldest active Sunday School Teacher and number of years of service.

We have one member, Mrs. Annie Black Haynes (Mrs. Gus), 520 South Pine Street, Hope, Ark., who is 89 years old and has had 71 years continuous service as a Sunday School teacher.

She is not quite as old as the one mentioned in the article, but has more years service. She has been a member of First Church here for 80 years, and she has been a teacher in Sunday School since she was 18 years old.

She attended and graduated from Ouachita University (College then); left for a period of a few months study in New York and returned to Ouachita as a member of the faculty for a few years, teaching art. During the time at Ouachita she was a teacher in Sunday School for the young men's Bible class, and upon returning to Hope she began to teach a men's Bible class in the home church.

In 1937 she was given a class of young women and has been teaching women since that time. For the past several years she has been teaching a women's class ages 70 years and up.

We are sending this information on to you to see if you had anyone that could top 71 years continuous Sunday School teaching record.—Gerald W. Trussell, Pastor, First Baptist Church, Hope, Ark.

'Right to Palestine?'

Thank you very much for the wonderful article "Do the Jews Have a Right to Palestine?" by W. O. Vaught Jr., in the Aug. 10 issue.

It is, without doubt, one of the clearest statements yet to be issued by anyone. It gives the reader a deeper insight into the question asked and the answer which Dr. Vaught gives.—Mrs. Agnes G. Ford, The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

For staying in

Let's not judge the election in Viet Nam before it is held. And those who advocate pulling out have surely forgotten the thousands who were murdered because they opposed Ho Chi Min, after the French pulled out. Could we expect any better now?—Mrs. J. S. Howard, Stuttgart, Ark.

'Honesty and taste'

Your editorial (July 20) concerning speakers in the pulpit telling jokes about Negroes, Catholics, stutterers and others with handicaps being in bad taste, is appreciated.

It brought to my mind the visit of a very prominent pastor to a large church in view of a call. During his message the minister told a so-called "funny" story about a retarded boy. It happened that the chairman of the pulpit committee had a retarded son who was in the service. It is enough to say that the chairman did not think the story to be amusing.—Bruce H. Price, Newport News, Va.

The Cover



TRAIN UP a child in the way he should go: and when he is old, he will not depart from it (Prov. 22:6).

Executive Board approves \$2,496,000 budget

By S. A. WHITLOW
EXECUTIVE SECRETARY, ARKANSAS BAPTIST STATE CONVENTION

ELSEWHERE IN this issue, you will notice a proposed budget in the amount of \$2,496,267 which will be presented to the Convention in annual session this fall by the Executive Board. This is an increase of approximately \$130,000 over the budget for 1967.

The increased budget for next year lies in four or five principal categories.

The total budget for the Department of Missions-Evangelism is \$171,059. Of this, \$120,426 would come from the Cooperative Program, \$33,000 from the Home Missions Board, and the remaining balance from various sources.

The Baptist Student Union budget for next year will be \$111,902, with \$99,325 from the Cooperative Program, \$10,577 from the Sunday School Board, and the balance from other sources.

\$821,932 to SBC

The Southern Baptist Convention causes will receive a total of \$821,932, an increase of \$42,000 over 1967.

Christian Education comes in for a total of \$642,377. Ouachita University's allocation amounts to \$494,662, Southern Baptist College, \$90,196, and Ministerial Education, \$57,519.

The Ministerial Education fund will go to the two colleges for tuition discounts accorded ministerial students, ministers' children, and the wives of ministers. Grants will be provided students in the area of the ministries of music and education as funds permit.

A substantial increase was made in the funds to finance the construction of the new Baptist Building.

1967 giving increases

A total of \$1,305,363.56 has been received in our office for the Cooperative Program for the first seven months of this year. This represents an increase of 6 percent over the comparable period of 1966.

Approve missions programs

THE Executive Board approved four new programs in Missions-Evangelism for the coming year. The Home Mission Board will participate in the four ministries.

A program of child and family care will be sponsored jointly by the Arkansas Baptist Home for Children, the Pulaski and North Pulaski Associations, and the Department of Missions-Evangelism. An office will be provided for a counselor of the Children's Home in the new Baptist Building.

Approximately 80 percent of the children received in our home in Monticello come from the greater Little Rock area. This will provide a much-needed ministry for the families of these children.

A state-wide ministry to the deaf will be provided. The main responsibility of the person to be employed in this

area will be to train volunteers who will serve a number of groups of deaf over the state.

Central Association will join the Home Mission Board and the Department of Missions Evangelism in providing a resort work in the Hot Springs area. This ministry will be directed toward the large number of workers with the stables who are there for a number of months each year caring for the race horses, and the tourists who likewise are there in large numbers and many for long periods of time.

At the instigation and participation of the Home Mission Board, the Department of Missions will join Second Church, Little Rock, in the ministry of the inner city church. This will be to find better ways of serving the large number of people who live in the vicinity of the downtown church.

Add three workers

Danny McCauley and Gerald Cound were added to the Baptist Student Union. Mr. McCauley will serve at the centers at the colleges where we do not have directors, and Mr. Cound will serve as director of the center at Arkansas A & M.

Miss Pat Ratton was employed as youth director in the Sunday School Department.

Authorization was granted to the Student Department to employ an architect to draw up plans for a new center at Russellville. The building at Russellville is one of the first centers erected. It has become totally inadequate for our work there.

Aid Denver Crusade

The Executive Board is recommending that our Convention join the Home Mission Board and the Colorado Baptist Convention in a Denver Crusade in 1968.

Denver is a city of about 1,250,000 souls. There are 23 Baptist churches in this metropolitan area. Denver is one of the most strategic cities in the Rocky Mountain area.

Many of our churches will be asked to share their pastors and ministers of music for this Crusade. At least thirty or forty men will be needed in each of these categories.

The Executive Board has agreed to underwrite this evangelistic effort in the amount of \$10,000. The Woman's Missionary Union has agreed to work with us and our churches in an effort to raise this money through an increased State Mission offering in September. This money will be used in advertising the crusade and not in salaries. Our pastors and music men will be encouraged to participate in this effort as a labor of love. The churches will be asked to send their pastors and ministers of music.

Others of our older states have joined the newer Conventions in similar efforts with a large degree of success.

The brethren in Colorado are very enthusiastic about the prospects of good success in this effort to win men to Christ. We appeal to all of our churches to make this Crusade a matter of prayerful concern.

100 volunteers needed to aid Alaska Baptists

RIDGECREST, N. C.—An urgent appeal for a minimum of 100 volunteers to help repair flood ravaged church buildings in Fairbanks, Alaska, was issued here during Home Missions Week.

The Home Mission Board also announced a moratorium on church loans, interest and payments due from six Fairbanks congregations that hold loans with the board.

Glendon McCullough, of the Home Mission Board staff, returned from Alaska late Saturday evening with the report that eight out of nine Baptist churches in Fairbanks were under water "up to or above the pews." The ninth, First Church downtown, has a basement full of water and ruined records and hymnals.

The homes of Baptist church members, McCullough said, either were flooded or destroyed and few Baptists would be free to spend time on damaged church buildings.

Thoughts of sub-freezing weather, only weeks away, compounded the dimensions of the crisis. Furnaces must be repaired and insulation and foundations of homes and buildings somehow must be dried out. There was fear, too, that the foundations of churches were severely damaged and that several might have to be condemned.

"Plumbers, electricians, furnace workers, carpenters, masons and other specialists are needed by Labor Day for a minimum of two weeks, possibly as many as six," McCullough told a Sunday evening audience of about 2,000 pastors and church leaders.

Warren Wolfe, director of the Home Mission Board's Christian Service Corps Ministry, said the appeal for men was being issued jointly with the Southern Baptists Brotherhood Commission. Home Mission Board executive secretary Arthur Rutledge and Brotherhood director George Schroeder sent letters to associational missionaries, asking them to request pastors in their areas to appeal for volunteers.

Rutledge said churches, associations or individuals are asked to cover the expenses of the volunteers, freeing the Home Mission Board to use its emergency funds to assist with pastors' salaries and building materials.

The volunteers are asked to work without pay and to bring their own basic tools. (Materials are available.) Alaska Baptists will provide room and board.

McCullough reported Sunday that \$9,000 of the \$10,000 sent immediately by the Home Mission Board to assist Baptists was spent for transportation fares and incidentals such as razors and toothbrushes for those leaving the flood-racked city for Anchorage and other safety points.

Paul Adkins, director of Christian social ministries for the Home Mission Board, flew to the area with the funds to investigate the extent of need.

At last word, only military transportation or communication was operative and evacuees were just beginning to return to homes through thick muck and slime.

Communication was eliminated immediately by the flood when the walls of the telephone exchange collapsed. One radio station that managed to stay on the air broadcast the message that tickets were waiting at the airport for the families of Baptist pastors. E. W. Hunke Jr., executive secretary of the Alaska Baptist Convention, arranged this with the emergency funds brought by Adkins so that pastors could get their families out and turn their attention to their communities.

Hundreds of Baptists either were in Fairbanks for the state convention or heading that way at the time of the disaster, including denominational leaders such as McCullough, director of the Home Mission Board's personnel division, and Porter Routh, executive secretary of the Southern Baptist Convention. Nine student summer missionaries also were in town and two of them were not accounted for until Friday, Aug. 18.

The Convention had been scheduled to begin Monday, Aug. 14, at First Church. The Chena River, however, which winds through the heart of the city of 30,000, began its quick, fatal rise the Sunday evening before.

McCullough and those in his hotel were wakened and shuttled off in U. S. Army trucks to a grammar school on higher ground. Before long, water was rolling into the school and the crowd graduated quickly to the high school, on still higher ground. Officials were optimistic each time that the water would rise no higher. The group had to be evacuated again, however, this time to the airport, from where they were flown to Anchorage.

McCullough got out only with his briefcase and the clothes on his back.

At last report, his luggage still was on the seventh floor of the downtown hotel.

Routh was in tan slacks and tennis shoes when evacuated. Warm, dry socks were distributed at one point and, as luck would have it, Routh, undoubtedly one of the largest men in the crowd, got one man-size sock that was too small and one that appeared to be about the right size for a five year old boy.

Perhaps as many as 10,000 people were evacuated to the highest ground in Alaska's second-largest city, the University of Alaska. McCullough said reports were that the food line at the university was blocks long and took nearly four hours per meal.



... "Overpopulation is the greatest challenge to mankind's survival, except for the nuclear war. It must engage the attention of all citizens now," stated William H. Draper, Jr., Parents' Magazine. ... A Grand Rapids theater owner has turned his theater into a bookstore to sell only "adult" literature. He charges \$1 dollar admission to discourage youngsters and "lookers" with half the fee going toward payment for the books and magazines. He says business is brisk and explained he elected to sell nothing but "adult" material because "the book business is competitive and I want to offer something that the other stores don't have." (Variety)

The deeply rooted stigma that alcoholism is a "sin" has stood in the way of successfully treating alcoholics, an expert in the field asserted recently. "Many churches and ministers still feel today that alcoholism is sinful; what they don't realize is that it is a disease and that it can be treated," said Dr. James Alford, director of Emory University's Alcohol Rehabilitation Project. Dr. Alford noted there is a tremendous resistance to accepting alcoholism as anything but a moral problem. "People must realize that alcoholism is illness of the mind and that the physical ailments are only symptoms of the real problem." (The Atlanta Constitution, July 12).

SMYRNA, Tenn.—A Christian dentist in this Tennessee town of 11,000 recently became concerned about a rising flood of obscene literature in his community and did something about it.

Morris L. Frank is a deacon in the First Baptist Church, Smyrna. He is also a Sunday School teacher and the church's Training Union director.

But more important, he is concerned.

"For three or four years," Frank said, "the circulation of obscene literature in Smyrna went from bad to worse. The 'girlie' magazines were bad enough," he observed, "but soon paperback books started appearing on the stands.

"Some of these," he quipped, "made 'Playboy' look like a Sunday School quarterly by comparison. This hardcore pornography was what moved me to act."

Frank especially became concerned when he learned that some of the Sunday School and Training Union young people were picking up the obscenity from the stands.

A sign read "No one under 21 permitted to read these novels," but when a boy known to be under-age purchased one of the worst smut books on the stand, it was sold to him with no questions asked, Frank observed.

His first attempt at controlling the problem was simply personal contact with the dealers.

"Oftentimes the men who run the local drive-in markets or drug stores are Christians," he said, "but are not aware of the material on their bookshelves. Others have not really let themselves face the damage they are doing to their community."

Frank went around to everyone in town who sold offensive books and magazines, pointing out the harm he felt they were doing. Some removed the most offensive materials at once, others did so that night.

It became apparent, however, that to keep the materials off the stand would take more than the good will of some dealers. Frank didn't think it was necessary to prosecute under the state law, or to publicly embarrass anyone through the press. Such display was not the goal of his concern. The removal of the harmful literature was.

Feeling that the church should do something about the problem, Frank bought some of the most offensive material, initialed and dated it in the presence of the dealer, and brought it to the next regular Brotherhood meeting. Frank presented a film about pornography to the layman's group, then read some of the most offensive passages aloud to the members.

"They were really shocked," Frank

said. "Some of them almost wanted to throw me out for reading such trash in the church building. But I just asked them, 'If it is bad to read it here, isn't it just as bad for your boy to read it, or for a boy to read it before coming to get your daughter for a date?'"

"With that," he said, "I think I hit home."

"You cannot believe how powerful this smut is," he said. "I know my life has been hurt, my mind affected by the poison in these books, by just reading them aloud for dramatic effect. No one, adult or young, is immune to their destructive power. This is why they are so dangerous, why they must be stopped."

Frank made some points for others to consider. "Most Christians honestly don't realize what is on the newsstands," he said. "Those who would most likely do something about it just turn their backs in disgust when they see it displayed. That is maybe solving their problem—but it helps no one else.

"There is often no need to prosecute. The change in Smyrna was made with the majority of the citizens unaware it was happening—but they all benefited. Sometimes open publicity in the press can help, but it may be better handled quietly, and out of court."

Frank pointed out that courts can be used when all other forms of per-

Dentist leads campaign against obscenity, wins

BY LARRY JERDEN*
BAPTIST PRESS STAFF WRITER



The group was incited to action, some wanting to prosecute, others to attack through the press. Finally the Brotherhood voted to make the same presentation it had just received to the City Council.

With copies of the state laws on obscenity in the councilmen's hands, Frank presented the film and again read from the books. This time, passing them around but posing the same question: "Is this what you want your sons and daughters reading?"

Mayor Sam Ridley, also a Baptist deacon, led the vote to enforce the laws of the state. The next day Ridley and the chief of police called on all merchants of the literature, telling them of the council's decision.

"By nightfall," said Frank, "the stores almost looked like Baptist Book Stores."

suasion fail. But suits rarely make friends—persuasion often can.

"Some people aren't crusaders," he said, "but anyone can talk to a friend who is."

Morris Frank sincerely feels obscene literature is as much a poison to the mind and soul as any device ever created by the forces of evil. As he sees such moral laxity, he realizes the obscene literature traffic can be stopped only if concerned Christians are willing to inconvenience themselves a little and act.

*Larry Jerden is staff writer for the Baptist Sunday School Board Bureau of Baptist Press.

Former pastor returns

The Arkansas Baptist Newsmagazine's "preacher poet," W. B. O'Neal, 83, was the supply minister Aug. 20 for the morning and night services of West Church, Batesville, of which T. R. Coulter Jr. is pastor.

Mr. O'Neal was called as pastor of this church soon after its organization, in 1909. In one year the church doubled in membership and built a \$2,500 church house and paid for it in full.

The original building burned several years ago and the church, with approximately 700 members, now has a large auditorium and educational plant.

Arkansans at Glorieta

GLORIETA, N. M.—Eleven Arkansas Baptists are serving on the summer staff of Glorieta (N. M.) Baptist Assembly during the second six-weeks session July 20 through Sept. 4. They are:

Bill Ashwood, and Barbara Ashwood, Crossett; Jerry Beth Jamison, Nashville; Teresa Smith, Van Buren; Betty Whaley, Little Rock; Nancy Ayres, Huntsville; Annette Burchfield, Dermott; Sue Files, Rohwer; Karen Jackson, Siloam Springs; Karen Norman, Searcy; and Renee Stevens, Dermott.

A guest registration of 25,500 has been set for the assembly during its three-month operation. Paid registrations for the 1966 season totaled 24,704.



THESE THREE "youngsters," whose combined ages total 207 years, are shown just before their recent baptism by Walter L. Callison, pastor of Moark Church, Corning. They are Mr. and Mrs. Word Tutor (left), 72 and 68 years old respectively, and Mrs. Myrtle Lester, 67.

Midkiff relinquishes PR post at Southern

J. T. Midkiff, chairman of the Social Science Department at Southern College, Walnut Ridge, for the past eleven years, has resigned as director of publicity, a position which he has filled for the past ten years.

This activity has been moved into the office of the director of public relations, under the direction of Lendol Jackson.

In addition to his teaching and other activities in the Social Science area, Mr. Midkiff will continue to serve as director of the Baptist Student Union, a position he has filled for the past ten years.

Mr. Midkiff is recuperating following surgery and expects to resume his full schedule at the college this fall.

Missionary notes

Rev. and Mrs. Russell L. Locke, Southern Baptist missionaries, returned to Nigeria on July 25, following furlough in the States. They may be addressed, P. M. B. 5113, Ibadan, Nigeria, West Africa.

Born in San Diego, Calif., Mr. Locke grew up in Polk County, Missouri. Mrs. Locke, the former Veda Williams, was born in Shirley, Ark., and lived in Alton, Mo., while growing up. At the time of missionary appointment, in 1955, Mr. Locke was pastor of First Church, Luling, Ala.

To hospital chaplaincy



MR. HASSELL

Rev. Jere Rose Hassell, pastor of Central Church, North Little Rock, since March, 1965, has resigned effective Sept. 10 to return to the staff of the Department of Pastoral Care at the Arkansas Baptist Medical Center, where he was serving at the time of his call to the North Little Rock church.

Mr. Hassell is a native of Dallas, Tex., has the B.A. degree from Baylor University and the B.D. degree from Southern Seminary, Louisville, Ky.

He is a past president of the Baptist Pastors' Conference of the North Pulaski Association and is currently serving as vice moderator and chairman of the association's missions committee. He is a past secretary-treasurer of the North Little Rock Ministerial Alliance and is a professional hospital chaplain as certified by the American Protestant Hospital Association.

Mr. Hassell is a former pastor of Geyer Springs Church, where he served from 1957 to 1961.

Mrs. Hassell, the former Miss Barbara Ann Dabney of Dallas, also is a graduate of Baylor. The Hassells have two daughters, Patricia Lynn, 9, and Nancy Carol, 6.

Active churchman at 90

J. T. Hughes, oldest member of East Point Church, Route 3, Russellville, has been a member of the East Point church since 1895. He observed his 90th birthday on June 8.

His pastor, Philmore Worley, reports that Mr. Hughes "is still in good health and an active church member."

Revivals

Rock Springs, Carroll County Association, Sept. 10-17; Jamie Coleman, Fayetteville, evangelist.

Morrison Chapel, North Little Rock, Aug. 14-20; Ed Walker, Levy, evangelist; Louis Jeffers, Bayou Meto, singer; 48 rededications, 9 by letter, 3 for baptism, 1 other profession of faith; Raymond Jackson, pastor.

Austin Station, Caroline Association, Aug. 13-20; Ronald Griffin, pastor, Marshall Road Church, Jacksonville, evangelist; Eleanor A. Harwell, state Music Department associate, music director; 2 by letter, several rededications; Milburn Hill, pastor.

Moark, Corning, Aug. 14-20; Junior Vester, Ravenen Springs, evangelist; 12 for baptism, 2 by letter, 1 by statement, 7 rededications; Walter L. Callison, pastor.

Lockesburg First, Aug. 13-20; John H. Claton, superintendent of Rescue Missions and Boys Ranch, Ft. Smith, evangelist; Howard Latimer, music director, Dale Tucker, youth worker; 36 rededications, 3 for baptism, 2 other professions of faith; James H. Cannon, pastor.

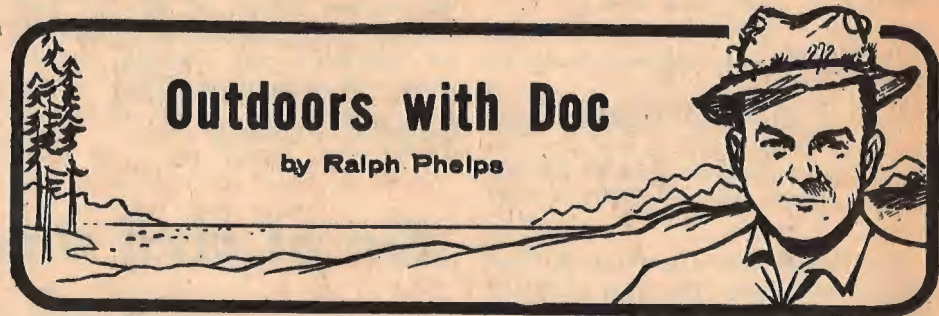
El Dorado Midway, Liberty Association, July 23-30; Robert Blann, Temple Church, Cullendale, evangelist; Charles Ainsworth, pastor; 1 by profession of faith 1 by letter, many rededications.

New Hope, Muskogee, Okla., Aug. 7-13; Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; 10 professions of faith, 2 by letter; Jim Wilson, pastor.



SECOND Church, Jacksonville, held ground-breaking services Aug. 6 for a new sanctuary. The new \$100,000 building will consist of about 7,500 sq. ft. of usable space and will be flanked by covered walks that will tie the existing remodeled wings to the centrally located building.

Those participating in the ground-breaking were, left to right: Jack Dewees, Gerald Hamm, Ralph Teague, Dr. S. A. Whitlow, Andy Kerr, pastor, Bill Harden, Marshall Fuller, Charles Moore, Cleve Whitley, and Bill Brewer.



Outdoors with Doc

by Ralph Phelps

Okra to the rescue!

If it were not for okra, gardening would be as sorry as fishing these days. And one has to be pretty generous toward okra to make that statement.

When Doc's nephew from Dallas wanted to go to Lake Hamilton for some August angling, the prospects were something less than overwhelming, since no good reports had been issued except by the newscasters who make their living at dreaming up good stories about bad fishing. (Some docks keep bass in the deep freeze to photograph during the summer doldrums; that's why the fish occasionally have such an icy stare when peering at you from the newspaper page or television screen.)

Doc had no idea that the fishing would be as bad as it proved, however. For two hours he and the nephew (who used to think his uncle was a fisherman) dangled minnows over deep brush piles in an attempt to entice a crappie. Then from sundown until just after dark they fished plastic worms over a sunken island, off a deep point, and through large brush piles. When they finally called it quits, they had not had a discernible bite, bump, nibble, or nudge from crappie, bass, bream, or turtle. Even the mosquitoes refused to bite.

Before the junket to the lake, Doc had checked his garden and found that everything in it except okra had succumbed to the heat. Since the prickly pods set his hands and arms on fire, he finally gave up the harvest and left a good half bushel on the stalks. That's the way Doc feels about okra; he can take it or leave it, but he really prefers to leave it.

The okra shouldn't be ridiculed, though. It kept the trip to the garden from being as sorry as the one to the lake.



PASTOR A. T. Suskey (extreme right), of First Church, Branch, is shown baptizing a complete family, Mr. and Mrs. Travis Ballard and daughters, Kathy and Connie, on a recent Sunday night.

FORREST H. WATKINS, a Florida pastor, has been named a consultant in the general administration unit of the Southern Baptist Sunday School Board's Training Union department, effective Sept. 1. In his new work, Watkins will have special responsibilities in the area of New Church Member Orientation. He has been pastor of First Church, Stuart, Fla., since 1964.

IN ADDITION to adjusting to married life, two newlywed Baptist couples also will spend the next two years adjusting to the problems and opportunities that confront US-2 missionaries. The "honeymooners" are Michael and Elizabeth Brown of North Carolina and Philip and Pat Sitton of Texas.

MISS CAROLYN WISE, secretary for the Brotherhood Commission of the Southern Baptist Convention, has earned the rating of Certified Professional Secretary. An official of the Brotherhood Commission said the rating is the equivalent of a doctor of philosophy degree for a secretary, and that only 300 of the secretaries in Tennessee have earned the rating.

Deaths

MRS. L. HOWARD JENKINS, wife of the president emeritus and financial adviser of the Southern Baptist Foreign Mission Board, Aug. 11, after a brief illness.

Mrs. Jenkins was a member of First Church, Richmond, Va., where she had taught a Sunday School class for more than 40 years.

The former Ruby Godley, Mrs. Jenkins was a native of Texas.

MRS. C. E. EVANS, mother of Rev. Charles E. Evans Jr., Southern Baptist missionary to Kenya, Aug. 19 in Raleigh, N. C. Mr. Evans, now in the States on furlough, may be addressed, c/o Mrs. George W. Young, P. O. Box 199A, Rte. 2, Corbin, Ky., 40701.

J. D. FARRELL, pastor of First Church, Huntsville, Ark., Aug. 1, in the Medical Center at Oklahoma City, Okla.

Mr. Farrell was called to the Huntsville church in July, 1963. Survivors include his wife, three children and several grandchildren.

The preacher poet

Resolution

In resolution's wear and tear
Thro brief or longtime uses
It's greatest rent,
A warp or bent,
Is made by one's excuses.

—W. B. O'Neal



MR. PHARR



MR. BARTLETT

Pharr to new position

NASHVILLE (BP)—Keener Pharr, director of the field services section in the Southern Baptist Sunday School Board's Sunday School department since 1959, on Aug. 7 joined the staff of the board's education division.

Pharr assumed the newly created position of coordinator of cooperative promotion planning. According to W. O. Thomason, assistant director of the education division, Pharr will coordinate the common efforts of Southern Baptist Convention agencies to provide better approaches for planning cooperatively with state conventions.

Baptist beliefs

Sin of civil disobedience

BY HERSCHEL H. HOBBS

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

SECOND IN SERIES ON LAW AND ORDER

"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Romans 13:2).

Civil disobedience has become a popular pastime. But is it a pastime or a sin against God? Paul says that it is the latter. Simply because one does not agree with a given law is no grounds for defying it either in demonstrations or by the more prosaic method of ignoring it. What saith the scriptures?

"Whosoever therefore resisteth the power, resisteth the ordinance of God." The first word "resisteth" is an interesting word. In verse 1 "ordained" renders the Greek word *tasso*, to line up in orderly fashion. "Resisteth" renders a compound verb *antitasso*. Note the basic verb *tasso* with the preposition *anti*, against. So the one who defies law lines himself up in orderly fashion *against* the law or the government which is ordained of God. He is as a soldier at war with his government. Crime, therefore, be it deeds of violence or *civil disobedience*, is a war against one's government.

And since government is ordained of God, it is rebellion (the second "resisteth") against God. One would do well to ponder this before engaging in civil disobedience. Some people in the name of God are in rebellion against God. They are destroying respect for the very institution which is a creation of God. The present scene of disorder in our cities is the fruit of such. We have sown civil disobedience; we are reaping riots, death, and open defiance of law and order.

"And they that resist [rebel] shall receive to themselves damnation." "Damnation" should read "judgment." Judgment from the forces of law. Yes, And judgment from God also. This is true whether one be a beatnik, a hippie, or wears the collar of the clergy!

Writes RA song

Gene Bartlett, church music secretary for the Baptist General Convention of Oklahoma, has written a song for use at the Fourth National Royal Ambassador Congress Aug. 13-15, 1968, in Oklahoma City. It's entitled "God Has Something to Say to You."

Bartlett, a 49-year-old deacon of Trinity Church, Oklahoma City, holds a B.A. degree from John Brown University, Siloam Springs, Ark., and a B.M. degree from Oklahoma Baptist University at Shawnee. He will serve as director of the music program for the Congress.

Saved by prayer

WILLIAMSON, W. Va.—A teen aged boy who was hauled from a narrow, caved-in well where he had been held for 24 hours said from his hospital bed, "Praying helped pull me through."

Leonard Boyce told family and friends that "it's good to be alive. I thought I was a goner for sure."

A radio beside his bed picked up a local program which was dedicated to Leonard. The speaker declared: "God brought him out of that well." (EP)

Two beautiful books for children just off the Broadman press are: **Four-legged Helpers**, by Salveig Paulson Russell, pictures by Jan Wills, and **Some Things are for Keeping**, by Polly Gottfried, pictures by William Dugan. Each book sells for \$1.35.

Four-legged Helpers is about animals. Included are horses, cows, burros, elephants, camels, Eskimo dogs, llamas, reindeer, goats, zebu, Shetland ponies, oxen, and yaks.

A Practical Style Guide for Authors and Editors, by Margaret Nicholson, Holt, Rinehart, Winston, 1967, \$4.95

An authority on book publishing, Margaret Nicholson does not claim to be producing unique material here, but she hopes that this book will be a useful addition to the reference shelves frequently visited by authors and would-be authors. She deals at length with manuscript preparation, and has chapters delineating the responsibilities of authors and editors. She offers helpful suggestions on how to handle sources, citations, and footnotes; the use and compiling of bibliographies; use and preparation of indices; proof reading; copyright, fair use, permissions; abbreviations; capitalization; italics; numbers and figures; punctuation pitfalls and concludes with a chapter entitled "The Reference Shelf."

People of the Bible, by Cecil Northcott, Westminster Press, Philadelphia, 1967, \$4.95

This beautifully illustrated panorama of the people of the Bible is a companion volume to the previously published **Bible Encyclopedia for Children**, which was also written by Cecil Northcott and illustrated by Denis Wrigley.

Dr. Northcott is editorial secretary of the United Society of Christian Literature (the oldest ecumenical organization in Britain for the provision of Christian literature in all parts of the world.)

In this volume, Dr. Northcott has "a gallery of portraits-in-action of real people who were involved in major events in Bible times and who still live in the Scriptures today."

Artist Wrigley, working closely with the author, has endeavored to convey the atmosphere of long-ago Bible days in a modern manner. His skill and design, his great talent, and his unique vision result in a remarkable unity of text and illustrations.

Islam, Fazlur Rahman, Holt, Rinehart, and Winston, 1967, \$8.95

Professor James Kritzeck, director of the Institute for Advanced Religious Studies, University of Notre Dame, has described this book as "The best gen-

eral introduction to, and interpretation of, the Islamic religion which has yet been written in English." The author, himself a member of the Islamic faith, is a native of Northwest Pakistan. He is a graduate of the University of the Punjab and has the Ph. D. degree from Oxford. The aim of the book is to give the reader a comprehensive picture of the Islamic religion through the 14 centuries of its existence. The author has tried to convey to Western Readers something of the inner intensity of his faith.

Nobody Ever Tells You These Things About Food and Drink, by Helen McCully, Holt, Rinehart and Winston, 1967, \$6.95

The teetotaler will find the author answering many questions here that he is not asking. The liquor industry is well represented with a picture of something "Bottled in Bond" on the jacket of the book.

But for those who are not too prejudiced against these offenses, much helpful information can be found here for the average household wife and cook.

Author McCully, widely recognized by the food and cooking experts, covers virtually every question "your kitchen is likely to present with workable, simple solutions that will make you wonder why nobody ever told you before!"

PROPOSED BUDGET

Executive Board recommendation to Convention

I. STATE CAUSES

1. ADMINISTRATION	\$ 42,400	\$ 42,400	
2. DIVISION—MISSIONS			
(1) Missions-Evangelism	120,426		
(2) Race Relations	12,000		
(3) Baptist Student Union	99,325	231,751	
3. DIVISION—RELIGIOUS EDUCATION			
(1) Brotherhood	21,000		
(2) Church Music	22,100		
(3) Sunday School	36,100		
(4) Training Union	35,700	114,900	
4. DIVISION—SERVICES	33,000	33,000	
5. ARKANSAS BAPTIST NEWSMAGAZINE	17,500	17,500	
6. WOMAN'S MISSIONARY UNION	50,800	50,800	
7. SPECIAL SERVICES			
(1) Promotion	21,200		
(2) Camps and Assembly	16,565		
(3) Convention	14,000		
(4) Foundation	16,250		
(5) Annuity-Operating	9,116		
(6) Retirement Dues	110,000		
(7) New Baptist Building	95,000		
(8) Ministerial Aid	3,500		
(9) Miscellaneous	8,354		
(10) BSU—Buildings	15,000		
(11) Camp Indebtedness	20,000		
(12) Reserve	7,191	336,176	

826,527

8. CHRISTIAN EDUCATION

(1) Ouachita Baptist University	363,703	
(2) Southern Baptist College	51,460	
(3) Ministerial Education	38,826	453,989

9. BENEVOLENCE

(1) Arkansas Baptist Home for Children	89,371	89,371
		1,369,887

II. SOUTHERN BAPTIST CONVENTION

821,932 821,932

III. CAPITAL NEEDS

1. CHRISTIAN EDUCATION

(1) Ouachita Baptist University	130,959	
(2) Southern Baptist College	38,736	
(3) Ministerial Education	18,693	188,388

2. OTHER

(1) Baptist Student Union	25,000	
(2) New Missions Sites	20,000	
(3) Arkansas Baptist Home for Children	21,060	
(4) Camp and Assembly Improvements	25,000	
(5) New Baptist Building	25,000	116,060

\$2,496,267

Social security status of clergy may change

WASHINGTON—The House of Representatives has passed a bill that would reverse the Social Security status of ministers. The new bill would make coverage automatic for all ministers as self-employed persons unless the minister objects on grounds of conscience.

The new provision, a part of a revamped Social Security program, now goes to the Senate where committee hearings began Aug. 22.

Under the present Social Security law, clergymen are exempt unless they irrevocably choose to participate. The new proposal would make coverage automatic unless the minister chooses not to participate on grounds of conscience.

For ministers not presently covered by the program and for those persons ordained or employed as ministers in the future, there would be a two-year period in which they could apply for exemption.

The new bill states that the application for exemption would be allowed only if "he is conscientiously opposed to the acceptance of any public insurance which makes payments in the event of death, disability, old age, or retirement or makes payments toward the cost of, or provides services for, medical care."

The proposed bill appears to meet the requirements of resolutions passed over a decade ago by both the Southern and the American Baptist Conventions.

In 1954, a Southern Baptist Convention resolution asked that any Social Security coverage be "a contract between the federal government and the individual, without in any sense involving the churches."

A resolution passed by the American Baptist Convention in 1953 asked that Social Security legislation allow a clergyman exemption on grounds of conscience.

Six Southwestern profs on sabbatical leave

FORT WORTH—Six professors at Southwestern Seminary here have begun their sabbatical leaves, and seven others are returning to Fort Worth for the fall semester which began Aug. 28.

William R. Estep Jr., professor of church history, is serving as guest professor in the International Baptist Seminary, Ruschlikon, Zurich, Switzerland, and plans further study at the Universities of Zurich and Basel.

C. W. Scudder, professor of Christian ethics, is working on a research project in cooperation with the Baptist Sunday School Board of Nashville, on the needs of Southern Baptist families.

A. Donald Bell, professor of psychology and human relations, is beginning work as visiting professor at the Philippine Baptist Seminary at Baguio City. At the close of the school year he will go to Hong Kong where he will

lecture in the Hong Kong Baptist College.

David L. Conley, associate professor of music theory, is studying at the Eastman School of Music, Rochester, N.Y., and working on his doctoral dissertation.

Virginia Garrett Seelig, resident teacher of voice, is doing graduate study at the School of Music at North Texas State University, Denton. (BP)

Current issues in Baptist life

Saved, and then lost?

BY WAYNE E. WARD, PROFESSOR OF THEOLOGY
SOUTHERN SEMINARY, LOUISVILLE, KY.

The biblical concept of salvation includes the beginning (regeneration), growth in grace (sanctification), and the final resurrection of the body (glorification). Obviously, such a concept of salvation includes everything from beginning to end; and, therefore, the word "salvation" could never be used to describe the condition of a person who made a superficial profession of faith, or who "put his hand to the plow and looked back." If a person is not truly regenerated, or does not bear fruit as a Christian, or does not demonstrate Christian growth—he is simply not saved, according to the scriptures.

Never, anywhere in the Bible, is it said that a person can be saved and then lost. Of course, in the biblical view of salvation such an idea would be a flat contradiction in terms because, if salvation could be lost, it would certainly not involve the final victory of faith and the resurrection from the dead which biblical salvation includes. On the other hand, it is plainly taught in the Bible that some may "believe for a while, and in time of temptation fall away" (Luke 8:13). In other words, there is such a thing as a temporary faith which is not a saving faith. It does not endure in the time of temptation; it does not bring forth fruit with patience (Luke 8:11-15). Although there is such a thing as temporary faith there is no such thing as "temporary salvation." Salvation involves eternal life; and, therefore, by its very nature it cannot be merely temporary.

How then are we to describe those people who profess faith in Christ, who are baptized, who may be active in the church for many years—and then repudiate by words or deeds everything the Christian life stands for? Were they saved and then lost? To use such language would make nonsense of the whole biblical teaching, and it is obvious that the Bible never uses it. Rather, as John says of such people: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (I John 2:19).

Incidentally, most of those denominations which teach that a person can be saved and then be lost also teach that those people who have "fallen away" from salvation can be saved again! In other words, it can be an "in and out again" sequence of being saved and being lost which has been described as a "yo-yo" concept of salvation. It would be hard to imagine a more outrageous caricature of the biblical teaching. One thing is absolutely certain—according to the Bible, when a person has once been enlightened, and tasted the heavenly gift, and become a partaker of the Holy Spirit, and tasted the goodness of the word of God and the power of the age to come, and "then commits apostasy"—(Heb. 6:6 RSV) he is utterly and eternally lost. He has "crucified the Son of God" on his own account and held "him up to contempt" (Heb. 6:4-6 RSV). He has really committed the unpardonable sin, which cannot be forgiven in this world or in the world to come!

Such is the biblical teaching about being saved and being lost, and it all adds up to one sobering conclusion: when a person takes up his cross to follow Jesus, he had better mean business. There literally cannot be any 'looking-back.' To toy with the idea of following Jesus and treat lightly his demand for faithful discipleship is to court spiritual disaster—and eternal condemnation.

Successful RA work

Bible teaching conference

THE DATE—September 25-26, 1967
THE PLACE—Park Hill Baptist Church, North Little Rock
THE TIME—Monday afternoon 1:45, night 7:00; Tuesday morning 9:30, afternoon 1:45 and night 7:00.
THE INVITED—All Pastors, Ministers of Education and all staff, All Sunday School Workers and members.
THE PROGRAM—Charles R. Livingstone, editor, adult Life and Work materials, Sunday School Department, Baptist Sunday School Board; Dr. T. Earl Ogg, Pastor, College Place Baptist Church, Monroe, Louisiana; T. D. McCullough, Minister of Education, First Baptist Church, Texarkana, Texas. Age Group workers for every department.



MR. LIVINGSTONE

Mr. Livingstone will deliver five messages on the book of Luke, the suggested January Bible Study for 1968. Mr. Livingstone is a native of Kansas. He has held several pastorates in Oklahoma. Before going to the Baptist Sunday School Board as an editor in 1965 he had written the Young People's Sunday School lesson courses for the Sunday School Board in 1961, '63 and '65.

Dr. Ogg will lead the study of the concept book for Sunday School, "The Sunday School Program of a Church" for Pastors and General Officers. He will also conduct a special feature on the general program.

Mr. McCullough will lead the conference for workers with Adults in the

Sunday School. Likewise conduct a special feature on the general program.

Another out of state conference leader will be Mrs. Carl Uland, Plano, Texas, who will lead the conference for workers with Beginners in the Sunday School.

Participate in the good opportunity to worship, witness and train in our Bible teaching tasks.—Mary Emma Humphrey, Elementary Director, State Sunday School Department

For the successful operation of any organization or project it is necessary to have the proper pilot, plans, procedure, and projection. This is especially true of church related organizations involving boys.

The Royal Ambassador program of a Baptist church, to be successful, must follow certain well planned steps.

First, the church and its leadership must believe in missions, be concerned about missions, and have a real desire to train boys in the Bible teachings regarding missions and their responsibilities in the mission program. The church must also recognize its responsibilities to assist in providing opportunities for boys to become involved in mission action projects in their own community.

The second responsibility of the church is to provide adequate leadership for all Royal Ambassador age groups. The Royal Ambassador Leader, elected by the church, and his committee are charged with this responsibility. They work in cooperation with the Brotherhood Director in securing counselors and assistant counselors. These are but two of the requirements for a successful Royal Ambassador program but they are essentials.

A tract outlining the steps for a successful program of Royal Ambassador work is available from the Brotherhood Department, along with other helps and guides for organizing chapters. The helps are free on request.

We will be happy to assist in organizing Royal Ambassador chapters in your church. Call on us if we may be of service to you.—C. H. Seaton

AREA EVANGELISM CONFERENCES

- Sept. 10, First, Warren—2:30-4:00 p.m.
- Sept. 11, First, Jonesboro—7:30 p.m.
- Sept. 12, First, Forrest City—7:30 p.m.
- Sept. 13, First, Mt. Home—7:30 p.m.
- Sept. 14, First, Ft. Smith—7:30 p.m.
- Sept. 15, First, Hope—7:30 p.m.



JOHN BISAGNO

Pastor, First Southern Baptist Church
 Del City, Oklahoma
 Baptized 324 in 1966

To aid pastors in getting their members involved in personal witnessing.

"Bible Basis for Evangelism"
 —J. T. Elliff

"A New Testament Example"
 —Dr. S. A. Whitlow

"How We Do It"
 —John Bisagno

'... Starving for love ...'

"Dickinson, North Dakota, has a population of 11,000 and has only one Southern Baptist Church, with forty people on roll.



MR. KEEN

Young people and children are starving for love and for some good clean entertainment," Teddy Keen writes from the state where he is serving as a BSU summer missionary. "Every other store is a liquor store or a night club."

Teddy is a junior from Arkansas A & M College. Concerning his summer's work, he says:

"This has been a rewarding summer and I've enjoyed every minute of it. I am looking forward to getting back to work and on campus at A & M. I just hope that I can influence some of my fellow students and friends to understand our great need for Christian workers in our United States. No amount of money could repay the people for the rewards I have received working here in North Dakota. I just thank God that we do have people who are concerned about our young people and God's work."

Teddy is one of 18 summer missionaries sent out by their fellow Arkansas students, through the Arkansas BSU summer mission program.

Eye on Arkansas ... and BEYOND!

SEPTEMBER 18 is the date suggested for observance of the Season of Prayer for State Missions. As a part of this observance opportunity is given through the Dixie Jackson Offering for State Missions to supplement Co-operative Program monies to strengthen mission work promoted by the Arkansas Baptist State Convention. And note! Something new has been added this year! The goal for the Dixie Jackson Offering is \$55,000 PLUS \$10,000 to help promote the Greater Denver Evangelistic Crusade in 1968. In response to an appeal for this said, a request came from the Operating Committee of the Executive Board of the Arkansas Baptist State Convention that \$10,000 be added to the goal for the Dixie Jackson Offering. In that mile-high city with a population of one and a quarter million not a single Southern Baptist Church could be found in 1951. Now there are 33 churches—one for every 40,000 people.

Harold P. McGlamery, Secretary of the Department of Evangelism, Colorado General Convention, wrote: "... we are hopeful that Arkansas Baptists might do four things: (1) ... give money for this great adventure... (2) ... join in a prayer partnership with Denver Baptists for the souls of the people of that area... (3) ... choose laymen who are bearing fruit for Christ and send them to assist in training laypeople in witnessing... (4) ... supply preachers and singers for the Crusade, and pay their expenses..."

Suggestions for observance by WMU organizations have been sent to local leadership. Mrs. Andrew Hall of Fayetteville and Mrs. R. E. Hagood, state WMS director, prepared plans for Woman's Missionary Society; Miss Sara Wisdom, state YWA director, for YWA; and Mrs. R. E. Snider, state WMU president, for GA.

Special envelopes for promoting and receiving the Dixie Jackson Offering for state missions are available from State WMU Office, 310 Baptist Bldg., Little Rock, Ark. 72201.—Nancy Cooper, Executive Secretary and Treasurer

Stop heresy trials?

WASHINGTON, D. C.—Needed at once is a drastic revision of canon law making it nearly impossible to initiate a heresy trial, proposes a special 11-member panel of the Episcopal Church here. The effect of the plan would be to dismiss censure charges against Bishop James A. Pike.

Presiding Bishop John E. Hines initiated the proposal. It will be sent to the triennial general convention of the Episcopal Church in Seattle this month. (EP)

Beacon lights of Baptist history

Stayshorts versus staylongs

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

Controversy raged over freemasonry, slavery, and various issues during the first third of the past century. Some ministers became lecturers and agents, leaving their pastoral work and traveling around the country in pursuit of their new views. Unfortunately, many of these were joined by the secular class whose preferences were not well settled on religious opinions of any kind. Many Baptist pulpits were opened to these declaimers whose principle object was of a politico-benevolent character.

Out of these agitations arose confusion and division in many of our churches. In others where no eruption occurred a deadness and coldness ensued. This led to estrangement and broken fellowship.

Conventions, associations, and assemblies heard resolutions introduced for and against these views. In the free principle of discussion and equal rights among Baptists these worked havoc. The consumption of time which should have been used for legitimate objects was a complaint often heard. Worse still, was the contentious spirit created by such.

Restlessness and dissatisfaction became prevalent. For some time the old-fashioned longevity of Baptist pastorates had been getting more and more unpopular. The spirit of the age stimulated this. These banner carrying ministers were described as Mr. Stayshort.

One writer said this kind of pastor entered into every agitation afloat, and was constantly on the move; that every time he moved he would resolve upon entering a new field to avoid his former mistakes and leave all agitation alone. But such was the constitution of his mind, and "so large was the bump of combativeness" that his prudential resolves failed.

These ministers felt strong convictions of duty. They believed that without their aid truth would suffer. They thought the interests of justice and humanity would be trampled under foot. So they spoke out, hit or miss. They must contend earnestly for the faith. Soon they would be moving to a new location.

Mr. Staylong, as a general rule, was non-committal in the midst of this excitement. He did not feel compelled to speak out on every issue disturbing to man. He recognized there would be differences of opinion, good men on both sides of an issue. He did not see the need of adopting resolutions or rules of discipline respecting partisan issues. Sometimes these were forced to commit themselves, but almost always with embarrassing results.

Staylong ministers adopted a mild spirit of the gospel. On questions of gospel truth and duties involved they were firm and strong. But even here they preferred kindness to acrimony and contempt. Such a minister sought to steep his mind in the Spirit, devoted himself to his particular calling, and avoided combativeness and inconsiderateness. He saw the forest as well as the trees. This sight helped direct him through the controversial wilds.

Better congregational singing wanted

Hundreds of pastors and other leaders have been asked to list the greatest music needs of their churches. The one need listed most often can be summed up in the statement "better congregational singing."

In an effort to assist churches with this need, a new, brief, simple, and helpful pamphlet is available for church music directors. "How to Conduct a Congregational Hymn Rehearsal" will help the music director in understanding how this hymn rehearsal can help his church, who should be used to lead it, when is the best time to plan it, how to prepare for it, and what should be included in the rehearsal itself.

A hymn rehearsal could be related to a choir rehearsal, except that the whole congregation should be involved. For example, there could be review of hymns not often sung, hymns which are unusual or difficult could be practiced, new hymns could be introduced, and errors occurring in extremely familiar hymns could be dealt with.

Two times seem to be most popular with those who have used the hymn rehearsal plan, either Sunday evening following the church service or on Wednesday evening as part of the mid-week prayer service. A hymn rehearsal does not need to be lengthy. However, the hymn rehearsal idea could be used as part of a church or associational hymn sing.

The objective of a congregational hymn rehearsal should always be to bring about more whole-hearted participation by all members of the congregation in hymn singing. This should be in a manner most pleasing to both God and man, and in a manner which helps the singer glean from each hymn the great truths of Christian living, experience, witness, and challenge that are contained therein.

Arkansas state music employees, district music directors, state approved music workers, and associational music directors will be glad to assist you in planning and conducting a congregational hymn rehearsal as time permits. The new pamphlet will be sent to all church music directors in a general mailing the first of September, but they are also available in quantities through our office.—Eleanor A. Harwell, Associate, Church Music Department.

(This is the first in a series of articles presenting new music program actions and emphases now available which benefit your church and association.)

Understanding people

Marilyn Carter is a junior at Arkansas State University and majors in elementary education. She is serving in California in the Long Beach area as a BSU summer missionary.



MISS CARTER

"These past four weeks of summer mission work have given me a greater insight on understanding and helping people," she writes. "I would like to share a few of these experiences with you. While a counselor at G. A. camp I was privileged to become acquainted with several girls. Later I saw many of them make decisions for Christ. One girl in particular, who was eight years old, was thrilling to me because of her faith.

"For three weeks my partner and I conducted VBS in two Negro churches.

We also lived in a Negro home. Through those weeks I now have a better understanding of the Negro people, their churches, and communities. In both cases the people were desperate for leadership and appreciated our help.

"At another church, one Sunday evening, I spoke to a youth group which met on the church grounds but would not go inside the church. Out of the group of fifteen only two were Christians. They came dressed in any manner they pleased. Sometimes this meant shorts and barefoot. Most of these teen-agers had never had any connection with any church.

"I came to California on summer missions hoping to gain a better understanding of the challenge which I have accepted as a full-time mission volunteer. I am happy to say that through these days here I have experienced a part of the reality of this challenge and have seen the great need for serving Christ."

'How to Do It' Workshop Park Hill Church North Little Rock Oct. 27 10 a.m. - 3:30 p.m.

Attention, all adults! "How to Do It" Workshop for adult department and union members will be led by Ralph W. Davis, State Training Union Secretary.

How can we get our adult unions organized on the alternate organization in ten minutes on one Sunday night? Do we actually use the regular organization? How many of our unions have five committees and eight officers?

How many of us use the Life and Work Curriculum? Let's actually plan the November unit of study on "Workshop Practices Through the Ages" and the December unit on "Responding to God's Love," by using the "Group Training Guide."

How many of us use the Christian Training Series? Let's actually plan the November unit on "Christian Answers to Anxiety" and the December unit on "The Christian and Family Finances."

How can we use learning aids? How can we know in advance which learning aids to order? How can we use resource units and undated units?

How can we get adult union work before all the adults of our church in an effective manner?

How can we do away with assigning parts 1, 2, 3 and have real learning sessions for adults?

Baptist men visit Mexico

Thirty-one Baptist men from 10 states will tour Baptist missions in Mexico, Sept. 4-15.

The men will inspect mission work in such cities as Saltillo, Mexico, Morelia, Guadalajara, Leon, Durango, and Tereon. All will have opportunity to give their Christian testimonies during night services at the mission points.

The mission education tour to Mexico is the eighth sponsored by the Brotherhood Commission of the Southern Baptist Convention in cooperation with the Foreign Mission Board. The men pay their own expenses including travel costs.

There are approximately 300 Baptist churches and chapels in Mexico with a total of about 30,000 members.

L. E. Coleman, special projects consultant for the Brotherhood Commission, will direct the tour. He will be assisted by Don E. Morie, men's work consultant for the Commission. William H. Gray, veteran Southern Baptist missionary to Mexico, will serve as guide and interpreter.

Making the tour from Arkansas will be C. H. Seaton, of the state Brotherhood department, Little Rock.



Still a bargain!

For more than ten years your Baptist paper has battled rising costs, with no increase in subscription rates.

Paper stock has gone up!

Postage costs have gone up!

Printing costs have gone up!

Now we have had to ask the Executive Board to help us make an important decision: whether to cut down on the size (number of pages) of the paper or to increase our subscription prices. We are happy to report that the Board has voted in favor of maintaining the present size and quality of the paper through an increased participation in the Cooperative Program budget (from \$15,000 to \$17,500 per year) and through the following new subscription rates, effective Jan. 1, 1968:

Church budget, 16 cents per subscriber per month, or \$1.92 per year (still less than 4 cents per copy!)

Club rate, \$2.25 per subscriber per year.

Individual subscriptions, \$2.75 per year or \$7.25 for three years.

Arkansas Baptist Newsmagazine

**401 West Capitol Ave.
Little Rock, Arkansas**

Institutions New Head of Diploma School



Mrs. Evelyn H. Harper

ABMC's new Director of Nursing Education is Mrs. Evelyn Harper. She is the wife of Memorial Hospital's new Business Manager Ed Harper. Mrs. Harper is a native of Troy, Tennessee where she finished high school. She received her B.S. Degree in Nursing from the University of Tennessee. Mrs. Harper has a broad background in all phases of nursing. She has worked as a staff nurse, head nurse and supervisor. She taught in the collegiate program at the University of Tennessee, served as a consultant to the Emory University School of Nursing, served four years on the National Board of Review for Diploma Programs of the League of Nursing and for seven years (1959-1965) served as Director of the School of Nursing at Methodist Hospital in Memphis, Tennessee.

Mrs. Harper served in the Navy for one and a half years during World War II where she met Mr. Harper. After the war, Mr. Harper continued his Navy career retiring in 1960. Mrs. Harper resumed her nursing education and received her Master of Science in Nursing Education from Indiana University and was awarded the Outstanding Academic Achievement Award.

Mrs. Harper feels that the student of today is better read, has a broader scope of interest and knows more about what she wants from her career than the student nurse of 20 years ago. Mrs. Harper says that the student nurse of today presents a more interesting challenge to her instructors. She likes working with student nurses and especially enjoys teaching Fundamentals of Nursing to Freshmen students.

Arkansas Baptist Medical Center New \$3,500 Tissue Processor

Rapid, quality, service continues to be the hallmark of ABMC's laboratory. Odare Murphree, supervisor of the laboratory, announced the recent purchase of a new, automatic tissue processor at a cost of \$3,500. June Walters, technologist in the Histopathology section of the laboratory, said the new processor would do in three hours and ten minutes what took 16 hours, or overnight, with the old equipment.

The processor, resembling a multi-head milkshake blender, has 12 stations. Each station is a stainless steel "jar" with chemical fixatives. Individual tissue is placed in stainless steel "buttons" and placed in a stainless steel basket. The tissue must complete the 360-degree circle and be lowered into the chemical of each of the 12 stations. After the prescribed time at each station, the head part of the processor

automatically raises the basket up and out of the chemical and rotates to the next station. When the cycle has been completed, the machine automatically stops and the tissue is ready to be imbedded in paraffin squares, cut with the micro-tone, placed on slides, stained and sent to the pathologist.

The old equipment required placing the tissue in the processor late in the afternoon and leaving it overnight. The next morning the tissue was ready for imbedding, cutting and staining. "In other words, we were always a day behind," said Mary Tarvin, section chief. "With the new equipment, tissue removed today could be ready for the pathologist today. In fact, biopsy tissue can be processed in one hour and ready for the pathologist in less than two hours," Murphree said. The Center annually processes and examines 12 to 14 thousand specimens.



June Walters, technologist in the Histopathology section of the lab, demonstrates the new Tissue Processor which reduces the time required to process tissue from 16 hours to approximately three.

AUXILIARY CONDUCTS MEMBERSHIP DRIVE

The Auxiliary to Arkansas Baptist Medical Center is in the midst of its annual membership drive. Those interested in joining the Auxiliary are urged to mail their \$1 dues to Mrs. J. F. Halliburton, 11 Irving Drive, Little Rock. Be sure to note your name, address and phone number in

order that it may be included in the Auxiliary directory.

The Auxiliary has pledged to furnish a room in the proposed Coronary Care Unit. If you would like to help the Auxiliary reach its goal of \$1,950 you may include your contribution with your dues. Make checks payable to ABMC Auxiliary, and the amount in excess of the \$1 dues will be allocated to the Coronary Care Unit pledge.

Sara . . . A Name Synonymous With "The Buzzer"



Editor Murphy

Sara (Mrs. Patrick C.) Murphy lives at 423 Shamrock Drive, Little Rock, Ark. She is the mother of three children, one girl and two boys, and her husband is an attorney with the Federal Department of Agriculture. She was the Editor of "The Baptist Buzzer" for almost 15 years.

Sara received her Masters degree in journalism from Columbia University in New York City. She has worked for two newspapers and a travel magazine, and has taught at Northwestern State College and Little Rock University.

Sara is a past president of SCOPE (Special Committee on Public Education) and past vice-president of Little Rock PTA Council. She is a member of the American Association of University Women, League of Women Voters and the Second Presbyterian Church. But to most of us, Sara is the Editor of our Buzzer. In fact, she is the only editor of the Buzzer. From October 1952 through July 1967 (176 issues), Sara Murphy has been the name synonymous with the Buzzer.

In The Beginning

Sara remembers Mr. Gilbreath had in the back of his mind for some time, the possibility of Baptist Hospital publishing its own house organ, but he was not sure the hospital could afford a full-time editor. "Pat, Jr., my oldest son, was almost three years old and I wanted to work only part time," she recalled. About this time in 1952, she and Mr. Gilbreath discussed the matter and, "I wanted to work part time — so we agreed to try it," she said. "We published the Buzzer from month to month on this basis, and nothing was ever said about making it a permanent job."

For most of us, it would be impos-

sible to imagine working here without the Buzzer. It has become as much a part of our institution as anything we do or take for granted.

What To Call The Publication

Before the first issue, a "Name the House Organ" contest was conducted among all the employees. The panel of judges, consisting of a member of the medical staff, administration, a representative from the Arkansas Gazette and Editor Murphy, selected the name "The Baptist Buzzer" from many other suggestions including: "Bedside Manor," "White Corridors," "Pills and Bills of Baptist Hospital," "The Hypo," "The Pulse," "The Auricle," "The Heartbeat," "The Baptist Crier," "Murmur" and many others.

Miss Marie Nash, then secretary in administration, was awarded \$25.00 for her winning entry. Miss Nash also received an additional chore. She addressed the 1,000 copies of the Buzzer each month and prepared them for mailing.

Chronology Of Events

The Buzzer is an excellent chronology of progress and events in the history of the Center. Through the 176 issues of the Buzzer, Sara has recorded the big stories of progress and development of the Center. She has also recorded the history, development and growth of its people.

1952 October The front page of the first issue of the Buzzer featured a new class of student nurses entering school. Oddly enough, some 176 issues later, so did the last issue edited by Sara. **December** The Buzzer detailed the story of the building program which was the South part of the building we know today as the "G" section. Another story in that issue

pointed out Baptist's leadership role in quality care by sending student nurses to a polio institute to learn about iron lungs. This was before the Salk vaccine and polio was very much a concern to the community. The epidemic of 1948 was still very fresh on everybody's mind.

1953 December The headline reads "Drive Exceeds Quota." The story reveals that the Community Chest goal of \$500 had been exceeded by \$39.73.

1954 Some four months after the Community Chest drive, in **March** total pledges on the Building Fund read as follows: Employees \$20,005; Board of Trustees \$16,325; Doctors \$150,300 and Winthrop Rockefeller \$50,000. In **November** of the same year, 47 polio patients were admitted to the polio ward. Three students were admitted to ABH's new one-year School of X-ray Technology. In the same issue, a headline reads, "Visitors a Real Problem for Staff of ABH."

1956 January ABH gets a new 600-curie cobalt source, and becomes one of the few private hospitals in the country to offer this service. The 1955 Annual Report, just out, indicates that payroll for that year exceeded \$1 million (it is now \$3.5 million).

1959 In **November** an open house for the new Surgical Pavilion was held. The addition cost \$1,564,682.71. In **April** the Credit Union was organized and Norman L. Roberts, Jr. was elected president.

1960 January's major headline read "ABH'S FIRST INTERN: DR. W. B. GRAYSON." Dr. Grayson was ABH's first intern back in 1921. He was also the father of TV's Annie Oakley. In **June** and **August**, the Buzzer was not published because of economy measures.

1961 In **February** Jeanne McGraw celebrated her sixth birthday at ABH with friends who took care of Jeanne when she was born weighing only 1 lb. 8 oz. A 42-year-old grandmother, Mrs. Fred G. Penney of Jones Mill, Ark. became ABH's first open-heart surgery patient in **May**.

1962 January's headline read "NLR HOSPITAL TO OPEN JANUARY 29." Memorial Hospital was opened, and Norman L. Roberts, Jr. was appointed administrator. **September** The Buzzer starts putting three of its pages in the Arkansas Baptist Newsmagazine.

1963 Construction begins in **January** on the new 137-bed addition (third and fourth floors) of the Surgical Pavilion. Cost is \$1,200,000. In **March** the Student Union Building was dedicated — the first of its kind in the South to be provided at a school of nursing. The cover of the Buzzer has not always been a picture story as we know it today. This format was chosen in **September, 1963** when the picture of Dick Roachell appeared on the cover receiving his award as Outstanding Jay-V. Dick worked at ABMC for three summers as a junior volunteer. He is now in Vietnam.

(Continued on Page 19)

With "The Buzzer"

(Continued from Page 18)

1965 November The Board of Trustees with the approval of the Convention changed the name of Arkansas Baptist Hospital to Arkansas Baptist Medical Center.

1966 The May issue of the Buzzer was printed in blue ink, and the cover depicted the newly adopted crest. All other issues were printed in black on white paper. **July 1** saw Virgil Edward Paul, age 71, become ABMC's first Medicare patient. **December** The Arkansas Baptist State Convention severed ties with the Center in order that it could accept government funds.

1967 February ABMC plans new Intensive Care Unit here. **June** ABMC also starts detailing plans for the new satellite hospital to be built on University Ave.

For over 14 years Sara has recorded our history in such a way that every issue of the Buzzer is eagerly awaited by friends of ABMC all over the country and in eight foreign countries. Mr. Gilbreath has said on several occasions, "I think we have the best house organ of any that comes across my desk." This view is shared by many. The first issue of the Buzzer was 1,000 copies, and they were addressed with the addressograph in the administration office. Today the circulation has increased to approximately 7,500 and the number is growing every month. This figure doesn't include the three-page insertion in the Arkansas Baptist Newsmagazine with a circulation of 60,000.

To Editor Sara Murphy, we extend our congratulations on a job well

Sara checking the 10th Anniversary issue of the Buzzer, October '62. The Buzzer office was then located in what is now the waiting room in Radio Therapy.



done. The Buzzer family will miss your familiar style and touch with a story. We wish you good luck in your new position with the State Department of Education.

Editor's note: The editor is pleased to announce that the professional photography of Mr. Wayne Bolick will continue to appear in The Buzzer, and Bass Printing Co. will remain as the printer.

ABMC SUPPLIES NURSES FOR 23RD YEAR

Each summer, students in the ABH School of Nursing volunteer to serve as camp nurses at the State Baptist Convention Camp at Siloam Springs, Arkansas. This summer Betty Killian and Pauline Wolfe, Junior students, served during the week of July 3, and Cheri David and Linda Cope, Senior students, served during the week of July 10. For 23 years ABMC has supplied student nurses to man the hospital. The building consists of a dispensary room, a patient room and quarters for the R.N. and student nurses. The State Baptist Convention each year invites, and depends on, the ABH students for this important phase of the two-week camp. Mrs. Jim Humphrey, an ABH graduate, served as the camp's Registered Nurse.

BILL WOULD GRANT TAX BREAK TO MARRIED NURSES

Senator Eugene McCarthy (D-Minn.) has introduced a bill (S. 1879) permitting married nurses who hire baby-sitters or domestics to care for their homes while they work to deduct up to \$2,600 for such expenses. The Senator sees the bill as a potential incentive for married nurses to go back to work and help relieve the nursing shortage. The bill is before the Senate Finance Committee.

Present New Testaments

The Ladies Auxiliary of the Gideons presented white New Testaments to members of the new classes of student practical nursing, medical technology and radiologic technology Wednesday, July 19 in the Chapel of the Student Union Building. Mrs. Earl North is president of the Auxiliary. Mrs. Mary Jo Rogers, instructor in the practical school, expressed appreciation on behalf of the students.

Twelfth Class Graduated



The 12th annual commencement exercises of ABMC's School of Radiologic Technology were held at 8:00 p.m. Friday, June 30 in the Chapel of the Student Union Building. The graduates are from left to right, back row: Kathy McFarland, Kay Tyler, Sharon Looney, Renee Courson, Betty Kilpatrick Jolin, and Johnny Basse. Front row: Kay Hankins, Peggy Elizandro, Neta Haley and Jeannie Perry. Approximately 150 friends, relatives and guests attended the exercises and the reception afterwards which was held in Flenniken Auditorium.

God's way

I know a minnow.
He lives in our lake.
He wants me to play in there.
I'd like him to play out here.
But I am a boy,
And he is a fish.
God made us this way.

POEM AND PHOTO BY I. DALE REDGRAVE



Strange fish

BY ENOLA CHAMBERLIN

To swim in water; to creep, hop, amble, climb on land surfaces; to roll into a ball of mud—these are things which the lungfish of the world may choose to do. However, all of them can't do all of these things.

Some of these strange creatures look like fish because they have fins of sorts. Others with no fins look more like shortened, flattened out eels. But one thing they have in common. They can breathe two ways: either under water through gills as fish do, or out of water through lungs as land animals do. They can shut off at will, or nature shuts off for them, whichever part they don't want to use.

The lungfish of Africa rolls himself into a ball of mud when his pond begins to dry up from drought. There he stays, breathing through a little hole he has left, until the rains come again—even if they are delayed for years. He can do this unless he is found by a native and taken home for dinner! Lungfish hunting is a great sport among the African boys, and they are considered a great treat. If they are found before they've been in their mud balls too long, they are fat. But they use up their own flesh while in the mud. After a few months they become gaunt and wrinkled with little meat left on them.

The New York Aquarium keeps specimens of these fish on a shelf! When the curator wants to bring one "back to life" he puts the dry ball into water. As the mud soaks away, the fish comes out ready for a meal.

When the curator is tired of feeding the fish, he puts mud in the tank, then slowly drains off the water. The fish then rolls itself up in the mud. The cu-

rator puts the mud into an oven and bakes it at 80 degrees until the mud is dry and hard. Back to the shelf goes the fish. It can sleep for as long as four years without damage being done to it.

Other lungfish do not put on the mud-ball act, but they do things just as strange for a fish. The one from South America looks much like the African one. It grows to be about eighteen inches long and has no fins. It does have pipe-stem legs on which it can and does amble along on the ground whenever it wishes to do so.

The Australian lungfish is shorter and broader. It has fins at the sides but none on the back. It does not come out of the water often. It does come to the surface a lot and breathes with its lungs.

The mudskipper of the East Indies has back fins and side fins. This makes it look more like a fish than some of the others. It comes onto land often. It hops around on the front fins, hunting land insects. It climbs on a log and lies basking in the shade.

The four-eyed lungfish of tropical America is perhaps the strangest of them all. It has double eyes, one set to see under water, one set to see above water. This fish goes happily along like a half-submerged submarine. It has one small back fin close to its tail. It does not come out of the water as often as the mud-skipper; but when it does come out, it is most agile. It can jump as far as two feet, hopping like a grasshopper on its two short side fins.

All of these fish have to have water. They cannot live out of it indefinitely. They produce their young in it. But they do not act like fish when they leave it. Nor are they really fish, because then their gills do not function.

(Sunday School Board Syndicate, all rights reserved)

Bunny hop

BY GUDRUN I. CARRIVEAU

Bunny Hop was a kind and gentle little fellow. Every evening he washed himself thoroughly, especially his neck and long ears.

Bunny Hop lived right behind a big, red barn, underneath an apple tree root.

One day a squirrel came down the tree. He was looking for Papa Hop.

"Good day," said Papa Hop.

The squirrel said, "I have just come from the woods. I have come to warn you that Mrs. Fox is on the prowl again."

"Thank you, I will keep my children close by the nest," answered Papa Hop. All day long Bunny Hop, his two brothers, and three sisters played close by the nest.

The following day, Papa Hop called, "Bunny, you are the oldest. You are going into the field with me."

Just as Papa Hop instructed Bunny how to hide in the tall grass, Mrs. Fox came slowly out of the woods, carefully looking in every direction.

"She has spotted us," whispered Bunny, sounding very frightened.

"Don't worry, Son," replied Papa Hop, "no fox has outsmarted me yet." Wearing a confident smile, Papa Hop stepped right out in front of Mrs. Fox's long nose.

"Good morning," snarled Mrs. Fox. Papa Hop bowed deeply before Mrs. Fox. "You are not afraid of me, Mr. Hop?" asked Mrs. Fox, showing her sharp, white teeth. Papa Hop only jumped and somersaulted. "Well then," shouted Mrs. Fox angrily, "I will have to show you who is master around here!"

"Your words do not impress me at all," answered Papa Hop, jumping higher and faster, always staying one step ahead of Mrs. Fox.

After chasing Papa Hop all around the field, Mrs. Fox called, "I'm exhausted. Today you have got me beat, Mr. Hop. Someday I'm going to eat you and your whole family."

But Papa Hop and Bunny only hopped off as if she hadn't spoken.

Back in his soft, warm nest underneath the apple tree root, Bunny smiled. "I have the smartest, the bravest, the greatest dad in the whole wide world."

Proper use of gifts

BY C. W. BROCKWELL JR., PASTOR
GRAVES MEMORIAL CHURCH, NORTH LITTLE ROCK

Life and Work
September 3
I Corinthians 14

"There ought to be something to distinguish the church of Jesus Christ from a Rotary Club!"

Many believe that distinguishing mark to be the exercise known as "speaking in tongues." The Pentecostal movement has laid heavy emphasis upon such experiences. Thus the Christian life to them is a threefold work of the Spirit: justification, sanctification, and being filled by the Holy Spirit. They contend that speaking in tongues is both the initial sign and outward evidence of being filled with the Spirit.

But Pentecostals are not the only ones speaking in "tongues." Methodists, Presbyterians, Baptists, Quakers, Methodists, Lutherans, and Episcopalians alike claim to possess this supernatural gift.

One such Saturday night prayer meeting in Pennsylvania grew from a nucleus of 8 to an average of 200 to 300 attendants. According to Dr. Stanley C. Plog, a psychologist at the University of California, who questioned more than 350 members of the nationwide movement, it includes more than 40 separate denominations, though the largest groups are Episcopalians, Baptists, and Presbyterians (11 percent each).

He found incomes ranged from \$100 to more than \$1,600 a month, educational levels varied from three years' schooling to graduate degrees. Curiously enough, he found that a large majority were Republicans. As a whole, he found the movement to be "a reaction to mass society, a reaffirmation of the individual and his importance."

Or, as the dean of Detroit's Episcopal Cathedral of St. Paul says, "the problem today is lack of power, spirit. The bones are dry and dead. We need a new strengthening of the spirit. I think the reason we are seeing speaking in tongues today is that the world is so fragmented and torn, and in the midst of all this loneliness and fragmentation the Christian needs a fresh indwelling of the Holy Spirit."

"Could it be," asks John Newport in an article in *Home Missions*, "that God is using the Pentecostal movement and the so-called Neo-Pentecostal or Charismatic revival to summon us not to

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

quench the Spirit and to earnestly desire and appropriate the power and resources of the Holy Spirit?"

Where then are Southern Baptists? Are we behind or ahead in giving the Holy Spirit his rightful place in our churches at worship? We have order in our services but have we consigned freedom to ball games and political rallies?

This lesson must grow out of last week's study or it has no meaning. Paul discussed love as the greatest gift of all and the one gift available for all. Other gifts of the Spirit become ends in themselves without love to temper them. Also, without love, the person possessing the gift may become arrogant and consider those not having their gift as second-rate Christians.

Since tongues were a major problem in Corinth, and are greatly emphasized today, let us note these truths.

- (1) There is no evidence that Jesus spoke in tongues.
- (2) Paul used tongues only in private (I Cor. 14:18-19).
- (3) Tongues are to be addressed only to God. Prophecy is addressed to man (I Cor. 14:2-3).
- (4) Tongues are just one gift of the Spirit; ask him for the very best (I Cor. 14:12).
- (5) If God gives you the gift of speaking in tongues, pray for the gift of interpretation also (I Cor. 14:13).
- (6) Only two or three should speak in one service and then only one at a time, if there is an interpreter (I Cor. 14:27).
- (7) Tongues are not to be forbidden (I Cor. 14:19).

It was important to Corinth that special demonstrations of God's power would be needed to spearhead the gospel. Our need today is for the more abiding evidences of the Spirit to be shown in our life. They are the Christian graces named in Galatians 5:22, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." Jesus embodied all of

these Christian graces. There is a danger that "tongue-speaking can become a shortcut to religious and psychological growth which stunts it instead of giving full measure." Tongues are not necessary, we must remember, to either salvation or sanctification.

All gifts of the Spirit are meant to build up the body, not just for personal growth. Prophecy, that is, speaking the messages of God, is therefore a greater gift than tongues because it builds up the church. And how the body needs building!

"Well, my brothers, let's add up what I am saying. When you meet together some will sing, others will teach or tell some special information God has given him, or speak in an unknown language, or tell what someone else is saying who is speaking in the unknown language, but everything that is done must be useful to all, and build them up in the Lord" (I Cor. 14:26—Living Letters).

One thing is certain, The Corinthians had much to share from the Lord when they came together. There are many Christians today who come to church just to be spoon-fed, and that while perfectly relaxed. Which is it with you?

WHEN READY TO INVEST

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Witness before rulers

BY RALPH A. PHELPS JR.,
PRESIDENT, OUACHITA UNIVERSITY

International

September 3

Acts 24:10-21

As he had turned toward Jerusalem, Paul had said that he was ready even to die for the name of the Lord. When he finally got there, his Jewish enemies did their very best to see that this possibility would become an immediate reality.

After meeting with the elders of the Jerusalem Christian church and on the advice of James, Paul went to the Jewish temple to go through Jewish purification rites. Although a Christian, he still regarded himself as a Jew and instead of waging war with his former colleagues, was trying to get Judaism to accept Christ. Paul has been criticized for this ritual concession to Judaism, but his action was highly motivated. He was not just throwing an egg into the fan to watch it splatter.

Jews from Asia, having seen Paul in the temple, stirred up all the crowd and laid hands on him as they screamed, "Men of Israel, help! This is the man who is teaching men everywhere against the people and the law and this place; moreover he also brought Greeks into the temple, and he has defiled this holy place."

The last charge stemmed from the fact that Paul had been seen in the streets with Trophimus, an Ephesian. He had not taken the man into the temple, but this did not deter his enemies who were stirring up a mob any way they could. The fact that they were religious leaders supposedly protecting the faith did not keep them from lying and spreading unfounded rumors. After all, wasn't it all in a good cause. This ethical standard is still followed by some men operating in the name of God.

As Paul was dragged from the temple, the crowd tried to kill him. Lysias, the Roman tribune, hearing of the tumult, took a squad of soldiers, stopped the people from beating Paul, and placed him under arrest. When he could not, because of the uproar, hear what the charges against Paul were, the tribune ordered that he be brought to the barracks. Because of the wildness of the mob, Paul had to be carried by the Roman soldiers. Then as he was about to be taken into the barracks, Paul asked for permission to speak; and, when a hush fell over the crowd, he addressed the people in Hebrew and gave a masterful defense of his own conduct (22:3-21).

As is often the case, however, reason had no part in the outcome. When Paul mentioned the word "Gentiles," the crowd went wild again. The tribune ordered him dragged inside and given the third degree—scourging—to force him to explain what he had said to set the mob off again. To avert the beating, Paul fell back on his Roman citizenship, which exempted him from such treatment. The tribune was greatly embarrassed at the way he had handled a fellow Roman and ordered him unbound. He did not release the prisoner, though, but rather took him the next day for a trial before the Jewish religious council.

So intense was the hatred of the Jewish leadership toward Paul that 40 of them entered into a pact not to eat or drink until they had killed this wandering preacher. Tipped off by Paul's nephew, the tribune ordered 200 soldiers with 70 horsemen and 200 spearmen to leave under the cover of darkness and go as far as Caesarea, where Paul was to be delivered to Felix, the governor, for further handling. The tribune may not have known what the hubbub was all about, but he did understand that Paul was an important person with powerful enemies. In passing the buck on up the line, the tribune was probably doing what was both wise and politically expedient. Had he kept Paul in Jerusalem with the result that this Roman citizen was murdered, the Roman commander would have been in serious trouble.

This brings us to today's lesson, which consists of Paul's defense before Felix, procurator of Judea. A former slave of Antonia, the mother of the Emperor Claudius, this man, according to the historian Tacitus, "reveled in cruelty and lust, and wielded the power of a king with the mind of a slave." This was the man who heard the charges of Ananias, the high priest, and his party who had journeyed to Caesarea from Jerusalem to press their charges against Paul.

After Tertullus, the lawyer for the Jews, had made his charges that Paul was a trouble-maker, a ringleader of the sect of Nazarenes, and a mocker of Jewish religious traditions, Felix motioned to Paul to speak.

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I. Denial, vv. 12, 13, 18b

Paul began by saying that he was not in Jerusalem more than twelve days, the implication being that it would have been difficult for him to do in such a brief span all the things with which he was charged. Then he categorically denied (1) disputing with anyone; (2) stirring up a crowd in the temple, city, or synagogue; (3) being the center of a disturbance before he was dragged from the temple. He further affirmed that his enemies could not offer proof "of what they now bring up." In a word, he denied all the charges levelled by Tertullus in behalf of Ananias.

II. Confession, vv. 14-18a

As a part of his defense, Paul "confessed" certain things. Said he, "This I admit to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down in the law or written by the prophets, having a hope in God which these themselves accept, that there will be a resurrection of both the just and the unjust. So I always take pains to have a clear conscience toward God and toward men. Now after some years I came to bring to my nation alms and offerings. As I was doing this, they found me purified in the temple...."

This confession indicated no disrespect for the laws and religious traditions of the Jews. On the contrary, it showed great regard for them and a common bond of faith in God which Paul shared with these men who had once been his fellow-leaders in Judaism. The confession was indeed an exoneration from the charges lodged against him.

III. Plea, vv. 19-21

Paul asked that his real accusers, the Jews from Asia who had stirred up the trouble in Jerusalem, be forced to face him. "They ought to be here before you and to make an accusation, if they have anything against me." This is a basic principle of justice, valid today as it was then; and if men charge, try and convict someone without his having an opportunity to hear of answer the charges, they have polluted decency and justice, no matter how self-righteous they may be. Charges which are so unfounded that they are not made to the

face of the accused do not merit any consideration.

The one thing Paul did while on trial before the council (Sanhedrin) in Jerusalem which was divisive was to affirm his belief in the resurrection of the dead. On this subject there had been complete disagreement within the council, the Pharisees approving the doctrine and the Sadducees denying it. In a real sense, his trial before the high court of Judaism had resulted in a hung jury—a further factor in Paul's favor.

Rather than give a verdict, Felix said he would wait until Lysias, the tribune, came down from Jerusalem. Meanwhile, Paul was to be retained in custody but given some liberties and be allowed to visit with his friends. His legal involvements were to continue for a long time to come; and on future occasions, as before Felix, he would manage to get a good word in for the Lord while defending himself. What Paul really was defending was the gospel of Jesus Christ and the right to proclaim it to all men. He paid a high price for his dogged determination to do this.

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A Smile or Two

ARK-eology

BY GENE HERRINGTON



"IF YOU throw enough mud, you are bound to get some on yourself."

The diplomat

The young bride was looking into the window of a jewelry store. "George," she said. "I'd love to have that bracelet."

"I can't afford to buy it for you, my dear."

"But if you could, you would, wouldn't you?"

"No," said diplomatic George.

"Why?" said she, surprised and angry.

"It isn't good enough, dear."

"Oh, you darling."

What's the cure?

The doctor's new secretary was having trouble with the boss's notes on an emergency case which read, "Shot in the lumbar region."

The girl brightened up shortly and typed in the record, "Wounded in the woods."

She: "I don't think I look thirty, do you dear?"

He: "No, darling, not now, but you used to."

Attendance Report

August 20, 1967

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	65	36	2
Ashdown Hicks First	40	41	
Berryville Lreeman Heights	150	55	
Camden			
First	432	115	
Cullendale First	378	113	
Charleston North Side	75	51	
Crossett			
First	472	147	2
Mr. Olive	215	106	1
Diaz	205	100	
Dumas First	249	76	
El Dorado			
Caledonia	53	23	
Ebenezer	144	55	
First	690	534	2
Immanuel	366	125	1
Forrest City First	487	121	
Gentry First	165	107	3
Greenwood First	274	99	2
Harrison Eagle Heights	200	58	
Hope First	456	128	
Hot Springs Piney	198	92	
Inboden	132	65	2
Jacksonville Bayou Meto	151	86	2
First	455	134	6
Marshall Road	235	102	
Jonesboro Central	499	193	
Nettleton	258	121	2
Lavaca	246	111	
Little Rock			
Gaines Street	407	214	6
Immanuel	1,101	406	
Life Line	447	116	6
Rosedale	211	105	7
Manila First	154	80	
Marked Tree Neiswander	112	98	
Monticello			
First	287	83	
Second	225	180	
North Little Rock			
Baring Cross	585	115	1
Southside Chapel	17	22	2
Calvary	427	173	
Gravel Ridge	165	91	1
Runyan Chapel	66	33	1
Harmony	81	40	
Indian Hills	99	32	4
Levy	425	173	7
Sixteenth Street	41	25	
Sylvan Hills First	287	89	1
Paragould First	476	141	
Pine Bluff			
Centennial	214	97	1
Second	221	71	
South Side	679	225	4
Tucker Chapel	33	17	
East Side Chapel	57	48	2
Watson Chapel	200	94	
Rogers First	391	118	1
Springdale			
Berry Street	100	63	
Elmdale	258	77	3
First	350	96	
Texarkana Beech Street	482	148	3
Community Mission	18		
Van Buren First	430	172	
Oak Grove	148	90	
Vandervoort Firts	55	17	
Ward Cicklebur	41	30	1
Warren			
First	485	143	20
Immanuel	235	81	
West Memphis			
Calvary	274	132	
Ingram Boulevard	264	116	

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In the world of religion



PASTOR'S SERMONS to be published in Spanish: R. Earl Allen, left, Ft. Worth, Tex., pastor and author, is congratulated by missionary George Lozuk, Venezuela, on the translation of his book, Trials, Tragedies, and Triumphs, into Spanish for distribution in South and Central America. The book, a series of messages around the trial, crucifixion and resurrection of Christ, will be published in the spring of 1968 by the Baptist Spanish Publishing House.

On guilt, forgiveness

NEW YORK—A series of discussions on guilt and forgiveness, aired by the CBS television network, will be concluded Sept. 3 under the title, "Not Me, Not Me," on a program called "Lamp Unto My Feet."

The broadcast, originally scheduled for July 30, was pre-empted by a CBS News special on the visit of Pope Paul to Turkey.

The final segment of the series, stemming from the book *Journey through a Haunted Land*, by Israel journalist Amos Elon, deals with the therapy of forgiveness, whether from God or from one's fellow man. Under discussion also is the corollary of how a person can know when he has God's forgiveness. (EP)

Reds honor Gutenberg

BERLIN—The inventor of printing, whose first book was the Bible, will be honored next year for an entire month by a Communist government.

Marxist ideologists in East Germany are seizing upon the upcoming 500th anniversary of the death of Johannes Gutenberg to popularize their materialist rewriting of history.

Of the original 200 copies of the first printed book, 40 "Gutenberg Bibles" have survived.

Just as a Marxist biography of Luther has appeared in this 450th anniversary of the Reformation, emphasizing the revolutionary significance of the "early bourgeoisie" leader, so a book on Gutenberg is being prepared "to give a Marxist-Leninist portrait of the life and work of Johannes Gutenberg."

To the Marxist it is bothersome that the Bible was the first printed book. Thus the Communist emphasis will be on the importance of books in arousing the masses from "ignorance and servility" and creating the climate for revolution and a reshaping of history. (EP)

Sees seminary loss

CLAREMONT, Calif.—The rapid growth of religion courses in universities will soon siphon off the best teachers while seminaries and schools of theology "get the duds," says Dr. F. Thomas Trotter.

Dr. Trotter, dean of the School of Theology here, predicts further that with this loss there will likely be a proportionate loss of good students at the schools which have traditionally been the way of preparation for the ministry. (EP)

U. S. crime up

WASHINGTON, D. C.—In its annual report on crime in the United States, the Federal Bureau of Investigation notes that the nation's crime rate has risen 48 per cent in the last six years—with crimes of violence soaring 11 per cent last year alone.

FBI Director J. Edgar Hoover said that since 1960, while the nation grew nine per cent, the volume of crime rose 62 per cent.

He stated also in the report that in the past year the per capita crime rate was up 10.2 per cent, while the number of crimes rose 11.4 per cent.

The number of serious crimes solved averaged 24 per cent, a drop of eight per cent below the number solved the previous year. The percentage of crimes solved also dropped eight per cent over the previous five-year period.

In 1966, nearly 3.25 million serious crimes were committed, according to the report, including an estimated 10,920 homicides. More than \$1.2 billion in property was lost, but more than half of this later was recovered. (EP)

Assemblies of God

LONG BEACH, Calif.—The 32nd biennial General Council business convention of the Assemblies of God convened here Aug. 24-29, at the Long Beach Arena.

The denomination now has 8,506 churches and nearly 600,000 members. (EP)

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