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Arkansas Baptist State Convention

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***Arkansas Baptist***

*newsmagazine*

OCTOBER 5, 1967

## Personally speaking



### Where it leads

THE 1966 *Uniform Crime Reports*, published recently by the Federal Bureau of Investigation, paints a rather dark image for America.

Highlights (or depths) of the crime statistics summary include:

An 11% rise in serious crimes over 1965, almost 3¼ million crimes being reported for 1966.

Your chances of becoming the victim of serious crime increased more than 10% last year, when there were nearly two victims for each 100 persons.

Firearms were used to commit more than 6,500 murders and there were 43,500 aggravated assaults for the year.

Daytime burglaries of residences increased 140%.

Property valued at \$1.2 billion was lost as a result of 153,400 robberies, 1,370,000 burglaries, 2,790,000 larcenies, and 557,000 auto thefts. (However, police recoveries restored 55% of this.)

The number of juveniles arrested for serious crimes increased 54% in 1966 over 1965, while the number of persons in the age group 10-17 increased 19%.

Narcotic arrests in 1966 were up 28% over similar arrests the previous year, the increase being due primarily to marijuana arrests in the Western States.

Police solutions of serious crimes declined 8%.

Fifty-seven law enforcement officers were murdered by felons last year. (Firearms have been used as murder weapons in 96% of the police killings since 1960.)

Fifty-five percent of offenders who had been released to the streets in 1963 were rearrested within the next 2½ years. And 57% of the offenders released on parole in 1963 were rearrested in the next 2½ years.

Sixty-seven percent of prisoners released early in 1963 after earning "good time" were rearrested.

Eighty-three percent of those persons acquitted or dismissed in 1963 were rearrested within 30 months.

More and more the world is becoming one big, ugly neighborhood with no attractive suburbs to which we can move. And whatever else it takes, slum clearance is going to require the remaking of people, from their souls out. So far, nobody has been able to do that without God's help.

*Erwin L. McDonald*

## IN THIS ISSUE:

WHAT'S wrong with our churches? Rev. Doyle Lumpkin takes a clear look at a sometimes cloudy question regarding the role of the church in today's world—and the role of Christians in coming to grips with the problems they face. Read about it on page 5.

A DECADENT society and crime statistics go hand-in-hand. Editor McDonald provides some food for thought and soul-searching in "Where it leads," this week's Personally Speaking column, on page 2.

THE Arkansas Fish and Game Commission's George Purvis makes his debut in the *Newsmagazine* with an outdoor column citing the great natural heritage of our state. Read the first of his weekly Arkansas Outdoors features on page 11.

THE much beleaguered topic of funeral practices comes under scrutiny and gets a persuasive defense in a rebuttal to "Let's Fight the High Cost of Dying." Read Virginia Rohrer's answer on page 24.

THE first observer-consultants ever to be named to attend a meeting at the Vatican will represent the Baptist World Alliance at the forthcoming Third Congress of the Lay Apostolate of the Roman Catholic Church in November. The story is on page 13.

SOUTH Carolina Baptist institutions may soon be accepting federal aid—but there are strings attached and five "safeguards" will be used in deciding types of aid to accept. The story is on page 10.

THE responsibility of the churches to provide adequately for the needs of their preachers comes into focus in "Preacher salaries," an editorial on page 3.

COVER story, page 7.

## Arkansas Baptist newsmagazine

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

## Preacher salaries

SOME of us are old enough to remember a time when "\$100 a month" was a rather adequate salary. But now an average family would face real hardship trying to live on \$100 a week, what with food, clothing, shelter, transportation, hospitalization, taxation and a number of other "necessities" being what they are.

Preachers have long been near the bottom of the salary scale. This is particularly the situation when the amount of education required for the ministry, along with what is expected in the community of persons in this vocation, is taken into account.

To mention just two specifics, or maybe three, the average minister has to dress better, travel more, and invest more in books and magazines than does the average person.

One of the heartaches of the ministry is having to live the flawless life expected of Caesar's proverbial wife on a salary that has hardly been adequate since horse-and-buggy days to hold soul and body together. A preacher who is giving his full time and energies to serving as pastor of a church should have a salary commensurate with the responsibilities and duties impinging upon him.

Preachers, by the nature of their calling, can never "sit down" or "walk out." They cannot parade in front of their sanctuaries wearing signs that say, "This Congregation Unfair to the Ministry." But they may say the same through frayed cuffs, broken-down automobiles, and standards of living far below the level of that commanded by their position.

When has your preacher had a raise? Is your church paying him enough to pay his reasonable bills and meet the normal demands upon him as head of a family? He will not strike and he is not likely to ask anyone for a badly needed raise. This is something you and the church will have to take care of if it is done.

## Rough 'recreation'

SENATOR Fulbright says that he does not enjoy being a critic of the national administration "especially when it's your own party."

We imagine the Senator's position in Congress is about as enjoyable as that of a Baptist who keeps speaking out against what the pastor and deacons of his church are promoting as church action and/or policy.

## No riot conspiracy

U. S. Senate investigators who have been studying cases of last summer rioting have now announced no evidence

of any nation-wide conspiracy. And their findings support the prior appraisal of FBI Director J. Edgar Hoover, who had told the President's Commission on Civil Disorders that the riots were not the result of a conspiracy.

So the solving of our problem of rioting is not going to be as simple as searching out a band of conspirators and eliminating them.

## 'See no evil...'

THE sale of liquor by the drink was approved by Davidson County (Nashville) Tenn., voters last Thursday by a 10,000-vote margin.

So there must have been at least 10,001 good Baptists in "the Baptist Vatican" who figured, each in his own cranium, that his vote was not needed or that it would make no difference in the outcome. Not believing very strongly in "mixing religion and politics," they now will have MIXED drinks.

## 'Better in jail'

THE young Adam who with his "Eve" stripped before a thousand students on the campus of San Francisco State College was quoted as saying, in an advance announcement of the performance:

"If we are arrested, I will find more freedom in our jail cell nude, than in our society clothed."

Which would seem to indicate that "our society" is at a much lower ebb in California than here in Arkansas, or that The Golden State's prison system is much, much better than that here in The Land of Opportunity.

## Preacher conscience

AHEAD of Toledo, Ohio's recent vote on a fair housing law, a full-page advertisement in the city's largest daily newspaper declared that "nearly every church leader in the city has endorsed the town's fair housing law." The advertisement claimed the backing of 210 clergymen for the measure.

Speaking for his fellow ministers, one clergyman said: "As religious leaders we are quick to agree that we have failed in many ways. Yet, we feel that the citizens are entitled to know what the churches are doing."

## Batting for church

EX-YANKEE all-star baseball player Bobby Richardson will be "batting" for America's Sunday Schools at the National Sunday School Association's 22nd Annual Convention in Minneapolis Oct. 25-28. Richardson, who has been called baseball's "best second baseman," will speak at the Friday night session of the convention as a retired athlete now associated with the Fellowship of Christian Athletes.

## The archbishop's visit

Your assessment of the Arch-Bishop's visit and address at Little Rock was quite different from the report we received from those who attended from this area.

We were told that He attributed saving efficacy to the 'Sacraments' and said that He knew many atheists who were fine Christians.

Whether this be true or not, we do know that the Episcopal denomination is very modernistic in its views, and that it originated with Henry the 8th, who left the Catholics when they refused to approve his marriage to Anne Bolyn.

It is not possible for Baptists to ever be 'one' in the sense of John 17 with any group who deny the fundamentals of salvation by grace through faith apart from works, ordinances, etc, and who pervert the purpose and form of the ordinances that Christ gave to His church.

In new testament days, Paul and other Christians suffered harassment and persecution and even death from the Judaizers for preaching simple New Testament Christianity. In later centuries, the Novatians, Waldensians, Albigenses, Ana-Baptists, Pedo-baptists suffered the same fate for refusal to come into the 'Mother' church, meaning of course, the Catholic denomination. In early American history, the battle went on, and Baptists again were whipped, jailed, and ostracized for preaching salvation by grace through faith, and for opposing infant baptism.

In more modern times, we have been called 'narrow', 'selfish' 'bigoted' and other names, for our refusal to become part of the conglomerate of Human religious institutions known as the world council of churches, and the national council of churches, etc.

How can we be 'one' with these groups many of who deny the Virgin Birth, the Vicarious atonement, the Inspiration of the Scriptures, the necessity of the New Birth, and other fundamental Bible Truths?

Amos asked, 'Can two walk together except they be agreed?'

Baptists have never denied the right of others to believe as they please, we have never persecuted others because of their belief, and in this respect, we stand alone among the long-standing religious groups. We have never refused to work with others for moral and social betterment, and we shall never do so. Why then is it so important that we go beyond what we are doing? Shall we recognize these man-made religions as

new testament churches? Shall we sacrifice our convictions and become part of this Duke's Mixture of modernists, humanists and Atheists?

Shall we concede that our fathers were wrong, too narrow, and spent their labors and blood for naught?

Shall we, in order to win the approval of a compromising world, become 'one' with groups who deny the very heart of New Testament teaching? If we do, we will also become 'One' with Ninevah and Tyre!

Israel of old, was severely chastised when she intermingled, inter-married, and inter-Worshipped with the heathen nations around her. Shall we not take a lesson from this? These things were written for our admonition, upon whom the ends of the world has come.

We seem to hear voices from the past saying, 'if the foundations be destroyed, what can the righteous do?' "Remove not the ancient landmark which thy fathers have set," 'Speak thou the things that become sound doctrine, for the time will come when they will not endure sound doctrine, but shall find themselves teachers, having itching ears.'

When proud, arrogant, modernistic pompous dignitaries of man-made religious movements come along, we should not help to drag out the red-carpet, according to John the Apostle; "For, if there come any unto you having not this doctrine, receive him not into your house, nor bid him godspeed, for he that biddeth him godspeed, is partaker of his evil deeds."

Let us continue our policy of cooperation with others in civic and social betterment whenever and wherever we can without sacrificing our convictions.

At the same time, let's remember that redemption, not social revolution is our mission. Let us stand fast in the faith, not depart from it, contend earnestly for it, and pass it on to posterity. Let us not pervert the gospel, the ordinances, nor recognize as churches, those who do. Let us not grow weary in well-doing and join the modernistic Babel-Tower of humanistic religions, rather let us stay separate from these, go on preaching Christ's Gospel, feeding His sheep, doing His will, believing His word, and He will be with us and bless us with souls for our hire.—Walter H. Watts, Pastor, James Fork Baptist Church Fort Smith, Ark.

Reply: We can still take John 17 at face value—and we better!—ELM.

## 'Let's get out'

Let me heartily support your stand on the idea that we ought to get out of the war in Vietnam. I am grateful for the courage of people like you who will take this position now when there are many church people who so strongly disagree. Frankly, I think we will save face if we get out because we are losing face daily by engaging in an operation that has so much against it.—R. Dean Goodwin, Executive Director, Division of Communication, American Baptist Convention, Valley Forge, Pa. 19481.

A recent editorial dealing with the situation in Viet Nam concluded with the words, "Let's get out."

I believe that God has a purpose for nations, as well as for individuals. The United States, as the world's most powerful nation, has a tremendous responsibility to act in a way that will inspire confidence and encourage high moral standards in other nations. We have some big changes to make, don't we?

In regard to Viet Nam, who does not want to see an end to the terrible suffering now going on? But if we were to get out under present conditions, we could surely expect an enormous increase in suffering, at least in South Viet Nam. There would be no restraint on the unthinkable cruelties practiced by the Viet Cong. In the free world there would be a loss of confidence in the will of the United States to honor its commitments and to oppose Communism. There would be increasing boldness in carrying out the program of cruel, atheistic Communist aggression. Are these things not so?

None of us like to face the facts. The stakes are too high for us. If our nation would only turn to God in repentance, perhaps a way out would appear. But by all means, let us first get THROUGH, and THEN get out.—William P. Snyder, 1106 North Ninth St. Rogers, Arkansas 72756

## 'Fame in Texas'

Here is proof of your fame in Texas. September 18th I was listening to my car radio, Station WBAP in Ft. Worth. The Disc Jockey gave your name and my mind snapped to attention. He went on to give your title and one of your famous quotes. He quoted you as saying the "Mini-skirts" were nothing new, they were just hospital gowns with the back sewn together."

If ever you are down in this area come by to see us.—Dan Dipert, First Baptist Church, Arlington, Tex.

Numerous articles are being written, pronouncements are being given, and at times apologies are extended on the question, What's wrong with our churches? This is a serious question, and carries with it an indictment. To answer the question there has to be some serious self examination and analysis.

The writer would not be presumptuous and give the impression that he has the solution, but a self examination of our churches would help us to see some evident facts.

## Church's integrity lost

Webster defines integrity as being moral soundness, honesty, and uprightness.

The profession of Sunday is evidently not the possession on Monday. And non-Christians judge the church by the fruit it produces, that is, by the lives of those who claim membership in the church. They judge the church by the attitude shown by church members, and the way they treat people. Non-Christians frequently indicate that business dealings and the conversation of Christians are devoid of Christian concepts.

Christians are to show the love of Christ within their lives. Instead, many have become clanging cymbals; a lot of noise, but no music. Life is too often marred by hatred, jealousy, and animosity. As a result, "getting even" or "getting back" has replaced forgiveness, patience, and understanding.

The modern church has enough crises to weather, and cannot afford the animosity and petty hatreds of its members. The sinner observes the Christian and comes to the conclusion, "His attitude is worse than mine." And thus the church loses its integrity.

Unconcern and apathy have replaced concern and sympathy. This is shown in and through our spiritual immaturity. Selfish interest and petty power politics seem to be of great concern to the Christian in the modern church. This is the rule-or-ruin concept. Trivial temporal things have become the burden of our conversation and we seldom witness to the eternal love of God or the salvation that comes to man through Christ.

We conceive ourselves so right that we have wrong attitudes. We are quick to condemn the more flagrant sins but never recognize that a wrong spirit and wrong attitude can be detrimental to the church. If the devil cannot get Christians to do wrong, he'll get them to do right in the wrong spirit and with the wrong attitude. With almost a broken heart we must admit that some sinners show a more "Christian" attitude than some Christians.

Christ's greatest condemnation wasn't on the Samaritan woman with many husbands, or the prodigal son who had wasted his all. Rather, his condemnation was heaped on the hypocritical spirit of the religious leaders of the day.

Self examination within would reveal that these may be the real reasons for our church's decline. The church has lost its integrity, and we must not forget that "judgment begins at the house of God."

## Glorified rest home

Christians have come to the point that they expect kingdom growth without the sowing of seed or the tilling of the ground. Almost everything seems to come in instant form, by the pushing of a button. But kingdom growth will not be achieved in this manner.

Seemingly there is no real involvement in the affairs of the church today. A true axiom is that we do what we want to do. It is to our shame that the church and the kingdom of God are usually far down on the "want to" list with the majority of Christians.

# What's wrong

with

our churches?



BY DOYLE L. LUMPKIN

*Pastor, First Baptist Church, Lavaca*

Our spiritual decline within our churches can be attributed directly to our spiritual neglect. There is very little evidence of visiting the sick, caring for the widows and orphans, visiting new people in the community, and there is practically no witnessing or soul winning by church members.

Many are convicted by their negligence, but instead of doing something about it there is the "passing of the buck." Self-justification is suggested by either "We don't have time," or "that is the preacher's job." It seems much easier to justify self than it is to go to work. For a church to be a vibrant, winning institution, its members must do something.

Do we still wonder why our churches are declining?

## Forgotten mission

We have become a clique of the satisfied, satisfied with the status quo, because we are not going to do anything anyway. If anyone wants to get out of the rut, the coldness and indifference of others dampens the enthusiasm. The will of God has become secondary to our own selfish interests. Unless the church of today gets back to its main mission we will see even more decline.

We surmise then that most of our problems develop from the human equation. The church is forced to work with Christians who are marked by a lack of concern, selfishness, wrong attitude, and wrong purposes.

Nevertheless, God will have his way, regardless of man. The church in its corporate worship becomes the means and method of calling mankind back to the main goals and aspiration. Every person is forced to confront God with his faults and failures. As each person overcomes his shortcomings, then the church begins to climb again. When this happens the Holy Spirit works, souls are born into the kingdom, and the church begins again to fulfil its mission.

We all stand condemned by the world for our failures as Christians. It is reflected in the decline of our churches in their integrity, their influence, their outreach. When we start being and acting like Christians, then our churches will grow.

## New 'outdoor' columnist

THIS week we introduce to our readers a new feature writer, George Purvis, chief of the Information-Education division of the Arkansas Game and Fish Commission.



MR. PURVIS

Mr. Purvis has agreed to do an "Arkansas Outdoors" column to help fill the void left when "Outdoors with Doc" had to be dropped precipitately because Doc (Ralph Phelps Jr.) gave up fishing for a living and went to work for the Government (as director of the Southeastern region of Office of Economic Opportunity, Atlanta, for the coming year).

Mr. Purvis—a deacon, Sunday School teacher, and member of the choir at University Church, Little Rock—was born at Des Arc and moved to Little Rock at the age of nine. He became a student of nature at an early age and went on to college to earn a B.S. degree in Forestry and an M.S. in Wildlife Management.

Mr. Purvis is well known across Arkansas, having been with the Game and Fish Commission for many years and, prior to his G. & F. C. connection, one year with the State Forestry Commission.

Mr. Purvis has two regular TV shows each week: 30 minutes each Thursday night on Channel 2 (Educational TV) and 15 minutes each Saturday night on Channel 4. His weekly radio program is aired on 42 stations and he still finds time to speak to about 175 groups a year and to edit the Arkansas Game and Fish Magazine and Arkansas Outdoors Newsletter.

Mrs. Purvis, the former Miss Laura Belle Baker, is a PTA president and active in church and community affairs. There are three children, Bob, 16; Neva, 14; and Sara, 10.

Outdoorsman Purvis' hobbies, shared in frequently by the family, include: hunting, fishing, drawing, painting, and archery.—ELM

## Attend Golden Gate

Jim C. Dillard, son of Mr. and Mrs. E. V. Dillard, Whitton, has enrolled for study toward his master-of-divinity degree at Golden Gate Seminary, San Francisco.

A graduate of Wilson High School and Arkansas State University, Jonesboro, he recently returned from two years' service as a missionary journeyman in Nigeria, Africa, under the Foreign Mission Board.

## Dr. Cowling to pastor family life conference

Dr. Dale Cowling, pastor of Second Church, Little Rock, will be conference pastor for the Family Life Conference to be held Oct. 10-13 on the campus of Midwestern Seminary, Kansas City.

The special week is sponsored by Midwestern Seminary, the Missouri Convention, the Kansas Convention of Southern Baptists, and the Family Life Department of the Baptist Sunday School Board.

## Coulter to Michigan

Rev. T. R. Coulter Jr. has resigned as pastor of West Church, Batesville, to accept the pastorate of Glen Eden Church, Taylor, Mich., effective Oct. 8. Mr. Coulter came to the Batesville Church May 30, 1965, from the pastorate of First Church, England. Some of the accomplishments during his tenure at West Church include: the erection of a parsonage, development of a parking lot, and completion of additional educational space. Three members have been licensed to preach, 87 new members received by baptism and 83 by letter and two by restoration.



MR. COULTER

Mr. Coulter has served in the following associational positions: moderator, vice moderator, clerk, Sunday School enlargement superintendent, chairman of evangelism and revival publicity chairman.

## Gives special offering

J. A. Furrow, who came to Brinkley 67 years ago, celebrated his 87th birthday Sept. 24 with a special gift to Brinkley's First Church, which he joined 60 years ago this month.

"I'll drop a check in the collection plate at First Baptist Church Sunday morning for \$87," he said, "just as a small token of appreciation for the blessings of the Lord and His goodness in allowing me to live this long."

Following Sunday service Mr. Furrow, a retired farmer, returned to his home for a birthday dinner with Mrs. Furrow and their son Arthur, who came from Memphis with his wife and two children for the occasion. (DP)

## New Hope church is 100

New Hope Church, southwest of Dardanelle, celebrated its 100th anniversary Sept. 10.

The occasion was marked by an all-day program which included a pot-luck picnic lunch following morning services and a special afternoon program honoring former pastors of the church.

Mrs. Beatrice Grace, whose husband, Frank, is a deacon of the church, prepared a history of New Hope.

New Hope Church was organized in 1867, and began worship in a log house, which was used for three years. The building was known as "Old Chapel," and was used for a school building for many years after the church obtained its own building.

In 1870 the church constructed a "box building" and worshiped in it for about 36 years. They then built a two-story structure which was destroyed by fire March 7, 1920. It was replaced by another building.

They have been in their present building since 1953. W. E. Ridgdon is New Hope's present pastor. (DP)

## Conference participant

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine is in Washington, D.C., this week participating in the 11th Annual Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs.

Dr. McDonald is presiding as a sectional chairman in a study of "The Role of the Christian through Church and State in Human Welfare."

Sectional topics of study include: Motives for Welfare Work, Structure of Welfare Work, Financing of Welfare Work, and Current Issues of Welfare work.

Miss Josephine Harris, Southern Baptist missionary, is expected to return to Hawaii early in September, after a brief furlough. She directs Baptist Student Union at the University of Hawaii's Hilo branch (her address: 1409 Kapio-lani Ext., Hilo, Hawaii, 96720). Born in Brinkley, she lived in Little Rock and Jonesboro while growing up. She directed BSU at the University of New Mexico, Albuquerque, before missionary appointment in 1946.

Miss Ann Wollerman, Southern Baptist missionary, has resumed her work in the state of Mato Grosso, Brazil. Her address is: Caixa Postal 289, Durados, Mato Grosso, Brazil.



BEECH STREET CHURCH, Texarkana, as it appears *with* the addition of a \$500,000 educational building, shown on the right side of the picture.

## Beech Street Church, Texarkana dedicates educational annex

At the dedication of the new \$500,000 educational building of Beech Street Church, Texarkana, Sept. 24, Pastor Milton E. DuPriest said: "Faith and effort have built the building. Faith and effort will fill it."

Building programs are often problematic and painfully pursued, the pastor said, "but this has been a most pleasant experience." This fact "uniquely compliments the church as one possessing unity, love, devotion, spirit, power consecration, willingness, happiness, heart, tolerance, perseverance, compassion, and vision," he said.

Featured speakers for the day included Dr. James Harris, a former pastor of the church, now pastor of University Church, Ft. Worth, Tex., who preached at the morning worship service, and Dr. R. G. Lee, pastor emeritus of Bellevue Church, Memphis, Tenn., who gave the dedication address at the special dedication service in the afternoon.

Program participants included Dr. Bruce H. Price, pastor of First Church, Newport News, Va., and Dr. Harold Bennett, executive secretary of the Florida Baptist State Convention, both of whom are former pastors of the Beech Street Church.

The new building has accommodations for 1,278 persons in 28 departments. Included are eight nurseries, four departments for beginners, six for primaries, four each for juniors and intermediates, and one each for young people and married young people.

E. M. Jones served as chairman of the Building committee. Other members of the committee were: Chandler Barnette, E. J. Biagioli, Mrs. Harry Canup, Nunn Goodlett, Mrs. Paul Granberry, E. G. Lamport, Joe Lavender, John Measel, Mrs. Jett Nance, Roscoe Powers, J. N. Shoptaw, and John Thane.

## Deaths

**ROBERT LEE JUSTICE**, 68, of Lonoke, Sept. 28 in Ft. Smith. Mr. Justice was a member and a deacon of Pleasant Hill Church. Survivors are his wife, Mrs. Irene Williams Justice; two daughters and nine grandchildren.

**MRS. RUTH EASLEY**, 95, of Little Rock, Sept. 22. Mrs. Easley was the widow of Dr. J. P. Easley, a Little Rock dentist. She had been a member of First Church, Little Rock, for 69 years. Survivors include three daughters, three brothers, a sister, six grandchildren and seven great-grandchildren.

**LILBURN HARDY AUTRY**, 71, State Representative from Burdette, Sept. 23, in Blytheville. Mr. Autry was serving his 11th term in the House at the time of his death. A graduate of Arkansas State Teachers College, Conway, he became superintendent of schools at Burdette in 1928, and held the post until his retirement last summer. He had served on the board of deacons, New Liberty Church and had taught a men's Bible class since 1938.

He is survived by his wife, Mrs. Lucile Sullivan Autry; a son, a daughter, two brothers, two sisters and two grandchildren.

**MRS. WINNIE MAE WILLIAMS BARHAM**, 76, Sept. 27 in Little Rock. The widow of James E. Barham, Mrs. Barham was a member of Pulaski Heights Church, the Gleaners Sunday School class and the Jeanette Hunker Circle. She had worked in the Sunday School Department and the circle of the Oak Bowery Church at Saltillo community near Conway.

Survivors are two sons, three daughters, a brother, a sister, nine grandchildren and three great-grandchildren.



## Elmdale church is seven

Elmdale Church, Springdale, celebrated its seventh anniversary with special services Oct. 1. Bill Holzman headed the committee in charge of arrangements, which included a picnic dinner, singing and testimonies.

A speech by former Gov. Orval Faubus, an active member of First Church, Huntsville, highlighted the occasion.

A special service honored all charter members and former church members. Paul M. Wheelus is pastor. (CB)

## C. R. Emery resigns as music minister

C. R. Emery, minister of music for West Side Church, Little Rock, has resigned and will move to Poplar Bluff, Mo., where he will make his home.

Mr. Emery and his wife were both workers and teachers in the Sunday School and Training Union of the church. Mr. Emery recently retired from the Missouri Pacific Line, where he was employed as a machinist. R. A. Hill is pastor. (CB)

## GA Coronation held

At a GA coronation at Archview Church, Little Rock, Sept. 20, Brenda Krippendorf was crowned Queen and Nancy Lowrey princess; ladies-in-waiting: Donna Ball, Kathy Dame, Jeannette Rummell and Dorothy Burch; maidens: Verna Faye Vance, Shelia Gates and Veda Ruth Fox.

Beverly Ball is WMU president. Vice-president is Virgie Lowrey; Intermediate GA counselor, Lula Mae Krippendorf; Junior GA counselor, Ina Irving.

Rev. Allan McCurry is pastor.—Reporter.

## Evangelism study

Gene Palmer, pastor of Towson Ave. Church, Ft. Smith, attended the Billy Graham School of Evangelism during the evangelist's Kansas City Crusade, Sept. 11-15.

## Jones to Booneville

Rev. Frank Jones, a native of Stringer, Miss., has been called to the pastorate of Southside Church, Booneville.

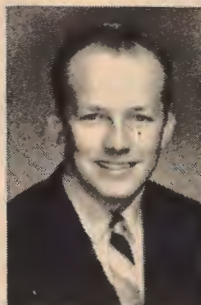
A graduate of Clarke College, Newton, Miss., Mr. Jones has served previously as interim pastor of First Church and as pastor of Victory Church, both in Moss, Miss.

He is married to the former Dorothy Dykes of Stringer, Miss.

## Fayetteville church plans college student retreat



DR. NEWPORT



MR. McCARTY

Approximately 150 college students of the University of Arkansas are expected to attend "Eureka Holiday," sponsored by University Church, Fayetteville, at Eureka Springs, Oct. 13-15.

Basin Park hotel has been rented for the two nights and two days that the collegians are to be in attendance.

Emphasis during the retreat will be the gospel of Christ, the truth of the Christian faith, and evangelism, plus entertainment and fellowship. H. D. McCarty, pastor of University Church, states.

The main speaker will be Dr. John Newport, professor of Philosophy at Southwestern Seminary, who will lead discussions and preach on the relevance of Christianity and its superiority to all other world views. Pastor McCarty will speak on the gospel and the Christian life.

Tim Cook, associate pastor and director of collegiate ministry, will be the retreat director. Music, entertainment, and fellowships will be under the leadership of Bill Hartman, minister of youth.

Other highlights of the retreat will feature The Harmonaires, a singing group from John Brown University, and a trio composed of the MIL singers, state BSU singing group. A special surprise color film will also be featured.

University Church has had remarkable growth during the last two years. Gifts have almost doubled, membership has gone from 400 to approximately 800, the staff has increased from three to eight, and, most significantly, the college ministry has tripled.—Church Reporter



MR. JONES



MR. DONOHUE

## Deacons ordained

Curtis Reed, George Stice and David Treat were ordained as deacons of Summit Church, White River Association, Sept. 24, with Rev. Alvin Wiles, pastor, acting as moderator and preaching the ordination sermon.

The questioning was by Rev. M. E. Wiles, pastor of Bull Shoals Mission. Rev. Coy Womack served as clerk of the council, and Rev. L. A. Elliott, pastor of Oak Grove Church, gave the ordaining prayer.—Associate Missionary S. D. Hacker

## Arkansas group officers

The following students at Southern Seminary, Louisville, were recently elected to serve as officers of the Arkansas group for the 1967-68 academic year: Clyde Jackson, Bradley, president; Kathryn Price, Jonesboro, program chairman; John Halbert, Little Rock, social chairman.

Don Trammel, Monette, was elected to serve on the Student Religious Education Council. Dr. Wayne E. Ward serves as faculty advisor-sponsor to the group.

## Donohue to Liberty Assn.

Rev. J. M. Donohue recently resigned as pastor of Antioch Church, Mansfield, La., to become pastor of Village Church, Liberty Association.

Mr. Donohue is a native of Fair Oaks and received his education at McCrory High School, Panola Junior College (located at Carthage, Tex.), East Texas College (at Marshall), and at Baylor University. Former pastorates have included churches at Carthage, San Augustine, and Shelbyville, all in Texas.

Mrs. Donohue is the former Miss Marie Minyard of Dell. Mr and Mrs. Donohue were baptized by First Church, Dell.

The Donohues have a daughter and two grandsons, living in Pineville, La.



Observe  
**COOPERATIVE PROGRAM**  
Month

# Revivals

First Church Lewisville, Oct. 8-15; Dr. James H. Landes, pastor of First Church, Birmingham, Ala., evangelist; Morris Ratley, minister of music and youth, Central Church, Magnolia, director of music; Jim Gerren, pastor. Morning services, 7:15; Evening services, 7:30. Nursery open each night.

First Church, Mt. Ida, Aug. 14-20; Jack Hazelwood, evangelist; 7 for baptism, 2 by letter, 40 rededications; Carol Norman, pastor.

Calvary Church, East Camden, Aug. 21-27; Jack Hazelwood, evangelist; 8 for baptism, 7 by letter, 28 rededications; Wayne Carpenter, pastor.

First Church, West Fork, Sept. 4-10; Jack Hazelwood, evangelist; 6 for baptism, 3 by letter, 33 rededications; Kendall Black, pastor.

Ozark First, Aug. 9-13 Darrell Cluck, Ft. Smith, evangelist; David Hogan, minister of music and youth, Ozark First, song leader; 2 professions of faith; 7 dedications. Gerald Jackson, pastor.

Rowe's Chapel, Mt. Zion Association, Sept. 3-13; Wayman Holt, evangelist; 7 for baptism; 21 rededications James Moore, pastor.

## About people

### Mission day speaker

LOUISVILLE—Stephen Neill, professor of missions and ecumenical theology at the University of Hamburg, Germany, for the past five years, will be the first of five missionary day speakers at The Southern Baptist Theological Seminary during the 1967-68 session.

A former Bishop of South India, Neill will be on the Southern campus during Mission Emphasis Week, Oct. 10-13.

Neill is the author of more than twenty books and editor of several others. In addition to his missionary work in South India, Neill has been assistant to the Archbishop of Canterbury and chaplain of Trinity College, Cambridge, where he graduated.

Others who will be appearing as featured mission day speakers are:

William Crook, director of VISTA, the domestic peace corps, on the changing political-religious climate, Nov. 7.

Paul Caudill, pastor of the First Baptist Church, Memphis, Tenn., who speaks Dec. 5, on foreign missions.

Hermond Westmoreland, pastor of the South Main Baptist Church in Houston, who has had extensive experience with inner-city mission work, Feb. 13.

Hugo Culpepper, head of the mission division of the SBC Home Mission Board and former professor of missions at Southern Seminary, March 19. (BP)



## Feminine intuition

by Harriet Hall

### Words for a minister's wife

Recently Ann Landers received a letter from a minister's wife who said she was sick of the demands made on her family, visiting the sick, the bereaved, the new baby, the woman who had broken her hip, etc. She closed with the lament, "I know we could have lived much better if he had chosen any other profession."

"Is there a pastor's wife," asks Ann Landers, "who will answer this unhappy woman?" Thus challenged I will put in a few cents worth.

Dear "Losing Heart,"

I have a feeling that the day you wrote Ann Landers you felt a great sense of release in fighting (on paper) the constant demands made upon a minister and his wife. Surely, though, in your better moments you will admit that there is a brighter side of the picture.

My own personal experience as a minister's wife has been so full, so rich, so varied, that I can think of no other profession my husband might have chosen which would have offered the privileges of such an abundant life.

My husband and I will soon have completed 25 years of marriage, full of precious memories of church congregations in three different states. These people have become a part of our lives as we have shared experiences of deep sorrow and great joy in many unforgettable moments.

Admittedly, the life of a minister's wife calls for tact, understanding, poise, patience, and a double portion of a sense of humor. My mother once said to me, "Harriet, you must never be belligerent about the Lord's work." I believe acceptance of this sound advice can make the difference in how one interprets the interruptions in the life of a minister and his family—they are either constant irritations, or they become welcome opportunities of service which only serve to draw one nearer to God.

Actually all wives and mothers should be tactful, sweet, and patient, but those of us who are minister's wives should work at it a little harder. The hard work will only help build altars to Him who can turn frustration into fulfillment.

MISS ESTELLE SLATER, Carrollton, Mo., will become dean of students at Mary Hardin-Baylor College, effective Oct. 15, President Leonard L. Holloway has announced. She replaces Miss Mary Jane Nethery, who has resigned to accept a position as executive secretary of the Tennessee Woman's Missionary Union. (BP)

Rev. and Mrs. Hubert N. (Ted) Lindwall, Southern Baptist missionaries on furlough, recently returned to Guatemala after furlough, are now serving in the Lake Atitlan area (address: Panajachel, Solola, Guatemala). Born in Kansas City, Mo., Mr. Lindwall grew up in southern California; Mrs. Lindwall, the former Sue Francis, was born in Morrilton, Ark., but moved to San Francisco, Calif., during childhood. At the time of appointment, in 1960, Lindwall was pastor of First Church, Novato, Calif.

Rev. Charles A. Tope, Southern Baptist missionary, has returned to Uganda after a brief medical leave in the States. He and Mrs. Tope may be addressed at Box 99, Mbale, Uganda. Born in Catron, Mo., he grew up in Parkin. Mrs. Tope, the former LaVerne Warnecke, was born in St. Louis, Mo., and grew up in Sikeston, Mo. At the time of their missionary appointment in 1959, Tope was pastor of First Church, Belton, Tex.

Rev. and Mrs. William C. Warmath, Southern Baptist missionaries on furlough from Japan, may now be addressed at Box 687, Southern Baptist Seminary, 2825 Lexington Rd., Louisville, Ky. 40206. Born in Durant, Miss., Warmath grew up in Graves County, Ky. Mrs. Warmath, the former Mary Cox, was born in Omaha, Ark., and lived in Arkansas and Kentucky during childhood. Before their missionary appointment in 1959 Warmath pastored several Kentucky churches.

## Federal aid to be considered

COLUMBIA, S. C.—When the South Carolina Baptist Convention meets here Nov. 14-16, it will consider a two-year study of a special committee which recommends that, in effect, the door be left open for South Carolina Baptist institutions to adopt federal aid.

The Federal Aid Study Committee, however, did not endorse federal loans or grants for building purposes or any other type of federal aid. It made it clear, however, that it would not forbid them.

In the final analysis, the committee's report leaves the decision as to what type of federal aid would be acceptable in the hands of the boards of trustees for each institution, something which the nation-wide Baptist Education Study Committee had advocated only one week earlier in its final report.

The committee recommended five "safeguards" for the trustees to use in deciding what types of aid to accept, and also asked the institutions to make an annual report to the convention on the types of government assistance it is receiving.

"Since our administrators have enjoyed a healthy relationship with the government, we do not feel that we should intensify their crisis by requesting them to forfeit or curtail this form of assistance," said the committee report concerning federal aid.

"... Every institution could, in the light of its purposes, decide which programs would be in its best interest. Also, due to the multiplicity of types, it is virtually impossible for this committee to decide which ones might be acceptable or objectionable.

"... We firmly believe that, in meeting the needs of our citizens, a cooperative ministry of church and state in which neither attempts to control the other is possible without an infringement upon our traditional beliefs. Cooperation need not destroy separation," the committee report stated.

The 17-member committee will make its report to the South Carolina Baptist Convention as the final item of business when it meets here Nov. 14-16. It will also report its findings to the convention's General Board as a matter of information on Oct. 9-10. Final approval must come from the convention.

Stating that fear of government control that might come with federal aid is deeply ingrained in Baptists, the committee added that it found "no evidence of the government's desire to control institutional life."

The committee listed four alternatives which said in short: (1) that the convention assume full financial responsibility for its institution, (2) that all government aid be rejected, (3) that the institutions be released from denominational control and ownership, and (4) that the current policy of accepting federal aid with discrimination be continued.

It was the last alternative that the committee endorsed, recommending that the "institutions be permitted to negotiate with government agencies for available financial assistance with the following safeguards:"

In summary, the safeguards included: (1) guard against entanglements which would limit the freedom of the institution; (2) keep consistent the aid accepted with the stated purposes of the institution; (3) maintain religious liberty and study regulations attached which might include undesirable control; (4) keep all aid in conformity to the convention's financial plan; and (5) guard against dependence on government aid. (BP)

## Floodwaters rage into valley

HARLINGEN, Tex.—Although most Texas Baptist churches suffered light damage in the wake of Hurricane Beulah's devastation, Rio Grande floodwaters promised to add untold costs to already damaged facilities.

A week after Beulah's devastating 160-m.p.h. blow, floodwaters from a broken division dam on the Arroyo Colorado swirled into Harlingen, sweeping homes off foundations and sending thousands fleeing to higher ground.

A second dam break in two days sent tons of water running uncontrolled through the Rio Grande River Valley.

Language Missionary Jerry Johnson of the Lower Rio Grande Baptist Association in Harlingen was forced from his office by rising water. He reported "at least 15 churches underwater," in his association and adjoining Magic Valley Baptist Association.

Johnson said "families have been wiped out in this latest disaster" which sent 10,000 persons fleeing Harlingen, which apparently has been the hardest hit by floodwaters. Johnson said the greatest need appears to be bedding for men, women and children who lost their own in the flood.

"Money, too, will become a great need as families return to pick up where they were before the flooding," added

## Baptist help for hurricane victims

ALEXANDRIA, La.—The Executive Board of the Louisiana Baptist Convention here voted to recommend adoption of a \$3½ million budget for 1968, and sent out an appeal for Louisiana Baptist churches to aid the victims of Hurricane Beulah in Texas. The board asked that donations be sent to the state convention headquarters here to be forwarded to the Baptist General Convention of Texas in Dallas.

It also appealed for the churches and Baptist associations of Louisiana to gather food, clothing, bedding, and other needed supplies to be trucked directly to the flood stricken areas in Texas.

Louisianians were reminded that Texas Baptists had come to the aid of Louisiana Baptists when Hurricane Audrey hit the Louisiana coast in 1957.

In other action, the board elected Charles M. Lowry, former minister of education for Baptist churches in Baton Rouge and Shreveport, as secretary of the convention's Training Union department. (BP)

Johnson, who feels the economy will be affected as a result.

The Southern Baptist Convention Home Mission Board sent \$15,000 of its disaster relief fund to the hurricane victims, at the request of Texas Baptists. It is likely that more funds will be sent after the Texas investigation team has had an opportunity to assess the extent of damage.

The Louisiana Baptist Convention Executive Board, meanwhile, voted to make an appeal to the Louisiana Baptist churches to send funds, food, clothing, bedding, and other supplies to the hurricane victims.

Efforts to determine damage and financial loss to Baptists from Beulah were hampered by the new flooding, according to T. A. Patterson, executive secretary of the Baptist General Convention of Texas, who said, "It will be sometime now before final reports can be made and assessment of damages ascertained."

He also pointed out that there "is a need for churches to adopt churches, families to adopt families and cities to adopt cities."

Executive Board members going to the scene earlier to aid churches and families were forced to leave the Valley in the face of the new flooding. (BP)

## Religion in Russia

MOSCOW—A first-of-its-kind survey in the city of Kazan, 450 miles east of Moscow, revealed that 21 per cent of the people considered themselves "religious."

The official magazine of Soviet atheism, *Science and Religion*, said the survey took two years to complete. Observers speculate that the editors published the report to warn that religion still has a hold on a large part of the public. (EP)

## Would do it again

AUCKLAND, N. Z.—If they had to make the decision over again, 87 per cent of the Anglican clergymen surveyed here would again choose the ordained ministry.

Ten percent said they would select other avenues of service; eight per cent said their job is frustrating—mostly for "good" and positive reasons; 15 percent felt their occupation is "all right."

Canon R. S. Foster, warden of St. John's Anglican Theological College, made the survey of 313 Anglican ministers. (EP)



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If your church sends the paper to its families paid through the budget, they may add these names at the same rate as other members.

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## ARKANSAS OUTDOORS

by George Purvis



## Our heritage in Arkansas

From the very beginning man has been charged with the stewardship of the earth which he has been given. If not specifically stated in God's word, it is certainly implied.

In Arkansas we truly have a great outdoor heritage. Embraced within the 33 million acres of our state are mountains, rolling hills, prairies, and river-bottom lands. There are over nine thousand miles of streams—that vary from the small clear mountain streams to the mighty Mississippi—and about one-half million acres of lakes.

We are rich in minerals, fertile soil, pure water, lush forests, abundant fish and wildlife. But without sound management we could become impoverished.

All Arkansas' citizens, especially Christian people, should be concerned with the conservation or wise use of all our natural resources. Only by unanimous effort can our resources be used to assure a continuing "Land of Opportunity."—George Purvis



SCENE along Norfolk.. River, in north central Arkansas. This stream, just four miles long—from Norfolk dam to the town of Norfolk—is famous for its Rainbow trout fishing. (Game and Fish Commission Photo)

### PRE-EASTER BIBLE LANDS TOUR

March 11-25, 1968

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For further information, write: John McClanahan  
Pastor, First Baptist Church, Pine Bluff, Arkansas

# Arkansas Baptist assemblies

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

Credit for the promotion of Baptist assembly work in Arkansas goes to Dr. H. L. Winburn, longtime pastor of the First Baptist church, Arkadelphia. He advocated an assembly as early as 1904. He, with a committee, planned and conducted an assembly at Brown Springs, Arkansas, June 23 through July 2, 1905.

This large spring, or springs, was located about 12 miles northeast of Arkadelphia. Tradition says it was a favorite meeting place of the Indians before white settlers came. The level land, large beech trees, and abundant supply of water made it an ideal camping place. A ten day assembly was planned but heavy rains and flooding conditions of the site reduced the time to five days.

The assembly had an auspicious beginning. The program opened Friday night with a band and chorus concert, followed by a lecture. Speakers from out of state were: William Jennings Bryan, The Lowery brothers and L. P. Leavell from Mississippi. Dr. Jeff D. Ray of Texas gave two lectures on the Holy Spirit and one from the book of Romans. Milford Riggs of Missouri spoke on B.Y.P.U., and J. W. McCullum told of mission work in Japan.

Several preachers from Arkansas served on the program. J. W. Conger, President of Ouachita College, spoke on "The Baptists and Education." J. T. Christian lectured on Church History. Pastor Ben Cox of Little Rock illustrated lectures on the Holy Land.

Then as now, the afternoons were given over to recreation. Morning and evening services made for a full day.

In the Foreword to the printed program the Executive Committee of the Assembly spoke of and in optimism of the work. One sentence read: "Every lecturer we have is here free of stipulated pay because he sees the good there is to be done here, and came to do it, and not to make anything."

The second point favoring the assembly was the opportunity it presented for study. The sponsors sought to combine education and religion. Those who wanted further study or had forgotten how to study could satisfy these desires in a relaxed atmosphere.

Undergirding the whole movement was the sense of obligation. The committee emphasized the need to establish the assembly "as an annual feature of our state religious and educational life." Their final word was "pray for it and pay for it."

The first program carried the assembly laws: "Whatsoever ye would that men should do unto you, even so do you unto them," Matt. 7:12. Under this discussion simple suggestions were offered in implementing the laws. One provoking a smile was the one about complaints: "Make all just complaints at Administration Headquarters. Make all others to the crows, one mile due west."

Though this assembly was housed in tents and rained out before the session ended, the beginning had been made. A few years later Siloam Springs Assembly was established and operated by the State Convention. Since then numerous other sites have been added by Associations which have ministered to hundreds of people yearly. In principle their aim is about the same as the first one promoted.

## The Cover



WILEY Hance, manager of the public affairs department of ABC Television; John Stevens, director of the script department of Southern Baptists' Radio and Television Commission; and Truett Myers, director of radio-TV production for the Commission, gaze from the roof of police headquarters in the little town of Scala on the Isle of Patmos. Hance, Stevens and Myers, along with an ABC film crew, spent several weeks filming two outstanding stories on the Book of Revelation, "I, John," to be telecast Oct. 8, and "The Seven Cities," to be telecast Oct. 15.

## SBC BULLETINS

DALLAS—A special five-man committee, headed by a Ft. Worth real estate man, J. T. Luther, has been appointed to operate the Church Loan Board of the Baptist General Convention of Texas. (BP)

BOSTON, Mass.—A reported 25 percent church membership increase prompted the Northeastern Baptist Fellowship meeting here to adopt a resolution providing for the dissolution of the larger fellowship and the creation of two smaller area fellowships. Adding further impetus to the division was a predicted continuous optimistic potential for Southern Baptist churches in the area which includes New York, northern New Jersey and the six New England States. (BP)

A PROPOSED plan for the use of small-group discussions in sex education through Baptist churches was outlined in Nashville recently at a meeting of the Southern Baptist Counseling and Guidance Conference. According to the plan, proposed by Roy Woodruff, director of clinical pastoral education for Bryce Hospital in Tuscaloosa, Ala., groups of eight to twelve young people would conduct discussions under the leadership of trained lay leaders, including possibly a physician or psychiatrist. (BP)

## New subscribers

New subscribers to Arkansas Baptist:

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One month free trial received:		
Plainview, Little Rock	Bob Cartwright	Pulaski Co.
Old Union	E. L. Wheeler	Bartholomew

## Baptist Briefs

# The Christian's enemy

BY HERSCHEL H. HOBBS

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

(THIRD IN SERIES ON CHRISTIAN WARFARE)

*"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"*—Ephesians 6:12.

This verse describes the nature of both the struggle and the enemy. Literally Paul says, "Because not is to us the wrestling face to face with blood and flesh." The word rendered "wrestling" means a contest between two wrestlers or soldiers until one throws the other and pins him to the ground. The latter idea applies here.

Note the word "against" (*pros*, face to face) as in verse 11. In verse 12 Paul uses this word five times. It speaks of face-to-face or hand-to-hand combat to the death. This combat is not against "blood and flesh" or against a man. It is against an evil spiritual power. Men may embody these powers, and we are to resist them. But ultimately our enemy is a spiritual evil. You cannot fight the world with the world's weapons or methods. These enemies are supernatural, and can be defeated only by a greater supernatural power. Hence, "be strong in the Lord, and in the power of his might" (v. 10).

And then Paul lists these evil powers. "Principalities" means "rulers." "Powers" may better read "authorities." It renders a word meaning "out of being" or a power resident in one's being. The nature of the power is determined by the nature of one's being. It is used in the good sense of Jesus (Matt. 28:18). When used of world rulers or of Satan it means "tyranny" or, in this case, "the tyrants." "Rulers of the darkness of this world" reads literally, "the world [cosmic] power of this darkness." "Spiritual wickedness in high places" means "the spiritual things of wickedness [evil] in the heavenlies." The word "heavenlies," used five times in this epistle, refers to that which goes beyond the natural sphere. In Ephesians 1:3, 20; 2:6; 3:10 it is used of heaven. But in Ephesians 6:12 its association with evil shows that here it is referring to a supernatural evil power.

So Paul says that the forces opposing the Christian may be expressed on earth through rulers, tyrants, and the world or cosmic powers of evil. But their power stems from a supernatural evil power—Satan. This is why a purely humanistic approach to evil will not suffice. Worldly forces of evil are merely symptoms. Clear up one symptom, and the trouble will break out somewhere else. The cause is of a definite spiritual nature. It can be destroyed only by a spiritual power greater than it is.

So our real enemy is Satan, a personal Devil, not some impersonal evil force. The Christian is to engage him and all of his worldly vassals in hand-to-hand, face-to-face spiritual encounter. And his only hope of victory is in Christ.

## BWA observers named to visit the Vatican

WASHINGTON—Two Baptist World Alliance Executive Committee members have been named to serve as observer-consultants at the forthcoming Third Congress of the Lay Apostolate of the Roman Catholic Church, Nov. 11-18, in Vatican City, Rome.

First ever to be named by the BWA to attend a meeting at the Vatican are: Claus Meister, a layman and professor of languages at Baptist Theological Seminary in Ruschlikon, Switzerland; and C. Ronald Goulding, associate secretary of the Baptist World

Alliance, with offices in London.

They were asked to represent the Alliance by Josef Nordenhaug, general secretary of the Alliance, with offices here.

The two men will attend the sessions in Rome and "report back to the general secretary of the Alliance any information which may be of help in understanding the religious world scene of today," Nordenhaug said. (BP)

[Editor's note: We don't make the news, we just report it.]

The Wonderful World of Sport, A Phenomenon of the Second Half of the 20th Century as Discovered, Explored and Interpreted by the Editors, Writers, Reporters, Photographers and Artists of Sports Illustrated, Time-Life Books, 1967, \$19.95 (\$15 until Dec. 25, 1967)

Produced under the supervision of Sidney L. James, founding managing editor and later publisher of Sports Illustrated, The Wonderful World of Sport presents 191 pages of the full-color photographs and 30 by-lined articles which originally appeared in the magazine.

The 324-page, 9-by-12-inch book traces the development of sport to a combination of man's "atavistic need for anarchy and genius for law with an enduring judiciousness found in few of our grand endeavors." These needs, according to the editors, burgeoned among mid-20th Century Americans because of their increased leisure time and continuing prosperity and "in our time sport itself has expanded immensely and sportsmen's performances have established new standards of excellence."

Found here is a visual and written record of that growth: portraits of the outstanding athletes of the present era, peak moments of sporting drama, the landscapes where sport is performed, and the spectators who thrive on the contrivances of contests and the beauty of physical skills.

God Still Speaks in the Space Age, by James Roy Smith, Baker, 1967.

A clarion call to follow Christ, this book warns, however, that it is "guaranteed to get into trouble those who join the Kingdom crusade for which it pleads." The continuing theme of the book is that "this world is not through with Jesus Christ but that it is through without Him."

The author is pastor of Mount Olivet Methodist Church in Arlington, Va.

Eight Lights: The Story of Chanukah, by William E. and Robert J. Rosenblum, Illustrated by Shraga Weil, Doubleday, 1967, \$4.95.

Chanukah is the Jewish holiday whose story is not written in the Bible.

The Festival of Lights, it celebrates the victory of Judah Maccabee, who, on the 25th day of Kislev, 165 B.C.E., three years to the day after the holy synagogue at Modin was profaned by Antiochus' conquering army, recaptured the temple and began eight days of re-purifying and rededicating ceremonies.

Here is a book that will help Baptists to understand better their Jewish neighbors and the background out of which Christianity came.

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

Attention, General Officers! This includes pastors, Training Union directors, Directors of Enlistment, General Secretaries, Directors of New Member Orientation and Directors of Church Leader Training. Mr. James Griffin will lead the workshop on Oct. 27 for all general officers.



**MR. GRIFFIN**  
"HOW" will be the big word for the day. How use the Training Union Director's Kit? How begin a new church member orientation program? How discover, recruit and train potential leaders? How use the Training Union Magazine effectively? How plan for planning? How reach more people?

Wanted: 35 churches that will have at least one worker from each department, nursery through general officers, to attend the workshop. Let us know how many to expect from your church.—Ralph W. Davis

## What does God think now?

What does God think now  
Of the marvelous miracle of His creation?  
What does He think now  
Of the malice and madness of this generation?  
He sees the wonders of His work  
Soiled and stained with scum and sin;  
A Godless world has gone berserk,  
And Satan smiles, knowing the sin won't end.  
What does God think now?  
Well I'm sure that He is sick of heart!  
I'd like to wipe away His frown.  
Will you help me—by doing your part?

—Dean Thornsberry  
Marianna, Ark.



## Ooops, we goofed!

Last week this column shared correct information concerning a fifteen cent New Testament, but pictured a forty-nine cent New Testament.

Either edition may be hand-marked for witnessing.

New information comes now that there is available in the Baptist Book Store a Broadman Press Edition of Today's English Version, also called Good News For Modern Man. This is edited and marked for witnessing and priced at seventy-five cents.

"My word shall not return to me void." This verse surely points out the unique value of the use of the Bible in Witnessing.

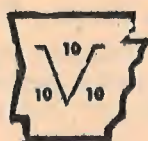
Have you ever tried to use an open Bible in witnessing?

Do you sometimes find it difficult to turn with ease to certain instructive scriptures as you share with a friend your testimony?

Have you ever made a positive, step by step, presentation of the invitation of the Christian gospel to some unsaved person?

Many Christians have discovered that the use of a hand-marked New Testament (or printed-guides) solves the problem of finding several verses in consecutive order.

A marked New Testament is a helpful resource related to the Great Commission Citation.



Are you working on the Ten, Ten and Ten Great Commission Actions? For additional information, (we trust!) write our department.

If we never goofed, we'd be perfect.  
—Lawson Hatfield



## First to convene

Buckville Association is the first association in the state to convene each fall. It meets in September.

The association is made up of five churches: Concord at Aly, Cedar Glades, Mt. Tabor, Mountain Valley, and Rock Springs.

Jimmy Scott, a young man who surrendered to preach just over 12 months ago, brought the annual message this year on "Who is a True Baptist?" I was amazed that a person not reared in a Baptist home would learn so much about Baptist work in such a short time. After he was converted he read his Bible and waited one year to be baptized.

Here is the outline of his message:

- I. A true Baptist is one that was convicted of sin and knew he was lost.
- II. He is saved by grace through faith.
- III. He has been baptized into a New Testament Church [an organized body of baptized believers].
- IV. He believes in the Lord's Supper.
- V. He believes in the security through the blood of Jesus.

VI. He desires to be led by the Spirit of God and wants to live right. When a Christian sins, he can see Jesus on the cross.

VII. He should be faithful in attendance at church.

Conclusion: When he was in sin the time seemed so long.

[Now, since he is saved and is preaching the Word, the last year has seemed like only two or three months.]

It would do some of us older preachers good to rethink this matter of "Who is a true Baptist?"

This message touched my heart, for exactly 30 years ago "The Divine Committee" of this association asked me to preach. This was a boost and blessing to my life as a young preacher.

The Buckville Association is unique: (1) It meets on Saturday and Sunday; (2) It still has the fifth Sunday meeting on Saturday and Sunday; (3) Old-time "dinner on the ground"; (4) Old-time singing in the afternoon; (5) Most of the churches use the "annual call"; (6) They use "The Divine Committee" to prepare the program; (7) Three churches invited the association to meet with them next year; (8) The fellowship of "hand shake" after each sermon.

More next week.—Jesse S. Reed,  
Director of Evangelism

## At long last—

The Music Ministry Achievement Guide is finally available. This Guide has been eagerly awaited by our Baptist musicians for over two years as a replacement for the old Standard of Excellence. It is clearly explained and set out in a 15-page pamphlet.

This Guide should be the "right-hand man" of every church music leader during the 1967-68 church year. If you will study and use it in your planning and performance of music activities, it should provide excellent guidance.

The Guide has been prepared with four basic characteristics in mind: It is church related, comprehensive, provides balance, and is flexible. The Guide suggests achievement goals in eight areas: Foundations, Program Plan, Relationships, Organization, Leaders and Members, Facilities, Finances, and Reports and Records. These are the same areas being covered in the other church program organizations' achievement guides.

There are three levels of achievement—merit, advanced, and distinguished. No time limit is set on any of the three levels. If your church is achieving the merit level, it may make application any time after Oct. 1 for recognition of this level. If the church advances from one level to the next, application for same may be made at that time. Application form for achievement recognition is included in the pamphlet, and should be sent to our office when your church desires recognition.

To receive merit achievement, a church music ministry must complete 21 of 42 merit achievement actions. To receive advanced achievement, 21 of 42 advanced achievement actions must be completed. Distinguished achievement is recognized when a music ministry completes 32 merit achievement actions, and 32 advanced achievement actions.

"The Church Music Ministry Achievement Guide" pamphlet will be mailed to all Arkansas church music directors within the next few weeks. For multiple copies for use by your music council, music committee, and other music leaders, contact our office. May we also request that you check for mail to music directors, and take time to read it. Nine new music items and a newsletter were sent to each director this week.—Eleanor A. Harwell, Associate Music Secretary

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

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OCTOBER 5, 1967

## Clergymen poor risks

WASHINGTON, D. C.—Ministers tend to drive with the ideas that "the Lord will provide." and therefore are bad auto insurance risks.

That was the information revealed by the Senate Antitrust and Monopoly subcommittee which also stated that doctors (who use their cars in emergencies) are no better.

Insurance is also often withheld from Navy gunners mates, funeral directors and "persons difficult to defend due to local prejudices."

All these are job categories with higher-than-normal risks, according to guidelines laid down to underwriting agents by 23 of the nation's auto insurance companies. (EP)

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LONDON—Three Russians who flew direct from Moscow to something of a "V.I.P. welcome" in London are the latest students to enter the famed Spurgeon's Baptist College here.

They are Benjamin Fedichkin, 36, an assistant pastor of the Moscow Baptist church; Dmitri Krasenkov, 40, a preacher at the same church; and Leonid Tkachenko, 40, the church's choir conductor. All are married and have children. (EP)

# The Denver crusade

Names of men who are willing to help in the Greater Denver Evangelistic Crusade continue to come in to our office.



MR. ELLIFF

As previously stated, these names, with pictures and biographical sketches, will be sent to the Denver churches for selection. Decisions on who will be asked to participate will likely be made by Jan. 1. Before Jan. 1, 34 associations will be asked to take a church each as an object of prayer. Information about the church and the field will be shared with churches of an association so that a great concerted prayer effort can be made in behalf of the crusade. We would appreciate receiving word from the associations which will help in this prayer request.

The city crusade will be held the week of July 14-21, with individual church crusades following, July 21-28.

If a church is willing and able to send her pastor and/or other laymen,

please forward the names to the Missions office. Later, each volunteer will be asked to fill out a biographical data sheet to complete our file.—J. T. Elliff, Missions Secretary

## An understanding heart

Give me an understanding heart  
A heart that loves and shares;  
Let no one be too lowly  
To let him know God cares.

Tell him that God can change his life,  
Frustrated, stained with shame,  
To one whom God can honor,  
And no one else can blame.

What brings about this wondrous change?  
'Tis God who holds the key.  
He gives the strength to overcome  
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Lydia Albersen Payen  
Stuttgart, Ark.

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Mrs. R. E. Snider, Presiding

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10 A.M. - 2:45 P.M.

#### Morning

"In Our Works and Ways"

Miss Nancy Cooper

Miss Sara Wisdom

Mrs. R. E. Hagood

"Wonderful Is His Name"

Miss Wilson

#### Afternoon

"We Gladly Serve Him" in Mission Action

Mrs. J. A. Hogan

Mrs. Snider

Your Question, Please, About Mission Action!

District	Date	Place
Southeast	October 16	First Baptist Church, Hamburg
Southwest	October 17	First Baptist Church, Prescott
West Central	October 18	First Baptist Church, Waldron
Northwest	October 19	First Baptist Church, Springdale
North Central	October 20	East Side Baptist Church, Mountain Home
Northeast	October 23	First Baptist Church, Corning
East Central	October 24	First Baptist Church, Marianna
Central	October 25	First Baptist Church, Conway



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There are over 38 thousand kinds of mushrooms in the world. Over a thousand of them are found in the United States. Many of them probably can be seen at one time or another in your own yard.

No artist's palette is daubed with a wider range of colors than are found in mushrooms. Frost-white, yellow, orange, red, blue, and lavender are often seen.

Some mushrooms are frilled, fluted, pleated. They have names like little goblet, ink cap, destroying angel, stink-horn, beefsteak, giant puffball, bird's nest, oyster, and drawing pad. They range in size from pinpoint to two feet across. The jack-o'-lantern becomes luminous at night. Some people recently saw some from a distance in a swamp and thought they were unidentified flying objects.

Flies, beetles, ants, slugs, turtles, mice, rabbits, deer, and men feed on fresh mushrooms. The mushrooms contain from 70 percent to 90 percent water.

Only experienced collectors should gather mushrooms to eat, for many are poisonous or inedible. (Many people call inedible mushrooms by the name "toad stool.") In Europe, people know much more about mushrooms and eat them more than Americans do. Mushroom recipes are highly valued by famous chefs.

In woodland and field, mushrooms give back the nourishment they take from the soil by fertilizing it when they die. They often obtain their own food from other plants.



## Mushrooms— little wonders of the woods

BY DOROTHY DUNSTEDTER WARNER

Parasol mushrooms were once thought to be used for rain or sun by elves. Evil spirits were supposed to brew dangerous drinks in the goblet mushrooms and cup fungi.

French peasants, seeing mushrooms growing in a ring, believed frolicsome, winged fairies did their nightly dancing in the circle.

In Germany, superstition claimed that the bare spots in the middle of the ring were nightly resting places for dreadful fiery dragons, who scorched the grass and killed it with their breath.

Today we know these rings are only a disease of grasses caused by certain mushrooms living there.

Robber mushrooms such as honey mushrooms are parasites: they live off of other living plants. Often in a partnership, they get nourishment from a shrub or tree and in return give food to the roots of the host plant.

Were it not for mushrooms that make their homes on decaying wood, the forest would be crowded with deadwood. After these little fungi have taken what they need from dead stumps and branches, the wood decays into fine powder, enriching the soil.

Scientists have done much to overcome superstitions about mushrooms, but still these strange plants have a fascination for many.

## Birthday for Joan

BY CHARLOTTE DOWDALL

The little red hand of the clock moved around second by second. It was getting nearer to Joan's birthday party. Still, it seemed as if the time would never come.

Joan had broken her leg and had to stay in bed. Her mother said she could have a few friends come for her party after school.

Finally, the time came, as it always does. "Br-r-ring," went the doorbell.

"Hi, Joan. Happy Birthday," said Sally and Mary. Carol and Elizabeth were there, too. It would be just a small party, but it would be fun.

After talking a while, the girls played some pencil and paper games and some guessing games.

Then Carol looked at the other girls and said, "Now?" They nodded their heads yes.

All the girls had planned the presents together.

They gave Joan a checker game and another board game that was new and was advertised on TV. There were two other table games.

The nicest gift was what they called "the art cart." They had made a little cart out of cardboard. It looked like a tea cart, except that it was smaller. It had wheels and a long handle. Into this, they had put drawing paper, new crayons in many colors, paints and brushes, a set of stencils, and a book on how to draw. There was even a small package of copies of famous paintings. (Just as some boys and girls like to collect cards with pictures of baseball players, many people collect prints of paintings.)

Joan liked art at school. Now that she had lots of time, she could really use these things. The art cart could be kept on a table near her bed. Everything she needed would be together.

"Oh," squealed Joan with delight, "this is super! Thank you so much."

Then Joan's mother brought in the lunch—sandwiches and potato salad, chocolate milk, and delicious ice cream to go with the beautiful birthday cake.

As the girls went home, everyone said it was the best party that ever happened.

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## The nature of true worship

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

Life and Work

October 8

Deut. 5:6-11; 12:1-9;

John 4:20-24

A farmer plowed his field late into the evening. He began to sing the song he learned in church, trying at first to drown out the roar of the tractor. After a while, a strange feeling came over him as if someone were very near. Stopping the tractor, he knelt on the ground, trembling from head to toe. Did he have a worship experience?

A man listened intently to a recording of an imaginary journey to heaven. The description was exciting and the background music emotional. When the "Hallelujah Chorus" began sudden chills shot up and down the man's body. Did he have a worship experience?

1. Christianity is not a mere transaction once accomplished and thereafter static. If so, worship would be a periodic report or an anniversary observance.

2. Christianity is not a bargain struck between man and God. If this were true, then worship becomes only a continuing process of bargaining.

3. Christianity is not a promise from the soft bounty of heaven's stores. Were it so, worship would degenerate into repeated attempts to collect one's own share.

4. Christianity is not reform, with vows extracted from frail humanity. In such a case, worship turns into mere explanations and excuses.

5. Christianity is not a pure ideal, never relating to the workaday world of mankind. Worship might then consist of beautiful odes to idealism.

6. But Christianity is a life, a way of living in vital relation with God in Jesus Christ. Worship is your life's response to understanding God. It is understanding your own life and conduct in consequence of that intimate encounter with the Almighty.

### Focused in Christ

Open your Bible to Deuteronomy 5: 6-10. Two things stand out. One is God's introduction of himself. On what basis did God claim the allegiance of the Israelites? Was it on the basis of who he was or what he had done or both?

The second thing that stands out is God's command about graven images. God knew that man would never be able to look at a thing and worship a person.

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.

Soon he would confuse the person with the thing.

But there is another reason why no likeness of things in heaven and earth are to be used. God cannot be contained in any thing. Neither will God allow competition. He does not want us to compare him to what he has made for God cannot be known through any thing or person except Jesus Christ. He alone is the "image of the invisible God, the firstborn of every creature. . . For it pleased the Father that in him should all fulness dwell" (Col. 1:15, 19). And remember that even Jesus, the perfect image of God, did not allow his biographers to describe his physical characteristics! God must live in the heart, not in the eyes or hands of man.

This emphasis was continued in the instructions given prior to the Israelites' journey into Canaan. Wherever they found idolatry, they were to root it out and replace it with true worship. For them, co-existence and toleration would be deadly. Perhaps we don't try hard enough to root out evil practices. The Devil is good at wearing down the resistance of good men. Once in a while, though, we hear refreshing news of someone who kept on, such as the young dentist in Smyrna, Tennessee who successfully battled pornography.

### Related to Life

Read John 4:20-24. What is the main point Jesus emphasized to this woman? Was it:

A. That man cannot always worship God in a certain place?

B. That God can be worshipped in any place?

C. That true worship transcends time and place?

Worship is actually a withdrawal into eternity and back into time. It is spiritual nourishment so necessary to sustain our life. It is like sharpening our senses which become dull in the struggle of living. "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God" (William Temple).

Worship must always be primarily objective. We must center on God, rather than ourselves. We must worship not because it does us good, but because it is right. And because it is right, it will do us good. It will also be very painful for in worship we see ourselves as God sees us.

Note these characteristics of Worship. (1) Centered in God—not what we are doing but whom we are seeing; (2) personal—every man for himself; (3) corporate—the gospel comes to each of us on its way to another and through another; (4) sincere—essential for true worship; (5) humble—comparing self to God; (6) spiritual—directed by God's Spirit; (7) free and spontaneous—according to man's need; (8) expressed in life—worship is always practical.

"Born in repentance of one's sin, nurtured by gratitude for God's grace, demonstrated by one's attitude and action, and expressed in soul-winning endeavor, worship is deliberate, daily submission to the wondrous will of God" (Milton Ferguson)!

But these and other descriptions are mere words. They are not worship. They are just the stairway to worship. If you have never worshipped, they will mean nothing to you. If you have had a worship experience with the living God, you already know what the words mean.

Certainly, you can worship most any place but . . . your church (both building and people) will help you worship in the proper way. New Testament worship (our standard) was centered in two important emphases: what God gives to man, and how man receives the gifts of God. Check up and see if your church worships the New Testament way. It should help you worship God for "worship is the supreme and only indispensable activity of the Christian Church. It alone will endure, like the love for God which it expresses, into heaven, when all other activities of the church will have passed away" (Nicholls in *Jacob's Ladder: The Meaning Of Worship*).

Think about it. Then go to God's house this Lord's day and worship God in spirit and in truth. You will never be the same again!

# Prophet of righteousness

BY VESTER E. WOLBER

DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

Amos exemplified honesty, courage and common sense; he understood the society of Israel in his day—it; assets and liabilities; he possessed the necessary courage to combat its problems; and he had the rugged honesty of character needed in dealing realistically with them.

## Introduction (1:1; 7:14b)

In the preface to his book Amos identifies himself as a shepherd of Tekoa—a village in Judah ten miles south of Jerusalem; states that the contents of his book are the words "which he saw" concerning Israel; and dates the experience during the reigns of Jeroboam in Israel, and Uzziah in Judah. In 7:14b he added that he was a herdsman and dresser of sycamore trees. His statement that he "saw" the words indicates that his message came to him by way of some visionary revelation. According to the system of dating by Albright, Jeroboam II reigned from 786 to 746 B.C. Most scholars date the prophetic work of Amos during the decade prior to 750 B.C. The earthquake has been dated 763 B.C., but this may not be accurate.

## The judgment of God (7:7-9)

In a vision, Amos saw the Lord holding a plumbline beside a wall, and heard Him say that He would never again pass them by, but would destroy the high places and sanctuaries of Israel, and strike with the sword against the house of Jeroboam. The plumbline was employed in building upright walls, and the Lord's use of it in the vision indicates that He would employ undeviating standards of righteousness in judging Israel's religious institutions. The term "high places" in the Old Testament usually refers to heathen houses of worship. Perhaps he means that both false institutions, and true institutions which had been perverted, will be judged.

## The opposition of Amaziah (7:10-13)

Honest preaching sometimes evokes opposition from deeply entrenched religious leaders. The straight words from Amos angered Amaziah, the local priest who was hopelessly enmeshed in institutional religion. He made two efforts to silence the prophet.

### 1. Pressure.

Amaziah tried to enlist the might of the King against Amos. He sent a message to Jeroboam stating that: (1) Amos has conspired against you; (2) he has done this openly, in the house of Israel; (3) he has said that you are

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to die, and that the nation will be carried into captivity. The statement "the land is not able to hear all his words" may mean either that he is doing a lot of preaching, or that the preaching is of such nature as to upset the status quo—probably the former.

The text does not indicate Jeroboam's reaction to the letter, unless the absence of any report is the prophet's way of saying that Amaziah's efforts to enlist his support failed.

### 2. Persuasion.

Amaziah tried to persuade Amos to leave, and he left, but not until he had spoken his piece. The priest appealed to what he thought were three basic needs in the prophet, which needs are inherent in all men.

(1) Need for physical safety. From a quick reading of the passage one does not note any direct threat against the life or person of the prophet, but in associating the sanctuary and temple with the King and the kingdom Amaziah conveyed an implied threat. For their total well-being, people need to dwell in safety and in a sense of security.

(2) Need for economic security. Amos was told to return to his own land and "eat bread there." The religious worker is not apt to do his best work for the Lord if he is weighted down with concern in providing for his family.

(3) Need for vocational fulfillment. Amaziah told the prophet to return home "and prophesy there." He assumed that Amos was a prophet by vocation and had to pursue his prophetic work for his own personal satisfaction.

Even so, the priest's suggestion touched a sensitive area of one's personality. Any sincere person must be meaningfully involved in the area of his "calling"—must find and experience a sense of fulfillment—if he is to know happiness in the sense of internal blessedness.

## The answer of Amos (7:14, 15)

1. He was not a prophet, but a layman. The title "son of a prophet" was attributed to apprentice prophets. Amos bluntly disassociated himself from all professional or vocational prophets, stating "I am not a prophet," and declared that he still retained his layman status, "I am a herdsman."

International

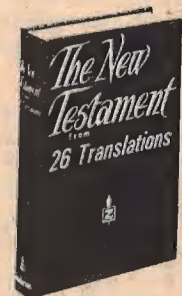
October 8

Amos 1:1; 7:7-15

2. He was called of God to prophesy. Two facts stand out in his answer regarding his work: (1) he had not sought the prophetic office, and (2) he functioned as a prophet only because God had so instructed him. He may have meant also that (3) his calling was temporary.

His answer refuted the implications of the priest and effectively voided his threats. Amos was not dependent on his prophetic work for his own livelihood, and his personal happiness was not dependent on prophetic work. He seemed not even to fear for his own safety. Amos exemplified the believer's

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assurance that nothing outside the permissive will of God can happen to one who is functioning inside the positive will of God. The Father does permit bad men to exercise free will and sometimes hurt good men, but in doing so he manages to coordinate the combination of evil forces so as to bring ultimate good to his own.

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## A Smile or Two



"YOU'D stand on one foot, too, if the preacher had gotten on your toes like he did mine."

—ARK-e-ology by Gene Herrington

## Turnabout is fair play

The phone rang and the young mother answered. Came her mother's voice saying: "I phoned, Dear, to find out if Dad and I could leave your children with Tom and you tonight. We are invited out for the evening."

## That's the limit

Mrs. Grabb—Any decent husband would give his wife all the money she wanted to spend.

Grabb—Don't be silly, my dear. There isn't that much money in the world.

## Blow, whistle, blow

Robert R. Young, chairman of the board of the New York Central system, got his first complaint from Bristol, Ind. An indignant farmer wrote in to complain that a New York Central train had been late for three Sundays.

"Unless you do something about it, I'll take the matter up with the Interstate Commerce Commission in Washington," he wrote. "Our minister times his sermons by the whistle of your train and it has been 20 minutes late three Sundays in a row."

## Attendance Report

September 24, 1967

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	63	37	
Berryville Freeman Heights	154	54	
Blytheville New Liberty	110	46	
Camden			
Cullendale First	397	125	2
First	475	119	3
Crossett Mt. Olive	213	96	
DeQueen Kern Heights	74	40	
Diaz	195	118	
El Dorado			
Ebenezer	173	64	
First	738	468	2
Immanuel	478	160	2
Forrest City First	555	141	8
Ft. Smith Towson Ave.	197	85	8
Gentry First	228	92	
Greenwood First	294	149	
Gurdon Beech St.	171	61	
Harrison Northvale	101	57	
Hope First	517	146	2
Hot Springs Piney	200	90	
Imboden	120	69	
Jacksonville			
Bayou Meto	125	73	
First	549	176	1
Marshall Rd.	343	152	
Jonesboro			
Central	524	217	2
Nettleton	309	133	
Lavaca	234	122	
Little Rock			
Gaines Street	432	215	4
Geyer Springs	398	136	18
Immanuel	1,168	419	3
Rosedale	257	127	2
Magnolia Central	615	255	10
Manila First	153	72	
Marked Tree Nelswander	105	89	
McGehee South	154	119	3
Monticello			
First	333	122	
Second	250	137	
North Little Rock			
Baring Cross	578	141	1
Southside Chapel	23	23	
Calvary	408	161	5
Harmony	60	38	
Park Hill	853	231	
Sixteenth Street	45	37	3
Sylvan Hills	288	84	
Paragould Mt. Zion	105	64	
Pine Bluff			
Centennial	239	113	
First	811	173	1
Green Meadows	111	52	1
Watson Chapel	214	96	2
Rogers First	469	164	2
Springdale			
Elmdale	262	92	
First	412	130	4
Oak Grove	76	36	
Van Buren			
First	456	165	4
Oak Grove	177	105	
Second	62	42	1
Walnut Ridge First	283	107	6
Warren			
First	458	131	
Southside Mission	82	74	
Immanuel	226	72	
West Memphis Ingram Blvd.	326	130	5

Please send in your attendance reports on postcards, using the same form which is used in the Newsmagazine, as follows: Town, Church, SS and Number in attendance, TU and attendance and number of additions.

## Who's 'on' first

MOSCOW—An electronic system which will "revolutionize world communications" has been announced by Soviet scientists.

It employs small, hollow steel tubes lined with copper through which radio waves travel like electrical signals through wire.

The Russians hope to use these "wave guides" over long distances to channel radio communications, carrying dozens of television programs and many thousands of telephone conversations simultaneously. (EP)



## Are cheap funerals best ?

Funeral practices in our country have come under fire lately as being cluttered with costly tradition. Morticians have been charged with emotional blackmail, as if they were playing a joke against the bereaved.

I think there's another side to the issue.

[EDITOR'S NOTE: This rebuttal to EP News Service Director Norman B. Rohrer's recent news special "Let's Fight the High Cost of Dying" gives his wife the last word on the issue.]

"Show me the manner in which a nation cares for its dead," said William Gladstone, "and I will measure with mathematical exactness the tender mercies of its people, their respect for the laws of the land, and their loyalty to high ideals."

To the Christian, the manner of burial expresses even more. It gives a public expression of Christian solidarity. It is an act of congregational worship and provides opportunity for prayer and praise, readings and responses, hymn singing, a sermon to speak to the living the way of salvation found only in Jesus Christ. It is a public confession of victorious, triumphant faith.

The idea of submitting the body of a loved one to the knives of researchers, to be eventually cremated, is to dishonor the earthly tabernacle in which he spent his earthly sojourn.

I agree with Robert Fulton in *Death and Identity* when he points out that "the waning role of the clergy, and especially the Protestant minister, is compounded by a lack of awareness of the personal and social significance of ceremonies." Life would be drab indeed without the softening influence of traditional ceremonies we hold dear.

This summer my father passed away suddenly and we were faced with the preparations of his burial. I thought at the time what an unfortunate decision it would have been to cut corners in funeral preparations. It would have shamed the approximate audience of 1,000 friends who came to pay their respects. The purposes of the family would have been forever in doubt and we would all have missed that beautiful service which will live in our memories for a long time to come.

Let's look at death as meaningfully as we look at life! Let's spend prudently, of course. This is stewardship. I think I can state that death can become one of the most meaningful experiences of life when the sands have all run through the glass and the time for passage to heaven has come.—Virginia P. Rohrer

## 'Attract new generation' Bible 'literature'

GREENSBORO, N. C.—The fifth General Sunday School Convention of the Pentecostal Holiness Church here was told the "the church is missing its God-given mission to attract, arouse, challenge and channel the energies and the idealism of this new generation."

Karl W. Bunkley of Franklin Springs, Ga., president of the General Sunday School department of the denomination, said that "what this generation needs is a first century pentecostal church operating in the twentieth century."

"Immorality and ungodliness in this generation does not exceed that of first century Athens, Corinth, or Rome," he said.

The Pentecostal Holiness Church has 1,338 local congregations and an inclusive membership of 63,453. It is concentrated in the South and Middle West. (EP)

COLUMBUS, Ohio—Trustees of the Bible Meditation League have voted unanimously to change the name of the 44-year-old literature ministry to "Bible Literature International."

BML President John M. Falkenberg, stating that the change has been under study for several years, said the organization's governing body "felt a new name was imperative since our calling is not to promote a quiet time to meditate on the Scriptures (as the old name suggested) but to carry on a vigorous program of providing effective, soul-winning gospel literature without charge to missionaries and national workers around the world. 'Bible Literature International' more aptly describes what we do."

The organization has completed its largest outreach during the past 12 months, with tons of literature in more than 175 languages being distributed in more than 100 countries. (EP)

## Murderers 'nice guys'?

WASHINGTON, D. C.—A study by five psychologists of "the final act of alienation" reveals that murder is usually a family affair or an action among friends and is committed mostly by "nice guys."

The psychologists stated these conclusions at the convention of the American Psychological Association, adding that the structure of society, sexual abuses, pent-up emotions, and personality conflicts between partners were some of the factors involved in statistics which show that:

Forty per cent of this country's homicides occur among friends;

Approximately 38 per cent of all homicides in the U.S. are committed by members of the victim's family.

Abusive parents killed more children than died from leukemia, cystic fibrosis and muscular dystrophy combined in 1962.

Children who are "overcontrolled" commit many murders within families, according to Edwin I. McGarree, a psychologist at Florida State University. George R. Bach, a psychologist with the Institute for Group Psychotherapy, in Beverly Hills, Cal., said that murders by "supercroverts," or persons who suppress aggressive instincts, outnumbered murders by persons who showed aggression, by more than three to one.

"The killers are very nice guys," he said, "and they use the punishment of death to take out their frustrations in trying to love or to be loved." (EP)

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