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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

OCTOBER 12, 1967

Personally speaking



Clabe's sparks fly

Clabe Hankins is back from attending the 11th Annual Baptist Conference on Religious Liberty, held last week at the famous Willard Hotel in Washington, D. C.



CLABE

And having Clabe back in his native haunts at the forks of the creek and at the same time having the Washington conference duly disbanded is far more of an achievement than you may be able to get just from reading the Baptist Press releases. We were discussing "The Role of the Christian through Church and State in Human Welfare," in a meeting attended by Baptist leaders—and a few like Clabe—from seven different Baptist denominations of the nation. You know what it is like among South-

ern Baptists, even in Arkansas, when you get two or more of them together and start a "friendly discussion" on any given subject—you get a lot of different views and sometimes the sparks fly upward. Well, you can imagine what this Washington meeting was like with seven different brands of Baptists stirred into one big deliberative porridge, and with fellows like Emanuel Carlson, Walfred Peterson, Barry Garrett, and James Sapp—all from the staff of the sponsoring agency, The Baptist Joint Committee on Public Affairs—on hand to help with the stirring.

The beginning announcement that every one of the 200 registrants was to speak his piece in the group and sectional, as well as the plenary, meetings was wasted on Clabe and his ilk. So was the warning that no members of the conference were to speak too much or too frequently.

It turned out that even this motley crowd of Baptists, as we have seen it demonstrated over and over among Southern Baptists, had no trouble agreeing on most of the principles involved. It was when we tried to switch from principles to guidelines that the fur began to fly.

Everyone agreed, of course, that Christians are their brother men's keepers. But there were a lot of different notions as to whether the preaching of the gospel, or compassionate Christian good deeds, comes first, or must be inseparable.

Clabe got so riled up a few times in arguing with brethren from the Northern (American) Baptists who were holding our feet to the fire on applying Christianity in social action, that his righteous indignation almost outshone his milk of human kindness.

Well, it was an interesting meeting—especially with Clabe as my roommate.

Erwin L. McDonald

IN THIS ISSUE:

THE Vice President of the United States does not think that support of Vietnam means shucking support of the poverty program. "This country is rich enough and strong enough to keep its international commitment and still take care of the people back home," he says. Read his thoughts on these two controversial topics on page 10.

CLABE sees some sparks fly and sets off a few himself, at the just-completed 11th annual Baptist conference in Washington. Read what happens when seven brands of Baptists speak their minds, in 'Personally Speaking' on this page.

EDITOR McDonald asks "the 64-cent question" in response to a recent ecumenical magazine's remark about the *Newsmagazine*. It's in "Christian Century kudos" on page 3.

SEVENTY Korean women recently attended a retreat of the Woman's Missionary Union of Korea, and among actions taken was a special offering for scholarships at the Korea Baptist Theological Seminary. Read the cover story on page 10.

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Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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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.

CHRISTIAN CENTURY

kudos

CAN a highly-touted "ecumenical weekly" find happiness in speaking kind words about a Southern Baptist journal it has sometimes used as a whipping boy and a laughingstock?

This seems to be the 64-cent question for *The Christian Century*, religious journalism's trim old lady in theological miniskirt, as confronted in her "Pen-Ultimate" of Oct. 4:

"A few years ago this column poked fun at the *Arkansas Baptist* for its provincialism and for what struck us as its moral myopia. Maybe we were prejudiced against it because it was southern (back before the whole world realized that the north had problems) and Southern Baptist (back before we had seen signs of change in that denomination). Or maybe we were just jealous because its editors published pictures of pretty beauty queens—something we couldn't do. At any rate, a number of people criticized us for attacking what they felt to be the most enlightened and courageous of Southern Baptist papers. We probably printed some of their letters and let things go at that. Now, in the *Arkansas Baptist's* August 17 issue, the editor goes out on a limb with a 'Let's Get Out' editorial on Vietnam. ('The question now is how can we save our soul if we stay in.') We would like to applaud the editor's courage and good sense. Should we?"

In similar vein, *The Christian Century* goes on to "eat crow" over Southern Baptist Evangelist Billy Graham and Roman Catholic Fulton J. Sheen, both of whom have long been on the paper's black list but who have now come around to doing or saying something the Old Lady can laud—Graham for his "conversion" to being in favor of the Government's War on Poverty, and Sheen for becoming a "different Sheen" since his elevation to the bishopric of Rochester.

"So today," concludes *The Christian Century*, "we extend unguarded congratulations to the *Arkansas Baptist*, Billy Graham and Bishop Sheen."

If some of our readers should question our sense of propriety in reporting the TCC praises when we did not publicize the TCC assaults, we would reply: it ain't news when the TCC lambasts things Southern Baptist, but it definitely is when she speaks well of us.

Could it be that the editors of TCC themselves are finally seeing a little light?

Filling the pulpit

WE Baptists are not about to swap our free-wheeling, local-church autonomy for anything like the episcopal

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system of church government that serves our Methodist brethren so well in keeping preachers busy and pulpits supplied. But one of the weaknesses of our Baptist democracy is that the problem of keeping preachers with churches and churches with preachers is always major.

Anytime there is an effort made among us to improve on our present system—of having no system, really—there is likely to be fireworks, as happened recently in Georgia, over alleged violating of local church autonomy. But North Carolina Baptists seem well on the way to at least having a system.

According to a Baptist Press release out of Nashville, an associate of the executive secretary of the North Carolina State Convention, although having other duties in his job description, now spends the most of his time working with churchless preachers and preacherless churches. It is reported that the associate's office now has biographical data on more than 1,000 Baptist pastors of North Carolina, 90 percent of whom have indicated they are interested in making a change. Fifty percent of the registrants, it is reported, have indicated they "want to move yesterday."

For sometime now, Dr. S. A. Whitlow, executive secretary-treasurer of the Arkansas Baptist State Convention, has kept a file of information on ministers who have cooperated in making basic information available. This information is made available to churches on request.

In spite of all that is, now being done, it is true generally across the Southern Baptist Convention that there are always a large number of preachers without churches and many churches without preachers. There must be something we can do to improve our system, or lack of system. Anyone have some specific suggestions?

Short-shots

SOMETHING in the papers the other day brought a wee note of the romantic, if not the nostalgic, to the surface in Clabe Hankins. It was that story out of South Bend, Ind., about some Catholic priests making "forthright demands" that they be given an "option" on marriage or celibacy. Noting that the occasion was a meeting of a conference of the National Association for Pastoral Renewal, Clabe said he didn't know of anything that would renew "them fellers" quicker or better than "fallin' in love and gettin' married."

Someone has said that love is the only thing that is not controlled by the Government. Now it's beginning to appear that whatever control the hierarchy has had over it is slipping.

The people speak

As a new year begins

A new church year has begun. God has called out special leaders we name Ministers, Music Directors, Education Directors—these people have a full time job through our churches to help us in our task of "laypeople-ing" as they 'preach'.

Us layfolks, too, have a fulltime, God-called (it should be God-called) job: Housewife, Banker, Mother, Teacher, Ditch Digger, Game and Fish Conservation Education (Sorry 'bout that—just thought I'd mention it), Salesman, Accountant, Secretary but we are ALL in Full Time Christian Service.



HARVEST TIME—An Khe, Vietnam, 1st Air Cav. Div. 10—These Montagnard villagers are busily loading household goods, food and thatch for roofs for new huts and bamboo. The Kuk Kong and other villagers are transported periodically back to their old village to gather various items for their personal use; this gives them a sense of self-support. They are a very proud people. (Photo by Master Sergeant Ernest C. Bradley)

Third 'face' of Vietnam war

President Johnson has described the war in Vietnam as one with "many faces": "There is the face of armed conflict—of terror and gunfire—of bomb-heavy planes and campaign weary soldiers . . . "The second face of war in Vietnam is the quest for a political solution—the face of diplomacy and politics—of the ambitions and interests of other nations . . . "The third face of our war in Vietnam is, at once, the most tragic and most hopeful. It is the face of human need. It is the untended sick, the hungry family, and the illiterate

Land sakes, what is worse than solemn Sunday seatwarmers at church who live the other days of the week as if God were stupid, and cannot see their onerousness, dishonesty, and sinlivity.

So what kind of witnesses are we layladies? Life surely would be easier for me if I did not know I must ask myself this question at the end of each day.—Mrs. George Purvis, 13 Belle Meade, Little Rock, Arkansas 72204

Bible society wants help

For many years your denomination has given moral and financial support to the work of the American Bible Socie-

ty. We can not tell you too often how much your support means to our continuing effort to take the Scriptures to every man in his own language.

Today we need your help to solve another kind of problem. In the competitive labor market of New York City, the Society is facing an ever more serious problem trying to recruit competent office help, typists, secretaries and administrative assistants.

Would you be willing to put a small item in your magazine where it would be noticed, suggesting that if your readers plan to move to New York City, or have friends or relatives who may plan to do so, they consider the American Bible Society for employment?

Thank you for any constructive thought you may give to this request or any suggestions you may offer.—Howard E. Seymour, Director of Personnel, American Bible Society, Broadway and 61st Street, New York, N. Y. 10023

Hails 'preacher-poet'

With a number of things on my mind I am writing this note to the News Magazine.

First I congratulate my good friend W. B. O'Neal on the honors he has had bestowed on him lately. And he deserves the honors for having been such a fine work horse these many years. Walter and I worked together at Mountain Home College and in other capacities.

Next, I had been a little disturbed about the statement that has been made as to Denver being a city of 1,200,000. Since I have spent quite a bit of time in Denver I knew the figure not to be correct as to the city proper. Denver has just a little more than a half million in population. But the city is surrounded by suburbs that are really a part of the city proper and with these Denver Metropolis contains easily the 1,200,000.

With the end of this quarter I am retiring as an active teacher after serving in that capacity 60 years. Not that I have taught continuously for the entire 60 years but I began that far back. Part of the time I was a full-time pastor and for two or three years in the late thirties I was an invalid. At that time I was compelled to retire from the work as a pastor.

But I have been a teacher of men's Bible Classes ever since. I taught in the public schools of the state, at Mountain Home College, as a student teacher in Ouachita College where I received my degree, and later as a substitute in public high school as well as Sunday Schools. I have been a teacher in the First Baptist Church here for the past eight years.—Fred H. Ward, 324 Spring Avenue, Camden, Ark. 71701

child. It is men and women, many without shelter, with rags for clothing, struggling for survival in a very rich and very fertile land."

It is this face of the war that a few dedicated men of the 1st Air Cavalry Division's Civic Action Team is pushing with vigor. We hope you will find this story worthy of print.—Earnest C. Bradley, Master Sergeant, USA Senior Information Supervisor, 1st Air Cavalry Division, APO San Francisco, California 96490.

Few persons come to stay in Imperial. It is a dusty, little community in a western state. Until rains filled the reservoir this spring, there had been no farming for 20 years. Mining of sulphur deposits has recently created a few new jobs.

Nevertheless, one gets the idea that more persons move out than decide to stay. It is easy to doubt the estimate of 600 population.

Its two central streets have long ceased to hear the resounding of tires passing over on a regular basis. The mayor is also local fireman and operates a service station. He is a member of Imperial's First Baptist Church and actively supports the Cooperative Program.

Kenneth Swetnam is another Cooperative Program supporter. He lives several miles from town in the heart of the desert. He is district superintendent for an oil company, a deacon, Training Union director, and school district board member.

An oilman living in oil country, Swetnam says, "Oil helps hold the world together. So does the Cooperative Program."

First Church is an oriented Cooperative Program family. Members built their present facilities. They have never had a church debt. A year ago they closed their mission and integrated its membership with their own. Savings from the mission operation now go into the Cooperative Program.

Until recently, the church gave only 9 per cent of its budget through the Cooperative Program. Then members increased their gifts to 12 and last year raised them to 14. Current Cooperative Program gifts are 15 per cent.

This is another example of what one church is doing through the Cooperative Program.

'It holds

the world

together'



Observe
COOPERATIVE PROGRAM
Month



AMONG 32 Baptist men who recently toured Baptist mission points in Mexico was C. H. Seaton (left) of Little Rock. His guide was William H. Gray, missionary at Saltillo. The Brotherhood Commission sponsored the tour.

Clear Creek news

BY PAUL E. WILHELM

Julian Rowton, pastor, East Mt. Zion Church, was in charge when members of Southern Baptist churches in Johnson County staffed a booth for the second year at the Johnson County Fair, Clarksville. The booth was well stocked with tracts and ice water. A tract booth was also provided at the Crawford County Fair in Mulberry with Charles Holcomb, pastor of First Church, Mulberry, in charge. Tracts for the booths were provided by the tract room of the Arkansas Baptist State Convention. Bob Shoemaker, pastor of the Oak Grove Church, is associational chairman of evangelism.

First Church, Van Buren, ordained Bill McBride and Norman Jones as deacons in the Oct. 1 morning service. Bruce Cushman is pastor.

The Uniontown Church completed paying for their new building Sept. 10. Total cost of the building was \$9,297. Work was begun in August on the 1,800 square feet of auditorium and classrooms. Dedication was May 1. A new piano has been donated by one of the members, and the auditorium is furnished with new pews and an organ. Two revivals were conducted during the construction time with six professions of faith. Edward Baker is pastor.

Lamar Church has added a bedroom and bath to its parsonage. It has also been voted to remodel portions of the auditorium, to include a new roof, ceiling, light fixtures, and insulation. The auditorium is to be furnished with new pews and pulpit. Bob Denton is pastor.

Former Arkansas pastor on Rhodesian mission

Dr. B. Franklin Bates, former pastor of First Church, Jacksonville, is in Rhodesia for a two-week mission preaching tour. Dr. Bates is now pastor of Wells Station Church, Memphis.

During the tour Dr. Bates will preach in African and European speaking churches in Hartley, Gatooma, Sanyati, Gwelo, Bulawayo, and Ibadan, as well as in the bush country, mines, and on farms around these villages and towns.

After he leaves Ibadan he will go to Rome before returning home October 6.

Ouachitonian gets award

The 1967 Ouachitonian, Ouachita University yearbook, has been awarded a First Class honor rating by the Associated Collegiate Press yearbook rating service.

This rating is the second highest given by the ACP. It is based on utilization of the fundamentals of good yearbook planning and publishing, effective use of originality and imagination, and observance of basic yearbook purposes.

A First Class rating has been received by the Ouachitonian since 1963 except for the 1964 yearbook, which was not entered. Donna Joyce served as editor for the 1967 Ouachitonian.

Jones to Clarksville

Billy Jones has accepted the position of director of music and youth of First Church, Clarksville. He is a junior student at College of the Ozarks and is married to the former Miss Beth Burrows of Forrest City, who is also a junior student at College of the Ozarks. Billy R. Usery is pastor of First Church, Clarksville.—Reporter.



MR. JONES

New pastorium

Immanuel Church, Carlisle, has begun work on a new pastorium. Bill Beaty is chairman of the building committee, which includes Ed McLaughlin, John Tait and Mrs. John Henry Brandt.

Plans call for a three-bedroom home, with combination living-dining room, kitchen, den and study. Much of the construction will be done by donated labor.

W. T. Pannell is pastor. (DP)

Haswell directs institute

Dr. H. A. Haswell, director of educational research with the regional office of the U.S. Office of Education,



DR. HASWELL

will direct a Research Institute at Ouachita University Oct. 13-14. Haswell served as president of Ouachita during 1952-53. Assisting in the institute will be Dr. J. T. Sandifer, director of institutional research at Kansas State Teachers College at Emporia. Also on the program are two Ouachita faculty members: Dr. Joe Nix, associate professor of chemistry, and Dr. Randolph Quick, professor of sociology.

The institute will begin at 1 p.m. Friday, Oct. 13, in Room 126 of Berry Bible Building with introductory remarks by Dr. Ben Elrod, vice-president for development at Ouachita.

Dr. Haswell and Dr. Sandifer will be available from 9 to 12 noon Saturday for personal conferences with faculty members for discussion of specific research projects.

Rose to Benton post

Russell K. Hunt, pastor of First Church, Batesville, has announced the resignation of Richard Rose as minister of music. Mr. Rose has assumed a similar position with Highland Heights Church, Benton. He is also doing graduate work at Ouachita University and teaching as a "fellow" in the Music Department.

He served First Church as minister of music and youth for 8 months.—Reporter.

Presents scholarships

The membership of Ft. Smith's Haven Heights Church recently presented scholarships to two of its young people.

One scholarship went to Nual Peoples, a ministerial student at Ouachita University. The other was given to Jerry Biggs, a student at Westark Community College. Presentation was by Neal Prock, pastor.

The Haven Heights church hopes to make this an annual event, according to R. C. Wisener, chairman of the scholarship committee.



Feminine intuition

by Harriet Hall

Thoughts from teenagers

Recently a noted family life consultant, Dr. Evelyn Duvall, visited Fayetteville. She spoke to senior and junior high school students, their parents, and professional groups working with young people.

While visiting the junior high group in our city, Dr. Duvall provided the students with an opportunity to complete the sentence, "We like parents and teachers who. . ."

Here are some of their answers:

We like parents and teachers who: "listen to us; let us talk; respect what we say; trust us; don't get too impatient; are not so sure they're always right; are easy to talk to; don't bug us and boss us around; give us privacy and freedom; don't remind us of all we already know; let us learn from our own mistakes; aren't guilty of 'snoopervision'; don't treat us like babies; don't treat us like we're wild and stupid; don't treat us like we're wild and giggly like we are; give us a chance to try things our own way; make us work for what we get; help us grow up; give us a chance to make mistakes; aren't afraid of teenagers; are friendly and have respect for our ability and not hatred for what we can't do; realize times have changed; don't say, 'When I was a kid I walked 50 miles to school'; give us a chance to be ourselves; are understanding and want to help us."

Given an opportunity to ask questions, some senior high students wrote: "Why do two people believe they're in love, then decide they're not?" One boy wrote, "I picked a lemon; how do I put her back on the tree?" Another wrote, "How far is too far?" One girl wrote, "I'm pregnant. No one knows. Help."

One of Dr. Duvall's statements lingers in my mind as I review my notes: "Young people should be free to encounter life's bruises, but protected enough to avoid disaster." We must be alert to the opportunities of Christian witnessing and help minister to tomorrow's adults.



NEW bulletin board . . . Rev. Russell Bragg stands before the new bulletin board at Joiner Church, which was provided as a memorial by Miss Caroline Winston. Organized in 1944, the church now has a \$26,000 building program underway for a new educational building. (DP)

LEW REYNOLDS, Memphis, Tenn., has been named Sunday School secretary for the State Convention of Baptists in Indiana, effective Oct. 1. He resigned as minister of education at Frayser Church, Memphis to take the new post. In addition to directing Sunday School work, he will have responsibilities in church architecture, Vacation Bible School, and church library promotion. (BP)

MRS. CHARLES J. BAKER, organist for First Church, Malvern, more than 25 years, attended the first seminar for church organists at the Church Program Training Center of the Southern Baptist Convention at Nashville, Tenn., in September.

Former Arkansans who participated in the symposium as members of the Church Music Department, Sunday School Board, included Dr. Roland Crowder, Leroy McClard and Ray Conner. Mrs. George Baker of Houston, formerly at El Dorado First Church, was elected by her fellow organists to be chairman of a projected plan for a continuing program of study by this group.

Mrs. Baker, the former Sarah McDowell, received her Bachelor of Music degree from Ouachita University.—Reporter.

Deaths

JEPP B. McANALLY, 58, well known Clarksville businessman, Sept. 24 in Fayetteville. He was a deacon of Second Church, Clarksville, and chairman of the present pulpit committee. Survivors include his wife, Mrs. Marie McAnally, and two sons: Tom Burney McAnally of Fayetteville, and Robert Brian McAnally of the home.

JOSEPH C. LLOYD, 74, Oct. 3 in Little Rock. Mr. Lloyd was a retired employe of Southwestern Bell Telephone Co., for which he worked 48 years. He was a member of Pulaski Heights Church and the Men's Bible Class. Survivors include his wife, Mrs. Dimple Fowler Lloyd; two brothers, and a sister.

PHILIP GRAHAM, chairman of Hardin-Simmons University English department, at Abilene, Tex., an apparent heart attack.

He had been a member of the Baptist school's faculty since September, 1966. He was a member of the University of Texas English faculty for 40 years.

Memorial carillon tape

The Euzelian Sunday School class of First Church, West Memphis, has contributed to a memorial fund to purchase a carillon tape in memory of Mrs. Alberta Baledge, mother of Mrs. Wilma McDonald, a member of the sanctuary choir. The automatic playing cartridge will contain 24 selections of hymns of the Easter season. Thomas A. Hinson is pastor. (CB)

Deacons installed

An ordination and installation service for deacons was held Oct. 1 at First Church, McGehee. Those ordained were Sammy Holt and Bill McNeal. Those installed were A. C. Smith, Fred Camp, Larry Goodson, Eddy Fair, Sammy Holt and Bill McNeal.

Rev. Keith Babb of Bastrop, La., has been called as pastor of New Hope Church, Eudora. For the past seven years Mr. Babb has been pastor of Little Creek Church at Epps, La. He comes to New Hope to fill the vacancy created by the resignation of Rev. M. H. Howie, who has accepted the call of Jennie Church.—Reporter.

Revivals

Ingram Blvd. Church, West Memphis, Sept. 24-Oct. 1; Rev. Lamar Lifer, Immanuel Church, Forrest City, evangelist; Talmadge Cherry, Ingram Blvd., music director, song leader; 22 by letter, 8 for baptism; Henry D. Applegate, pastor.

Berry St. Church, Springdale, Sept. 6-16; Neal Prock, Ft. Smith, evangelist; W. L. Layman, singer; 10 professions of faith; 53 rededications; 4 by letter; Ed Maker, pastor.

Concord Church, Van Buren, Sept. 10-17; John W. Curtis, pastor, Kibler Church, evangelist; Vance Wiley, pastor, Cedarville Church and Hubert Dillard, music minister, Concord, music; 4 professions of faith, several dedications; George W. Domerese, pastor.

First, Tyroneza, beginning Sept. 27; Jimmy Chapman, Myrtle, Miss., evangelist; Ray Edmonson, church choir director, singer; 25 rededications, 2 by letter, 10 for baptism; James H. Fitzgerald, pastor.

First Church, Marshall, Sept. 18-27; Walter K. Ayers, evangelist; 14 professions of faith; Jack Porter, pastor.

Baring Cross Church, North Little Rock, Oct. 16-22; Rev. Trevis Otey, pastor, First Church, Jackson, Tenn., evangelist; Ted Stanton, song leader; K. Alvin Pitt, pastor.

Immanuel advertises with sermonettes

Immanuel Church, Ft. Smith, has embarked upon a new endeavor in advertising. The church purchased prime television spots during the "seventh inning stretch" period of the World Series.

Designed to reach a vast audience in the KFSA-TV viewing area of west-central Arkansas and eastern Oklahoma, the video ads featured the voice of Immanuel's pastor, Dr. James R. Zeltner, with 20-second "capsule" sermonettes. A panoramic slide of the church building with the address imprinted thereon formed a backdrop for the telecast.

Immanuel was in the midst of a revival during part of the World Series, and some of Dr. Zeltner's sermonettes were evangelistic messages.

Baptist beliefs

The Christian's orders

(FOURTH IN A SERIES ON CHRISTIAN WARFARE)

BY HERSCHEL H. HOBBS

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

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand"—Ephesians 6:13.

Having been empowered and trained (v.10), given his armor (v. 11), and informed as to the identity and nature of the enemy (v. 12), the Christian soldier is ordered into battle. "Wherefore" in verse 13 refers back to all of this. Literally, "through this" or "on account of this" as a reason.

"Take" or "take up the panoply of God" (God's whole armor). This verb form is a command to do so without delay. It was the verb used for taking up arms for battle.

"That ye may be able to withstand in the evil day." "Withstand" literally means to stand against, over against, or face to face. The object of the verb is not stated but understood as the enemy in verse 12. The figure continues of a face-to-face, hand-to-hand encounter. The Christian soldier fully-armed can stand up against the enemy in "the evil day." Several interpretations have been suggested for this "evil day": death, the judgment, the present life, the entire period of conflict with Satan, the time of great struggle between good and evil just before the Lord's return, or the day of great temptation whenever it may come in this life. This last probably is the true sense. Since the definite article is used with "evil day" it certainly refers to a definite experience. As one has said, it refers to any day of which it may be said, "This is your hour, and the power of darkness." It may be one day or a repetition of days of such evil.

"Having done all" views the conflict which ends in victory for the Christian. When the struggle ends in victory, then "to stand." He stands victorious and alive. Having stood against the foe successfully in one particular battle, he stands his ground. Furthermore, he stands at attention awaiting further orders for battle against the enemy.

Hold appreciation day

Trinity Church, El Dorado, honored its music ministers, Mr. and Mrs. Eugene Johnson, with a surprise reception Sept. 17. Rev. William C. Huddleston presented the Johnsons with an engraved certificate of appreciation containing excerpts from the church minutes of Sept. 18, 1957, the date they were called by the church. James Reed, chairman of deacons, presented a love gift of \$100 from church members. A reception followed in Fellowship Hall. (CB)

For open housing

WASHINGTON, D. C.—Congress should use every resource it possesses to make discrimination in housing illegal, says Senator Walter F. Mondale (D., Minn.).

Senator Mondale has introduced a bill which would enable every American to buy a decent home wherever he wishes in a neighborhood of his choice in accordance with his income level and personal desires and needs. The Senate housing, banking and currency subcommittee has opened hearings on the bill. (EP)

Dr. Walter Jackson Blackwood, 84, Rector, a founder of Southern College, Walnut Ridge, died Oct. 7 at a Little Rock hospital.

He was a graduate of the University of Arkansas, received his Doctor of Medicine degree from the University of Tennessee and practiced medicine in Tennessee. In 1961 he was honored by the University of Tennessee for 50 years of service to the medical profession.

Since the founding of Southern College in 1941 Dr. Blackwood was a charter member of its board of trustees until 1966. He had established a scholarship at the college for the student who made the most progress in his personal development in his first two years of academic pursuit.

He is survived by his wife, Mrs. Pearl Ashbaugh Blackwood; a son, Wilson Blackwood of Missouri; a daughter, Mrs. Dale Cowling, wife of the pastor of Second Church, Little Rock; four brothers, three sisters and seven grandchildren.

OBU names casts for fall plays

Casts for the fall plays to be presented in the Verser Drama Center at Ouachita University have been announced by the directors.

"The Diary of Anne Frank" will be presented Nov. 8-11. Those named to the cast by Dennis Holt, associate professor of drama, are Steve Charton, Little Rock; Jim Eliff, Little Rock; Carole Farmer, Little Rock; Steve Harwell, Little Rock; Joe Evangeline Hill, Heber Springs; Mary Matthews, Little Rock; Jane McCallum, Wasco, Calif.; Mary Ann McRae, Wilson; Joy Roswell, McGehee; Dan Smith, North Little Rock; Jane Thomas, Little Rock, and Roy Threet, Bossier City, La.

"The Subject Was Roses," a special studies project to be presented Nov. 29-30 and Dec. 1-2, will be directed by Val Spencer, a junior drama major from St. Ann, Mo.

Chosen for the cast are John Hastings, Allendale, N. J.; Joan Meoli, St. Louis, and Val Spencer.

The cast for "The Brick and the Rose" has been chosen by Harold Par-tain, a junior drama major from Rogers, director. They are Steve Allen, Arkadelphia; Keith Brinkley, North Little Rock; Bob Edwards, Bismarck; Arlyss Friddle, Little Rock; Mary Ann McRae, Wilson; Tom Moore, Flipt; Jim Phillips, St. Louis; Judy Riddle, Lewisville; Val Spencer, St. Ann, Mo., and Roy Threet, Bossier City, La. The dates will be announced later.



ARKANSAS

OUTDOORS

by George Purvis



Two bass on one plug, eh?

Two bass on one plug is not unheard of, yet it doesn't happen every day. But when a small mountain stream has already yielded a three-and-one-half-pound, several other smallmouths in the one-and-one-half-pound class, a limit of two-and-one-half-pound walleye, and then—two good keeper-size smallmouth



MR. PURVIS backs up his yarn with pictorial proof.

fall to one plug, this makes a memorable half-day of fishing. Such a story (even though true) is usually labeled a "fish story" by most who hear it. Doubters can be sure that there are hundreds of miles of small streams in the north and western part of our where this "happening" could have taken place. Most of these mountain streams are too small to use a boat but are just right for wading and fishing—a type of fishing enjoyed by many anglers who like to get off the beaten path and get into a wilderness situation. If a fisherman is not familiar with a stream he should get a good county map, make local inquiries, and start exploring with fishing tackle in hand. Fall is an ideal time for wading. The unexcelled beauty of a mountain stream is heightened by dramatic splashes of color. The cooler weather seems to increase the appetite of smallmouth bass and stimulates the fisherman's expectation.

Fish a stream when it's not too clear, not too dingy, not too low, and not too high. Cast a small plug into a shady pocket below a swirling shoal—brace yourself—two bass just might be waiting to grab your lure.

Bettie Thompson day

First Church, Camden, honored Mrs. S. A. Thompson Oct. 1. Mrs. Thompson and her husband, the late Dr. S. A. Thompson, came to Camden from Stephens in 1933. She served 29 years as superintendent of the Intermediate Department of the Sunday School, and for the past five years has taught the Phebean Class in the Adult Sunday School department. Mrs. Thompson has also been active in the W.M.U. as well as serving in many other capacities in the church. She served as a member of the building committee for both the Prince Hall and sanctuary buildings.

Mrs. Thompson is moving to Little Rock in order to be near her son, Dr. S. B. Thompson, who was present for the special service honoring his mother. John R. Maddox is pastor. (CB)

Leachville GA awards

Ten girls received awards in a G.A. coronation service Sept. 10, at First Church, Leachville. The program, directed by Mrs. J. D. Wells, G.A. director, had "Lead On O King Eternal" as its theme.

Those receiving awards were: Maidens—Judy Maynard, Janie Whetsel, and Doris Dean Blackwell; Ladies-in-Waiting—Mary Hope James, Rhonda Selby, Vicki Hunt, and Candace Thomas; Princess—Regina Gammill; Queen—Gina Sharp; Queen-in-Service—Gale Pierce.

The G.A. counselors are Mrs. Jack Pierce, Mrs. Don Wheeler, and Mrs. L. G. Gammill. Dennis M. Dodson is pastor.

Vice President would escalate poverty war

BY JIM NEWTON

WASHINGTON—Vice President Hubert H. Humphrey told the Baptist Religious Liberty Conference in its annual session here that the United States can afford both the war in Vietnam and the War on Poverty at home.

We are presently paying more for the War on Poverty, he said, explaining that total poverty expenditure is \$26 billion while the war in Vietnam is costing us \$22½ billion.

"This country is rich enough and strong enough to keep its international commitment and still take care of the people back home," the Vice President said.

Humphrey spoke to the 200 Baptists from the United States and Canada who studied "the Role of the Christian Through Church and State in Human Welfare" during the three-day meeting.

This was the 11th annual conference sponsored by the Baptist Joint Committee on Public Affairs.

In an hour-and-ten-minute session with the Baptists, the Vice President defined poverty as a "cancer of the spirit." He discussed the administration's objective in the various domestic aid programs and described the role of the church in the nation's battle with poverty.

Humphrey said the Judeo-Christian concept of man created in the image of God is basic to his political philosophy. It is within this context of the value of the individual that the poverty war must be waged, he stressed.

One of the curses of America today is "slumism," Humphrey said. "And I don't mean just broken down buildings and dirty streets, but broken people. The real poverty of a man is the poverty of the spirit," he declared.

The poverty that affects America today is not just poverty of income, Humphrey continued. Rather, it is "frustration, not being needed, feeling unwanted, shunted aside. . . the poverty of bitterness, of hatred which breaks out into violence."

This is the poverty that will take time to cure, he said, because in this "we are fighting cancer of the spirit." This is where the church comes in, he challenged.

Humphrey explained that the church frequently has an entree with the people and can give the individual attention

that a government agency cannot do.

The church can "add the dimension of volunteerism, of people to people, of personality, of individual attention that an impersonalized, impersonal agency cannot do," he said.

"It's good for churches, too!" he added, "And good for church people—you get a little closer to people."

The Vice President defined his philosophy of welfare for institutions, including the church, as one of "removing obstacles" from the path of man, "so he can walk to his own objective."

Our philosophy of welfare must not be "to carry him, but to clear the road," he cautioned.

The government is not interested in just handing out money, Humphrey said, but in "the improvement of people's lives."

Federal programs of poverty, health, education and training are not "just to hand out goodies," he emphasized. If that is the case, they are not worth it, he added.

Humphrey criticized the attitude of government and some families in thinking they can write out a check when a need arises and solve the problem. We have had "too many check-book families and too much check-book compassion," he declared.

"Opportunity," he told the Baptist conference, "is the best kind of compassion."

The Vice President said that the President and he would like for this administration to be known as one that "opened the gates of opportunity for as many people as possible." Their objective, he said, is "to give every man a chance to make something out of himself."

He reminded the conference that the door of opportunity has been "padlocked" for a lot of people for a long time. We are still in the process of "emancipation," he declared. "Education is the key to unlock the door of opportunity."

Throughout his address to the Religious Liberty Conference, the Vice President praised the "tremendous influence" of the church in the realm of social concern. He told the group that the deciding force in passing the 1964 Civil Rights Bill "was the churches, the church leaders, and church laymen." (BP)



Approximately 70 persons attended the annual retreat of the Woman's Missionary Union of Korea, held in Pusan the first week of September. The five-day program included early morning prayer meetings; Bible, mission, and organization study; music; recreation periods; and worship services in the evenings.

The women decided to gather a special offering of 30,000 won (about \$100 U.S.) to provide scholarships at the Korea Baptist Theological Seminary, Taejon. About half the amount was pledged—mostly in terms of one or two bags of rice—during the retreat.

Seven women attended from the Yun Hei Baptist Church of Seoul. Earlier this year two women from the church attended a Baptist girls' camp, thinking they were going to the women's retreat. They enjoyed the camp so much that they returned home and encouraged others to attend the Pusan meeting.

The preacher poet

Where your treasure is

(See Matt. 6:19-21)

There's a struggle to attain
And another to retain
Then, on top, to there remain.
O, the pain! the pain! the pain!
All of these to somehow gain!
'Tis a pity none of these,
Even all, sir, if you please,
Can at all set soul at ease.
O, the waste! the loss! the loss!
When possession breaks and
flees!

There's a truth found in God's
word,
From the lips of Jesus heard:
Earth-tie treasures are absurd.
O, for power to undergird
Heaven's treasures as preferred!

—W. B. O'Neal

Committee report

Memphis Memorial hospital

Last year Dr. Frank Groner, administrator of Memorial Hospital in Memphis, and our sister conventions in Tennessee and Mississippi requested that the Executive Board of the Arkansas Convention elect three men to serve on an inter-convention committee to study Memorial Hospital and its relation to the three conventions which jointly own the hospital.

Our Executive Board named Don Hook, L. H. Coleman, Alvin Huffman Jr., and S. A. Whitlow as Arkansas members of the committee.

The following report and recommendations will be made to the Executive Board of the Arkansas Convention (also to Tennessee and Mississippi) in its pre-convention meeting Monday, Nov. 6.

If the Executive Board approves the recommendations they will be brought to our convention as a part of the Executive Board's report and recommendations.

The Committee submits formally the following three-part statement as the essential summary of its recommendations:

1. Recognizing the splendid results of the collaborative efforts of the Arkansas Baptist Convention, the Mississippi Baptist Convention and the Tennessee Baptist Convention in the ownership and operation of Baptist Memorial Hospital since 1912, and believing in the capability of this institution to continue a Christian ministry of healing of broadest dimensions to its community under contemporary conditions, the Inter-Convention Committee recommends that the ownership of Baptist Memorial Hospital continue as presently constituted.
2. As the result of an awareness of a trend to change the ownership between a Baptist Convention and a Baptist institution, and the likelihood that such a trend may well continue, the Inter-Convention Committee recommends that before any final decision is made by any one of the three Conventions presently owning Baptist Memorial Hospital to alter its ownership to that hos-

pital that a special committee representing the three Conventions be appointed to study the proposed alteration in order that a co-ordinated recommendation be accomplished.

3. In light of the growing extension of federal programs into the health field and the fact that the nature and scope of these programs are certain to change year by year, thus precluding the ability of any body to foresee ultimate developments from the above trends, the Committee recommends that the three Conventions owning the hospital place responsibility upon the hospital's Board of Trustees to make decisions regarding the relations of the hospital to the various government programs as such decisions become necessary to make. The Committee urges that such decisions, when made, be made on a basis of compatibility with:
 - a. Baptist ownership of the hospital by the state Conventions of Arkansas, Mississippi, and Tennessee.
 - b. The purpose of the Conventions in projecting a hospital ministry.
 - c. The principle of separation of church and state.
 - d. The effective fulfillment of the ministry of Baptist Memorial Hospital

Inter-Convention Committee:

Arkansas—Rev. Don Hook, Dr. L. H. Coleman, Alvin Huffman Jr., Dr. S. A. Whitlow, ex-officio.

Mississippi—Dr. W. Douglas Hudgins, chairman, Dr. John Flowers, Dr. John G. McCall, Dr. Chester L. Quarles, ex-officio.

Tennessee—Dr. Wade Darby, Rev. W. Fred Kendall II, Dr. Robert L. Orr, Dr. W. Fred Kendall, ex-officio.

Representatives of Baptist Memorial Hospital—Hayes E. Owen Jr., president, Board of Trustees; Dr. Frank S. Groner, administrator.

Spanish baptists protest new law

The Spanish Baptist Union, meeting in Albacete, Spain, Sept. 27-29, for its 16th biennial convention, voted unanimously to recommend to member churches and to pastors that they abstain from registering with the Government as required by a law passed by the Spanish Cortes (parliament) this summer.

The law provides that the state will guarantee free worship to officially recognized non-Catholic religious groups. Recognition, however, can be granted only when these groups organize as "confessional associations" and request registration with the Ministry of Justice.

This, the Baptists declared, "makes religious liberty depend on the administrative practice and discretion of the civil authority." They pronounced the law's requirements "incompatible with

Baptist doctrinal principles."

In spite of the controversy over the law, circumstances surrounding the convention gave evidence of a more favorable climate toward religious liberty in Spain. A huge banner announcing the convention was hung on the host church, flanked by smaller banners announcing the meetings of Woman's Missionary Union and the Spanish Baptist youth organization, reports Mrs. Charles W. Whitten, Southern Baptist missionary.

The governor of Albacete Province sent a letter expressing his hope that the activities of the convention might contribute to a spirit of peace and well-being.

Messengers representing the 56 churches of the Spanish Baptist Union elected Rev. Pedro Bonet, pastor of First Church, Barcelona, to his third term (non-consecutive) as president.

Tensions of ministry

WASHINGTON, D. C.—Dr. Eugene Smathers, moderator of the United Presbyterian Church in the U.S.A., detailed some of the tensions of the ministry at the local church level at a meeting here.

Speaking to the 350-member staff of the Church's Board of National Missions, Dr. Smathers noted a lack of communication between pastors in traditional roles and those in experimental roles. That lack of mutual understanding, he suggested, can best be overcome by better knowledge of each other's work.

The moderator of the 3.3-million member denomination also noted that ministers are under "rough pressure from all sides." Some laymen want their pastors to pull back from involvement in social issues, he said, while others feel pastors should be fully involved in the "secular" problems of life. (EP)

New slant on student thinking

BY JIM NEWTON

NASHVILLE—A survey of Baptist students in ten colleges has revealed that the majority may not be the rebels some adult Baptists might have thought them to be.

When the survey was presented here to the Southern Baptist Convention Public Relations Advisory Committee, numerous denominational leaders commented in the hallways afterwards that they were amazed at some of the results.

More than half, 56.3 per cent, indicated they would seriously consider a church vocation if they felt a definite call or some reason.

More than 81 per cent endorsed a statement saying they believed that "the Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man."

Although 81.3 per cent agreed with the statement that the Bible was written by men divinely inspired, another 56.4 per cent did not fully agree with the statement that the Bible "has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

Nearly 77 per cent agreed that "the criterion by which the Bible is to be interpreted is Jesus Christ."

About one-third said they felt specific Southern Baptist Convention agencies were doing a "good" job, while less than 10 felt they were doing a "poor" job.

The survey, analyzed in a 116-page book, was conducted by the research and statistics department of the Southern Baptist Sunday School Board at the request of the SBC Public Relations Advisory Committee, the SBC Education Commission, and the Sunday School Board's program of vocational guidance.

It sought to determine Baptist student opinions toward the denomination, discover factors in their choice of a college, and determine attitudes of the students toward church vocations.

Ten colleges and universities in Mississippi, Oklahoma, Tennessee, and North Carolina were surveyed, including four Baptist colleges. There were 1,106 usable responses to the survey.

Distinctive geographic patterns were verified, especially in the theological questions, with more conservative attitudes, and attitudes more favorable

toward the denomination expressed in order by the students in the colleges in the Far-South, the Southwest, the Mid-South, and the East South.

In the field of vocational choice, 80.7 per cent stated that they wanted to feel they are directly helping other people in the work that they do.

A religious vocation was picked third (28.7%) to education, (49%) and business (33.3%) in the list of vocational areas which could satisfy the student's personal ambitions. Only 11.6%, however, indicated they anticipated some religious vocation.

A total of 59.1% said they felt Baptist colleges were either extremely vital or somewhat vital to the denomination, while 25.9% felt the colleges were not too vital or not vital at all.

On the matter of church attendance, 47.6% of the students said they often do something on Sunday evening instead of going to church; and 54.4% said they did not go to Sunday School as much as they did in high school.

Students attending Baptist colleges said the distinctive factors in picking a Baptist school were the smallness of the student body, the faculty-to-student ratio, and the influence of their pastors.

Students at non-Baptist colleges indicated that the distinctive factors that influenced their decision were expenses, buildings and facilities, the courses offered, and the influence of high school teachers and counselors.

Colleges and universities polled in the study were William Carey College (Baptist), Hattiesburg, Miss.; the University of Southern Mississippi, also in Hattiesburg; Oklahoma Baptist University, Shawnee; University of Oklahoma, Norman; and Oklahoma City University; Campbell College in Buies Creek, N. C.; University of North Carolina in Chapel Hill, N. C.; and Duke University, Durham, N. C.

SBC BULLETIN

NASHVILLE—The Baptist Book Stores in Dallas and Atlanta have assumed responsibility for management of the book stores at Glorieta and Ridgecrest Baptist Assemblies, Keith Von Hagen, book store division director, has announced.

Control of the Glorieta book store will be transferred to the combined Dallas-Ft. Worth operation in Arlington when it opens about April 1, 1968. Atlanta will manage the Ridgecrest store. (BP)

Vocation prospects seen as good

NASHVILLE—A two-year study surveying the prospects for church vocations volunteers projected through 1975 in the Southern Baptist Convention looks encouraging, the staff project director for the study said here in a report to the SBC Executive Committee.

Lloyd Householder, director of the program of vocational guidance for the SBC Sunday School Board Training Union department, told the Executive Committee he was "optimistic" about the number of church vocations volunteers in relation to SBC vacancies through 1975.

"We wish we could have given you X-number of vacancies and X-number of people to fill these vacancies, but we could not get it down to that fine a point," Householder said.

He indicated, however, that the projected needs for pastors, religious education directors, ministers of music, and other church staff positions, plus home and foreign missions volunteers and denominational workers, indicated a total of about 20,000 persons desired between now and 1975.

At present, the total number of seminary students, church vocation volunteers in colleges and Universities, and high school students who have indicated a decision for church vocations total about 29,000.

Thus, he said, we have actually more volunteers than we anticipate vacancies, but it is not really that simple.

The study was made because of a growing concern about an apparent decline in the number of young people entering church vocations, and a decline in seminary enrollments.

"The natural and warrantable assumption has been that if the decline increases or even remains at the present rate, there will be shortages of personnel for the churches and convention agencies," Householder's report said. "However, this assumption has been made without benefit of a comprehensive study of the total picture of supply and demand within the convention."

On the basis of the just-completed study, Householder observed that the SBC is in better shape with regards to the number of church vocations volunteers than it has been in several years. (BP)

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ARKANSAS BAPTIST

Report condemns treatment of alcoholics as 'sinners'

WASHINGTON—A report issued by the National Institute of Mental Health (NIMH) of the U. S. Public Health Service condemns treating alcoholics as sinners and criminals and claims that such attitudes and practices have little value in curing victims of alcohol.

Declaring that methods of dealing with alcoholism have been shockingly inadequate, Secretary John W. Gardner of the Department of Health, Education, and Welfare (HEW) said:

"The atmosphere of moral disapproval surrounding the entire subject and the deplorable custom of treating alcoholics as sinners or criminals have obscured the nature of the problem."

Alcoholism is now recognized as an illness, the secretary continued, "no more moral or immoral than tuberculosis or pneumonia or schizophrenia."

Gardner's conclusions are in the foreword to the institute's new publication on alcohol and alcoholism.

The report reviews the present knowledge of alcohol; the nature and extent of drinking problems; the identification, treatment and prevention of alcoholism; and the status of current research.

On the treatment of alcoholism, the report states:

"In the past, alcoholics have been admonished, scolded, denounced, jailed, beaten, ducked, lashed and threatened with eternal damnation." There is no evidence that any of these measures has had significant therapeutic value for more than an occasional alcoholic, it says.

Available evidence seems to demonstrate, the report continues, that long-lasting results can be achieved primarily through psychotherapy.

The institute estimates, from its survey of the scientific literature and reports from such sources as the Rutgers Center of Alcohol Studies, that the alcoholism risk rate among drinkers is about 5.6 percent, or one in 18.

Although alcoholism obviously does not occur without alcohol, the publication points out that "alcohol can no more be considered the sole cause of alcoholism than marriage can be considered the sole cause of divorce, or the tubercle bacillus the sole cause of tuberculosis."

In general, the report states, research has shown that for groups who use alcohol to a significant degree, the lowest incidence of alcoholism is associated with such habits and attitudes as these:

- There is usually early exposure to small, diluted quantities of alcoholic

beverages within a strong family or religious group.

- Alcoholic beverages are considered mainly as foods and consumed with meals.

- No moral importance is attached to drinking. It is not viewed as proof of virility.

- It is not thought necessary to drink. Abstinence is socially acceptable.

- Excessive drinking and intoxication are not socially acceptable. Ground rules for drinking are clearly understood by everyone.

The report does not advocate that children should learn to drink, but that they should learn "about drinking."

Other highlights of the report are:

- Alcohol appears to be involved—although not necessarily the cause—in at least 50 percent and perhaps as many as 87 percent of fatal traffic accidents.

- The amount of a beverage consumed appears to be less important than how, when and why it is drunk.

- There is no proof that clearly exposure to alcohol leads to alcoholism, and the best preventive approach may be "educating individuals to drink safely or not at all." (BP)

Ten per cent rise in missions gifts

NASHVILLE—Financial support for Southern Baptist Convention mission causes for September was 10.46 percent higher than for the same month last year. Gifts totaled \$2,553,260.34. This brings the denomination's nine month mission receipts to \$38,117,347.26.

Cooperative Program (unified budget) contributions for the January-September period totaled \$18,799,916.75, an increase of 7.34 per cent, according to officials here.

Designations for the same period were \$19,317,430.51, an increase of 4.97 percent.

During September \$2,155,274.15 was contributed (undesignated) through the Cooperative Program with an additional \$395,986.19 earmarked by contributors and churches for specific causes.

Cooperative Program gifts by states for the nine months ranged all the way from \$6,650.09 for Utah-Idaho, the newest and smallest of the Baptist "state" conventions, to Texas, the largest Baptist state convention, with \$3,157,538.62.

Thus far during the year Southern Baptists have given through their Foreign Mission Board to overseas missions \$24,115,134.35. A total of \$8,139,055.22 has gone through their Home Mission Board to missionary enterprises in the homeland. (BP)



EXECUTIVE'S painting unveiled: Porter W. Routh (right), executive secretary of the Southern Baptist Convention Executive Committee, inspects a portrait presented by the Executive Committee to hang in the parlor of the SBC Building here along with the portraits of previous Executive Committee secretaries. Unveiling the portrait at the presentation were Mrs. Routh (left) and R. Archie Ellis, pastor of First Baptist Church, Columbia, S. C., who for many years was chairman of the Executive Committee administrative subcommittee. (BP Photo)



RELIGIOUS education leaders plan meeting of the Southern Baptist Religious Education Association, slated for June 3-4, in Houston, Tex. Shown here left to right: Harold Souther, Kansas City, Mo.; Dr. Charles A. Tidwell, Ft. Worth, Tex.; Al Parks, president of the Association; Gracie Knowlton, Ft. Worth, and Charles Ed Howell, Birmingham, Ala. Final program plans will be announced early in 1968.

Georgia Baptists to study education; school mergers

ATLANTA—The Education Commission of the Georgia Baptist Convention has been asked to call in professional help to make an urgent study of the convention's entire program of Christian higher education, with a view to possible merger or consolidation of some colleges.

The action was taken by the convention's Executive Committee, meeting in quarterly session in Atlanta. The vote followed an afternoon session devoted entirely to a discussion of the financial problems facing Georgia's six Baptist colleges.

W. Robert Jackson, pastor of First Church, Dalton, made the motion calling for the special study, with the hope that some definite recommendations would come within the next 12 months.

The Executive Committee had earlier heard Rufus C. Harris, president of Mercer University at Macon, Ga., make an impassioned plea for the convention to "take a hard look" at its college situation.

Harris said this hard look should determine (1) "how the total of Georgia Baptist monies for the colleges may be enlarged or, failing that, (2) how the number of participants may be decreased or (3) consideration of some merger arrangements."

Harris also said Georgia Baptists might need to cut back on their gifts to Southern Baptist Convention causes to meet the financial plight of their colleges.

He said: "Everyone actively favors all of the causes. But if our home causes are imperiled, as the Georgia Baptist colleges are presently imperiled, some new arrangements would seem appropriate."

Searcy S. Garrison, executive secretary of the Georgia Baptist Convention, disagreed with Harris, as did presidents of the other five Georgia Baptist colleges.

All said, in essence, that the colleges must live within their incomes and that a proper balance must be maintained between school needs and other causes in the Cooperative Program.

In other actions, the Executive Committee authorized Norman Junior College in Norman Park, Ga., to borrow up to \$400,000 to erect a new library building. Norman was also authorized to re-negotiate an \$800,000 loan under which it is erecting two new dormitories.

The committee also approved preliminary plans for a fund-raising campaign for Georgia Baptist Hospital in Atlanta to erect a 250-bed hospital addition

which Administrator Edwin B. Peel said would probably cost about \$6 million. The hospital hopes to raise at least one-third of that amount and borrow the rest from commercial sources.

The committee also approved a 1968 Cooperative Program budget of \$4,937,400, an increase of \$531,260 over the 1967 budget. After deduction of \$541,200 in administrative and promotion expenses, the budget would be divided on a 50-50 basis with Georgia and SBC causes.

Biggest increases in the budget are for the six Georgia Baptist colleges.

The Executive Committee adopted a proposal of J. Robert Smith, president of the convention, to "give strong endorsement to statements by Garrison opposing legalization of gambling in Georgia, and urge the state legislature to strengthen laws against gambling in any form."

A committee of the Georgia General Assembly is currently conducting hearings on pari-mutuel betting and had grilled Garrison in a widely-publicized hearing in Atlanta. (BP)

Asks dismissal of suit on church-school aid

WASHINGTON—A top administration official has asked the Supreme Court to dismiss the appeal of a group of New York taxpayers who are challenging the constitutionality of certain expenditures under the Elementary and Secondary Education Act (ESEA).

Acting Solicitor General Ralph S. Spritzer moved to dismiss the appeal on grounds that the lawsuit challenged the ESEA "in the abstract" rather than on the local level as it specifically applies to a particular program.

The taxpayers, representing the American Jewish Congress, the New York Civil Liberties Union, the United Federation of Teachers and the United Parents Association, are seeking a ruling against the use of any public funds to aid church-related schools under the ESEA.

The appellants claim that federal funds have been used to finance guidance service and instruction in reading, writing and other subjects in religiously operated schools.

They allege that if these expenditures are authorized by the ESEA then the statute to that extent constitutes a "law respecting an establishment of religion" and a law "prohibiting the free exercise thereof" in violation of the First Amendment to the Constitution.

In a two to one decision, the District Court in New York dismissed the citizens' complaint, citing a 1923 Supreme Court ruling that federal taxpayers lack the legal standing to bring such court actions.

In dismissing the lawsuit, the lower court said that although the 1923 rule has been criticized the case has never been overruled or limited by the Supreme Court.

Spritzer said in his brief to the Supreme Court that the New York case was not "an appropriate occasion" to depart from the 1923 rule.

The citizens claim that their appeal to the high court presents a single question: Do citizens and taxpayers of the U. S. have standing to challenge in the federal courts an expenditure of federal funds on the ground that it is in violation of the establishment and free exercise provisions of the First Amendment?

The lawsuit has significance, the appeal states, partly because it could be a key to the judicial resolution of a question of national importance—the constitutional application of certain parts of the 1965 Elementary and Secondary Education Act.

Title I of the ESEA authorizes federal financial support for special educational programs for educationally deprived children in areas where low income families are concentrated. Under this, funds are made available to public local education agencies.

A section of the act includes the provision of special educational services (such as dual enrollment, educational radio and TV and mobile education services) for children enrolled in non-public schools.

U. S. Commissioner of Education Harold Howe II has said that the courts would have to clarify what federally-financed services could be given to students in church-related schools.

"Without court rulings," Howe said, "federal and state education agencies will continue to have problems."

A bill providing for judicial review of the ESEA and certain other acts of Congress has passed the Senate twice without opposition. It is now bottled up in the House Judiciary Committee where little support chokes its chances of getting to the House floor for action. (BP)

Beacon lights of Baptist history

Debts hamper Arkansans

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

Pledges had been taken in Baptist churches during the Southwide Seventy-five Million Campaign, 1920-25. Due to financial reverses among members not all these were paid. A debt of \$1,200,000 burdened Arkansas Baptists, Jan. 1, 1931. The General Secretary of the state work, Dr. T. D. Brown, amassed \$54,000 through special offerings, consolidation of denominational offices, and other economies to pay on the indebtedness. All this was lost in one of the 90 banks that failed during that month.

Early in February, Dr. Brown called the Executive Board together, told them the task was hopeless, and submitted his resignation. Ben L. Bridges, the 40-year-old pastor of the First Baptist church, Little Rock, was present and protested the thought of quitting.

He reasoned that such action would mean the loss of 100 years of Baptist work in Arkansas. Surely God would not be pleased with this. Could not an honorable way of settlement be found? He volunteered to give some time during the next few weeks to find an answer.

When the Board met three months later the situation was worse. One member suggested they dissolve the denominational organization and thus escape the obligation of debts. A member would have seconded the motion, but Dr. Bridges, who was presiding, refused to recognize him. Instead, Bridges made a 30-minute impassioned speech. The vote to dissolve was never taken. But a motion to make Dr. Bridges General Secretary of the State Convention was made and passed.

Next day the new secretary caught a train to Nashville, Tenn., to call on the Caldwell Company which had issued \$90,000 worth of the Convention bonds. Because of the depression the company had gone into receivership. For \$100 he managed to buy from the receiver a list of those who held the bonds. Then he wrote every bond holder asking them to name a Protective Committee with which Arkansas Baptist Convention could work.

To cut down expenses in the succeeding months Bridges and his bookkeeper, Miss Ruth DeWoody, worked on reduced salaries. Mrs. Bridges, a stenographer, served as secretary to her husband without pay. Dr. Bridges took \$25 of his salary each month to pay to the most needy bondholders.

The hard working secretary formulated a plan whereby the indebtedness could be retired through annual payments during the next 31 years. The Protective Committee approved the plan. Arkansas Baptists had a solution to their problem.

Wham! Like that, the plan was knocked askew. The owners of some \$160,000 in promissory notes against the Convention as well as the bondholders sued the Convention. The denominational funds were tied up. Members became discouraged. Some churches stopped contributing to missions because of the legal steps taken.

Though unhappy, Dr. Bridges agreed to a compromise. There seemed to be no other way to stop the legal steps which were crippling the work as a whole. In 1936 he consented to pursue the action suggested by the Protective Committee. In 1937 the Federal Court in Little Rock placed approval on a 35% settlement.

A special campaign was staged, led by Dr. Otto Whittington, pastor of Immanuel Baptist church, Little Rock. Under his leadership churches, individuals, and the Baptist hospital, the Executive Board redeemed all outstanding bonds on the basis of 35 cents on the dollar. Bonds were cancelled and returned to the Convention. Arkansas Baptists had paid their debts—legally, that is. But some were not satisfied with such a settlement.

READERS make LEADERS



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OCTOBER 12, 1967

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through

PROCLAMATION
AND WITNESS

New committee for church loan board

DALLAS—A special committee to be named by the Executive Board of the Baptist General Convention of Texas will soon be appointed to assume the management and responsibility of the convention's Church Loan Association.

The request came jointly from A. B. White, executive vice president, and members of the Church Loan Board, and was made to the 192-Executive Board meeting here. White revealed his agency was under investigation by an evaluation group.

He pointed out that criticism had been leveled against the loan association's operation and that establishment of the committee will enable "the truth to come to light."

The controversial proposal triggered a 90-minute discussion in which pastors and laymen exchanged views and heard White and E. H. Westmoreland speak.

Westmoreland, pastor of South Main Church in Houston, is also chairman of the Committee of 100, established during last year's annual convention as an evaluation group for all convention agencies.

There was no mention of what the charges were nor were reasons or background revealed. Westmoreland later pointed out his committee was charged with the responsibility of reporting to the convention and not to the Executive Board.

Executive Board members were asked to "put their trust in the Church Loan Board" by approving the special committee.

White, who has headed the Texas Baptist Church Loan Association for over 15 years, pointed out that 1,000 churches have been assisted through the years and many of these churches assisted more than once. He added that over \$30 million has been made available through the years through wise investments.

"We are willing to match our records with business in the area," said White, adding that "it has been a difficult year" because of criticism and charges.

"We have lost nothing," he concluded. "This action is sought because of agitation. We want to open our doors, offices, records . . . and we will step aside and let any committee come in and take control."

W. M. Shamburger, pastor of First Church, Tyler, Tex., and chairman of the Executive Board was authorized to make the appointments.

In other action, Executive Board members approved a \$12.8 million budget for 1968, an increase of \$575,000 over last year's budget. The pro-

The bookshelf

The Demands of Discipleship, by Tal D. Bonham, Discipleship Book Company, Pine Bluff, Ark., 1967, \$3.95.

Is "The Sermon on the Mount" still relevant, or has the changing world left it far behind?

Dr. Bonham, pastor of South Side Church, Pine Bluff, who has spent many months of intensive study of this great sermon of our Lord, believes the principles found here have never been more applicable to the problems of daily living than they are today.

Dr. Bill Pinson, professor of Christian Ethics at Southwestern Seminary, Ft. Worth, says of the book: "The book has the qualities of scholarship, exhaustive research, extensive documentation, and a thorough bibliography. It lacks dullness, tediousness and wordiness. The style is exciting, crisp and to the point."

The book can be secured directly from the author.

The Quotable Dwight D. Eisenhower, Edited by Elsie Gollagher & the Staff of Quote, Droke House, 1967, \$4.95.

Here in one handy volume are more than 900 quotations from "the only man in the past 35 years who has united his party and led it to victory in a national election." Included are hundreds of subjects, alphabetized for quick reference, with a complete index and biographical sketch.

Mr. Eisenhower speaks as the general, the President, and as private citizen. This book constitutes something of a storehouse of treasures for historians, writers, and students interested in learning about a great man from the greatest authority on earth—the man himself.

posed budget reflects 25 percent in Christian education funds as well as 33.5 percent for world wide missions.

Texas Baptists called for an end to institutions asking churches to place them in their church budgets. Action taken approved a three year study asking that Baptists give renewed emphasis to the Cooperative Program as the primary plan through which state and Southern Baptist Convention missionary, education and human welfare institutions and agencies receive financial support from the churches.

The report was modified to read: "That agencies or institutions not seek or encourage additional churches to place them in the budget," and churches were urged to give greater support of their institutions with increased gifts through the Cooperative Program.

The New Compact Bible Dictionary, Edited by T. Alton Bryant, Zondervan, 1967, \$3.95.

The compactness of this volume, just about the size of an average Bible, makes it especially appropriate to keep at hand for use in daily Bible reading. Its low price places it within the reach of most people.

The Dictionary fills well its purpose of placing at the reader's fingertip "a convenient and adequate explanation and definition of words and proper names which are used in the Bible, assisting in the better comprehension of the meaning and message of the Scripture passage, and providing thorough and understandable data concerning the subject in which he is interested and with which he is concerned."

Pastor's Annual 1968, T. T. Crabtree, Zondervan, 1967, \$3.95.

The author is pastor of Putnam City Baptist Church, Oklahoma City, and a member of the Board of Trustees of Southern Seminary, Louisville, where he earned the Th. D. degree.

The Annual is not a book of pre-digested and canned sermons, but abounds in fresh material. An idea book, it centers on the needs of people and the meeting of these needs through a Bible-centered ministry. Used as a research book and not as a crutch, it should prove invaluable to the average, busy pastor.



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Fellowship speaker

Dr. Rogers M. Smith, assistant to the executive secretary, of the Southern Baptist Foreign Mission Board, will be the speaker for the state-wide Royal Ambassador Fellowship Supper at 5 p.m. Nov. 6, at Immanuel Church, Little Rock. Dr. Smith assumed his present position in 1958, having previously served the Board as associate secretary for promotion and as field representative.

In his present position Dr. Smith is responsible for planning the program and securing personnel for Foreign Mission Week at Ridgecrest and Glorieta. Before joining the Board staff in 1954 he engaged in Baptist student work in Tennessee, where for four years he was student secretary and teacher in the school of religion at the University of Tennessee, Knoxville, and, for ten years, secretary of the student department of the state Baptist convention.

A seasoned traveler, he has toured Southern Baptist mission fields in Africa, Europe, the Middle East, the Orient, and Latin America.

A native of Waco, Texas, he received his bachelor of arts degree from Baylor University and the master of religious education and master and doctor of theology degrees from Southwestern Seminary, Ft. Worth, Texas.

Dr. Smith is an interesting speaker and his experience as student worker and world traveler amply qualify him as speaker for the Fellowship Supper theme, "Look at Your World."

Another feature of the program will be the Royal Ambassador chorus from Lonoke Church. Every Royal Ambassador-age boy will be blessed by attending the Fellowship Supper.—C. H. Seaton, Brotherhood Department.

Church and education

NEW YORK—A new study on religion and the role it plays in the life of today's college student has been undertaken at Columbia University.

Out of it has grown a series of essays published by McGraw-Hill under the title, *Never Trust a God Over Thirty*.

The book cites the alarm of clergymen over the "alienation" of youth from traditional values and the consequent widespread rejection of organized religion. (EP)

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

Will your church be one of 35 churches of Arkansas who will be recognized on Oct. 27 for having at least one worker from each department attending the State Training Union "How to Do It" Workshop? There will be nine separate workshops for all age group workers, at Park Hill Church, North Little Rock, October 27, 10 a.m. to 3:30 p.m. Let me know how many to expect from your church.

We have just heard from S. D. Hacker, associational missionary of White River Association. He is bringing all of his associational age group workers except two to the Workshop.

All Associational age group workers need to have a thorough knowledge of the local Training Union work. Oct. 27 is a good time to get the knowledge, at the State Workshop.

Four workers from the Sunday School Board, three from Oklahoma, and two from the Arkansas Training Union department will be the faculty for the Workshop.—Ralph W. Davis

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Training Union pays!

Four of the five semifinalists from Arkadelphia Hardin High School in the 1967-68 National Merit Scholarship Program are active members of the Training Union at First Church, Arkadelphia, reports Dr. Sam Reeves, pastor of the church. They are:

Anne Coppenger, daughter of Dr. and Mrs. Raymond Coppenger; Bonnie Moxey, daughter of Dr. and Mrs. Kenneth Moxey, who have recently moved to Cape Girardeau, Mo.; Neal Sumerlin, son of Mr. and Mrs. Claude Sumerlin; and Charles (Rick) Maule, son of Maj. and Mrs. Charles Maule. (Maj. Maule, presently stationed in Thailand, was formerly professor of military science at Henderson State College.)

Joe McCarty, son of Dr. and Mrs. Clark McCarty, fifth of the semifinalists, formerly a member of the First Church Training Union, is now a member of Second Church Training Union.

Four of the five are children of Ouachita University professors: Miss Coppenger, Mr. McCarty, Miss Moxey, and Mr. Sumerlin.

Missionaries dwindling

NOVA LISBON, Angola—The number of Protestant missionaries in Angola, Portugal's western African possession, has dropped to about 65 from more than 250 six years ago.

No new missionaries have been authorized by the government since early 1964. The Council of Evangelical Churches of Central Angola—a community of about 130,000 people—says once Protestant missionaries leave they can't return. (EP)

Music at bargain rates!

Southern Baptists have developed a formidable catalogue of music available through Baptist Book Stores and music stores, which is in addition to the excellent periodicals provided for each age through the quarterly literature order form. Why are these periodicals a bargain? You are getting music which would otherwise cost at least \$.25 per anthem; you are getting informative yet practical helps in materials, methods, and trends; you are getting notebook work for music activities with children's choirs; you are getting suggestions for carry-over of the music ministry into the home; you are meeting the foremost musicians, Baptist and others, active in church music today; you are invited to be a continuous source of evaluation and help by making comments to the editors.

Have you met these publications which are at a bargain rate? "The Church Musician," published monthly since October 1950, sells for \$.84 per quarter. The articles are helpful to all music ministry leaders and adult choir members. A source of good listening and an excellent learning aid is the accompanying set of "Church Musician Recordings" with every anthem included for the quarter, costing only \$2.55.

The next magazine to join our music periodical family is "The Junior Musician," a quarterly magazine for \$.30, the recording with all music selling for \$.85. This magazine was first published in October 1963, and has been the biggest music selling item on the literature order form, and used by many other denominations. Articles are geared at juniors (ages 9-12), and excellent notebook and theory work are included with seasonal and general music for junior-age voices.

In October 1965, three additional music periodicals completed the available literature so long felt necessary by mu-

sicians across the convention. "The Youth Musician," a quarterly, is \$.35 per quarter and has music for voices from 13-18 as well as articles for this age and leaders of this age. This October, a recording has been made available for \$.85 to accompany the magazine. This magazine is also one which would provide music suitable for churches with smaller choirs or with choirs who do not always sing four-part harmony.

"Music for Primaries," a quarterly for those 6-8 years old is \$.24 per quarter and contains items of interest to this age group only. For leaders of Beginner Music Activity, Primary Choir, and Junior Choir, "The Children's Music Leader" is the fifth music magazine available now, costing \$.30 per quarter. This magazine is also helpful to leaders of these age groups in other church organizations.

Find out who orders the literature in your church, and be sure to include your needs for music literature in your graded choir program. These will be as vital to you in many ways as are your Sunday School and Training Union quarterlies. If our department can furnish you a free copy of one of these magazines for your study before you place an order, we will be glad to do so upon request. If you need these for the current October-December quarter, we can furnish you with an order form upon request, and if the stock is not depleted, your order will be filled promptly in Nashville.

I ask you, where else can you buy this much music and music information for so little?—Eleanor A. Harwell, Associate Music Secretary.

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

Children's nook

Walking pin cushion

BY JULIA F. LIESER

The porcupine leads a solitary existence. Being a walking prickly pincushion, full of deadly barbed spines, does not encourage friendship even among members of its own species.

The porcupine is a heavy, slow-moving animal. This animal doesn't have to move fast because of its unique method of defense. Its back, sides, and tail are covered with long hairs mixed with strong, barbed quills. These quills, or spines, usually lie flat over the porcupine's body. But when the animal becomes excited, the quills stand out straight and stiff.

Some people would try to make you believe that the porcupine can shoot these quills, like so many little arrows shot from bows. This is not true. The ends have tiny barbs, like those on a fishhook. When touched by a person or another animal, the quills easily come loose from the porcupine's skin and imbed themselves in the enemy's flesh. It is a very painful process to remove these quills. If they are not taken out, they continue to work their way into the muscles. Sometimes they pierce a vital organ, causing death.

Some enemies of the porcupine—such as the fox, lynx, coyote, and mountain lion—try to flip the animal over and grasp its underside, where there are no quills. Sometimes they are successful, but other times they are not. The porcupine can roll itself into a compact, spiny ball and remain that way until danger has passed.

A porcupine is born in late spring in a rock crevice, a thicket, or a hollow log. It is born fully developed, with fur and soft quills, which quickly harden. Within fifteen minutes, the baby can walk and lash its tail. In only a few weeks, it can climb and it stops nursing. It follows its mother the rest of the summer, even though it is well able to fend for itself at this tender age.

The porcupine belongs to the family

of gnawing mammals, the rodents. It has sharp, front incisors that enable it to gnaw bark from trees or even to eat up planks and boards. Porcupines crave salt. Anything humans have touched is likely to have a faint aura of salt from perspiration. This is enough to give Porky an appetite. Abandoned farm houses or miner's shacks often display large holes in the floor where porcupines have dined.

Porcupines like to climb trees. Sometimes during the winter, one will stay in a tree for days at a time. He sleeps on a branch with all four legs dangling. He wakes occasionally to nibble bark from the trunk.

The porcupine is a strict vegetarian. He eats bark, roots, and stems. In the spring, he turns his attention to tree buds, flowers, catkins, and leaves of willow, maple, and cottonwood trees. In the summer he may sample fruit or grain.

Porky is an excellent swimmer. His inner coat of fur traps air and makes him buoyant in the water. Porky is a short stocky animal with small head, eyes, and ears. He has short legs and a short, heavy tail. His body is highly arched. The fur is black with white tips. The spines are yellowish, tipped with black and white. The quills grow, shed, and are replaced like the fur—though not seasonally.

The porcupine is nocturnal. He sleeps in the day and roams by night, hunting for food. Under cover of night, he ambles along, his keen sense of smell guiding him to food and his sharp hearing warning of the presence of an enemy. His eyesight is poor, but he does not need it much at night, anyhow. At dawn, Porky returns to his den in a rock crevice or small thicket. This den has none of the comforts of home—no nest of leaves, no bed of grass. Porky naps alone, rises to dine alone. Nature's walking pincushion is a solitary figure.

Kay and Patty had been playing happily all morning. It was a lovely fall day, just right for being in Kay's playhouse and on her swing set. Patty was new in the neighborhood. Kay was the first friend she had met. They giggled and chattered gaily as they dressed their dolls in pretty clothes and pushed them in their doll buggies.

The friends' tea party

BY CAROLYN JOYCE

Kay's mother smiled as she glanced out the window and saw them playing. It made her happy to see the children having so much fun. She decided to surprise them with some pink lemonade and sugar cookies for a tea party.

Suddenly, as she was preparing the surprise, she realized how quiet everything was. She looked out the window and saw Patty sitting all alone on the step. Out by the playhouse, Kay was talking with Laurie, another friend.

Kay's mother opened the door, and asked, "Is something wrong, Patty?"

"Yes."

"Can you tell me what it is?"

"I don't know her," said Patty quietly, as she pointed to Laurie.

"Oh. Well, I think we can fix that. Kay, come here, please," called mother.

Kay came running. Her mother whispered in her ear.

"Oh!"

Laurie was smiling. Kay ran to Laurie, took her hand, and brought her back to Patty.

Then, taking Patty's hand, she said, "Patty, I want you to meet my friend, Laurie. And Laurie, this is my new friend, Patty. She just moved in yesterday."

The girls were all smiling as Mommy went inside. And a few minutes later, three friends sat down to a tea party in the playhouse.

Bible word square

BY DOT WOMACK

- Where David put the five stones for slaying Goliath (1 Samuel 17:40)
- A king of Judah who pleased God (1 Kings 15:8-11)
- One of Joseph's brothers (Genesis 35:22-26)

1	2	3
2		
3		

Answers: 1. Asa 3. Gad

The joy of worship

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

*"And He walks with me, and He talks with me,
And He tells me I am His own;
And the joy we share as we tarry there,
None other has ever known.—C. Austin Miles*

There you have it, a perfect condensation of our lesson for this week. The song writer has summed it up well, except for one thing. What is this "joy" he refers to? What is it we share together with Him which no other person knows?

To find the answer, we must think of worship as a relationship which exists between God and man. Joy comes just from being together, not from asking and receiving. In true worship God and man share themselves with each other. To be sure, God establishes the contact. But man is permitted, indeed encouraged, to share his thoughts and ideas with God. "Come now, and let us reason together, saith the Lord. . ." (Isaiah 1:18a).

Being together requires three things: a definite time and place, a proper attitude, and a continuing effort.

A definite time and place (Deut. 12:10-12).

Several church members told their pastor they were going to have him over for a meal sometime. When no specific invitations were forthcoming, he decided to take a new approach. The next time someone mentioned a meal sometime, he took out his notebook and asked, "What day did you say?"

We have times for doing many things. Most of us get up at a certain time, go to bed at a certain time, watch our favorite TV program at a certain time, work and eat at a certain time, and attend athletic events at a certain time but we resist setting a time for worship! How strange God must think we are! How inconsistent is our love for Him!

And what about a place for worship? We seldom plan our homes with worship in mind. We sleep in the bedroom, eat in the dining room or kitchen, relax in the den, putter around in the garage or basement, entertain company in the living room, bathe in the bathroom, wash in the laundry room, and even store "junk" in the attic or storage room. Why not plan a room just for worship, as Winston and Winnie Pearce suggest in a recent issue of *Home Life*? At least we could find a place somewhere

in the home or apartment we have. If someone gave you a new color TV, radio and record player combination, you'd find a place for it, wouldn't you? Then certainly you have a corner or a table where you can worship every day.

A proper attitude (Psalm 100)

"True worship is the search of a thankful heart for a meaningful way of expressing gratitude. It calls forth praise and thanksgiving in recognition of the goodness and never-failing love of God." Underline the phrase, "the search of a thankful heart." It is the key to a proper attitude.

Two elderly ladies attended church together and seemed to be the best of friends. They even called each other "sister," to emphasize their close relationship. But there was a vast difference in their attitudes. One expected kindness from everyone, while the other was thrilled over the smallest kindness by anyone. You can imagine why one received more attention than the other.

Attitude makes such a difference in everything we do. It colors our speech, our action, and our character. Note the attitudes expressed in Psalm 100: joy, gladness, thanksgiving, humility, praise, enthusiasm. Are they a part of your life?

There are some sound spiritual exercises contained in this Hebrew hymn of praise.

1. Know the Lord—an exercise for the heart.
2. Thank the Lord—an exercise for the lips.
3. Sing to the Lord—an exercise for the soul.

Life and work

October 15

Deut. 12:10-12; Ps. 100;
Thess. 5:16-18

4. Serve the Lord—an exercise for the limbs.

Just remember, you must exercise some each day in order to gain the maximum benefit. Did you ever hear of a football team practicing just once or twice a week?

Neither should the church (God's people) practice just on Sunday and Wednesday!

A continuing effort (I Thess. 5:16-18)

Suppose you say to yourself right now: "I'm going to be happy today, even if it kills me!" Do you think you would be happy at the end of the day?

Joy cannot be had by pursuing it. But seek God, walk with God, live for God, and you will have it. It is the result of your relationships with God and your fellow man.

"This is what worship is designed to do! Beginning with a confrontation with God, it moves in expanding circles outward until it embraces every relationship of life. Genuine joy is a result of the process" (J. P. Allen).

Personal discipline is required of all who worship God. So many things crowd Him out of our lives. Something has to be pushed aside to make room for moments with Him. We never have any time left over. We only have enough to carry us through this world and into the next. Worship is borrowing a little of eternity to help us through time. God is here—searching for us. He knows where we are, but as with Adam, He gives us the privilege of answering His call. When you answer with your whole being, unspeakable joy will flow between the two of you.

"And this I shall find,
We two are so joined,
He'll not be in glory
And leave me behind."

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The Lord of history

BY VESTER E. WOLBER
DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

What is there that's so unique about the history of Israel? Was God more deeply involved in Israel's history than he was in the history of other nations, or is the uniqueness to be seen in Israel's more religious interpretation of that history? Both: The Hebrews believed that God was peculiarly involved with their affairs and prophetic insight enabled them to see the workings of God in their history.

Other nations under God (1:3, 4; 2:4,5)

In his first two chapters Amos catalogued the sins of surrounding nations and proclaimed God's judgment upon them—nations such as Syria, Philistia, Phoenicia, Edom, Moab, and Judah. He judged other nations just enough to indicate that he is Lord of all nations, but not enough to indicate that they were equally responsible with Israel and Judah.

Before cataloguing the sins of each nation the prophet quoted God as saying "for three transgressions, and for four... I will not turn away the punishment thereof." The implication is that the normal judgment of God against their continuation in sin will no longer be restrained.

The sin of Judah is greater than that of surrounding nations because Judah sinned against enlightenment. She rejected and disregarded the law and followed after falsity.

Israel under God (2:6-8)

The heart of this lesson is the message of judgment on Israel. Israel was guilty of:

1. **Oppression.** "They sell the righteous for silver, and the needy for a pair of shoes." When this Hebrew parallelism is unhooked it means: "because they sell the righteous and needy for silver enough to buy a pair of shoes." The passage probably does not refer to injustice in corrupt courts; rather it means legal but heartless foreclosure of mortgages which may or may not have resulted in slavery.

2. **Greed.** Although the Revised Standard Version may be correct, the older versions are more consistent with the context. They that are so greedy as to pant after title to the dust which settles on the head of the poor and turn aside the way of the meek have sold out the righteous for silver. In arrogance they

have shoved aside the meek, or in corrupt courts they have thrown out his pleas for justice.



Do not be hoodwinked by many false claims of gambling interests. Partial returns from the first month running of the New York state lottery indicated salary were only about one quarter of what the state had predicted. A survey of the nine regional banks for the lottery showed only 7 million or possibly fewer, of the one dollar tickets had been sold. The state had predicted a sale of \$30 million a month or \$360 million a year, and had based its 1967-68 school-aid budget on this forecast. All profits from the lottery are to go for education. The biggest loser, if the lottery continues to falter, will be New York City, which is supposed to receive an extra 172 million dollars in state school aid from the lottery. (Denver Post, July 12)

... Are our children safe anywhere? A study of 451 alleged female victims of sexual assault in the District of Columbia revealed that 24 percent were children under the age of 13. Dr. Charles R. Hayman, of the district's Department of Health, recently told members of the American Medical Association that only one-fifth of the assaults on children were committed by strangers. Four-fifths were committed by older friends, relatives, and family acquaintances, with the attack occurring most frequently in the home of the victim or aggressor. Constant warnings to children about being careful of strangers, he pointed out, would not have been effective on preventing most of the assaults. When strangers do sexually assault a child, however, about 50 percent of these attacks occur in parks or playgrounds. (Parade, August 27)

International

October 15

Amos 1:3-5; 2:4-8; 9:7,8

3. **Adultery.** The common use of a maiden by father and son may refer to cult prostitution as practiced in Baal worship. If so, more meaning is given to the charge that the holy name of God is profaned. In ancient Israel, as in modern America, men adopted a sophisticated attitude toward sex. When any segment of society cuts itself off from God, moral convictions become unstable, marital fidelity comes unglued, and sex runs wild. When God's people participate in extra-marital sex they profane the name of God, whether it be occasioned by a perverted religion or by perverted lust.

4. **Illegality.** Amos condemned them for lying on "garments taken in pledge" and drinking in God's house wine which had been either pawned and confiscated or taken in court as payment of fines. God of all nations (9:7,8)

Amos' parting words deflated Israel's ego. In the preceding six verses God declared his intention to smite all the nations of the area, and in these verses he informs the people of Israel that they stand on the same level with other nations under God's judgment. Whatever profits came to Israel in being the chosen people, they did not include special moral privileges or immunity from God's judgment.

God had superintended the movements of other races and nations, and was then in a program calling for destruction of sinful nations. One favor, however, he did grant to Israel; he would not utterly destroy it.

Let America read Amos carefully. This nation is not a privileged sanctuary where God's moral laws do not operate and God's judgment does not strike. This nation is now being judged by the God of all nations who will hold us to account for what is going on inside America and what we are doing outside America.

Parting thoughts

1. If men persist in transgression, God will not persist in restraint of judgment.

2. Those who reject God's laws in theory usually break them in practice.

3. The man who is unfaithful to his wife will profane the name of God and desecrate the house of God.

4. All nations have the guiding hand of God in their history, but ancient Israel also had the correcting hand of God in its history.

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To be a better Baptist, read the *Arkansas Baptist Newsmagazine*. To be a better church place it in the budget for every home.

HELP CHILDREN HELP CHILDREN



Millions of American boys and girls help to build a better future for the children in developing countries when they Trick or Treat for UNICEF. They enjoy the dressing up and "scaring" aspects of Halloween, and also the glow and achievement that come from helping others.

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A Smile or Two



"LOVE mine enemies? With my temper, I even have trouble with friends."
 —ARK-e-ology—by Gene Harrington

Aw, dry up!

An old man had the habit of always prophesying great calamities to his friends. One day he was predicting to a disgusted listener that a great famine was coming soon, and dolefully asked, "And what would you say, my friend, if in a short time the rivers in our country would all dry up?"

"I'd say," was the tired answer, "go thou and do likewise."

Chinese bag holder

We heard that a Chinese life insurance company, worrying over a certificate holder who had forgotten to mail his payment sent him this memo:

"Esteemed certificate holder: Kindly refrain from joining illustrious ancestors while insignificant payment reposes unpaid in offending pocket, since meantime honorable family, not company, is holding the burlap."

Golfer: "I'm eager to make this shot. That's my mother-in-law on the clubhouse porch."

Friend: Don't be silly; that's over 200 yards. You can't hit her from here.

My wife is an excellent driver. Her trouble is starting, stopping, parking, turning, signaling—things like that. But an excellent driver.

Attendance Report

October 1, 1967

Sunday School	Training Union	Ch. Adns.
Alexander First	68	29
Alzheimer First	185	71
Atkins First	146	67
Berryville Freeman Heights	187	61
Blytheville		
New Liberty	115	45
Camden		
Cullenale First	428	106
First	504	189
Crossett		
First	567	169
Magnolia	177	107
Mt. Olive	274	135
DeQueen Kern Heights	76	55
Diaz	229	136
Dumas First	283	73
El Dorado		
Caledonia	55	31
First	791	514
Immanuel	505	184
Victory	71	45
Forrest City First	598	179
Ft. Smith Towson Ave.	171	110
First	1,368	440
Gentry First	226	108
Greenwood First	320	168
Gurdon Beech St.	171	74
Harrison Northvale	124	72
Hicks First Ashdown	41	34
Hope First	478	161
Hot Springs		
Lakeside	112	64
Piney	211	114
Imboden	186	65
Jacksonville		
First	608	184
Marshall Road	420	161
Jonesboro		
Central	538	200
Nettleton	312	143
Lavaca	264	140
Little Rock		
Gaines Street	434	227
Geyer Springs First	451	185
Immanuel	1,218	505
Life Line	537	191
Rosedale	315	117
McGehee South	160	104
Magnolia		
Central	723	277
Manila First	162	73
Marked Tree Neiswander	113	78
Monticello		
First	344	119
Second	242	136
North Little Rock		
Baring Cross	663	172
Southside Chapel	38	23
Calvary	496	204
Gravel Ridge First	152	90
Runyan Chapel	82	34
Harmony	67	38
Levy	535	169
Sixteenth Street	43	35
Sylvan Hills First	297	90
Paragould Mt. Zion	114	63
Pine Bluff		
Centennial	251	113
First	827	189
Green Meadows	125	51
South Side	759	271
Tucker Chapel	28	10
East Side Chapel	53	36
Watson Chapel	203	93
Rogers First	440	185
Springdale		
Berry Street	116	40
Elmdale	328	88
First	426	112
Oak Grove	72	31
Tillar Richland	87	75
Van Buren		
First	498	229
Oak Grove	178	113
Second	64	37
Vandervoort First	61	37
Walnut Ridge	308	122
Warren		
First	481	122
Southside Mission	88	65
Immanuel	260	80
Westside	92	50
West Memphis		
Ingram Blvd.	327	125

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God 'not to blame'

SAN DIEGO—Retired light-heavy-weight boxing champion Archie Moore believes racial riots and lawlessness currently troubling America will lead to civil war, untold bloodshed and "the end of our dreams."

Writing in the San Diego Union, Moore said "the devil is at work in America and it's up to us to drive him out. . ." He cited the absence of mature Negroes running wild in the streets or sniping at total strangers and added: "God made the white man as well as the black. True, we haven't acted as brothers in the past, but we are brothers. If we're to be so many Cains and Abels, that's our choice. We can't blame God for it."

Moore is "doing something about the situation" through his "Any Boy Can" program, a teaching ministry to all races "showing what dignity is, what self respect is, what honor is."

"I have been able to obliterate juvenile delinquency in several areas," he said. (EP)

A bombed church remembers the blitz

PENRITH, England—Two words chiseled into the ruins of Coventry Cathedral stand as mute testimony to a World War II German blitz on a helpless town.

The words, "Father, Forgive," only three inches high, remind travelers of the November, 1940, terror attack that levelled the center of this ancient city where tradition has it that Lady Godiva once galloped unclad to force her husband to reduce taxes.

Rolf Stromberg, touring England on a tour co-sponsored by Pan American Airlines and the Seattle Post-Intelligencer, appraised the Coventry Cathedral as "one of the most refreshing recent testaments to the indomitability of man and his vision for a better future." (EP)

On cigarette promotion

WASHINGTON, D. C.—Robert Pierson, world president of the Seventh-day Adventist Church, praised legislative efforts to control promotion of cigarettes.

Speaking before a group of Church leaders, Mr. Pierson said, "Seventh-day Adventists everywhere are relieved that the harmful effects of tobacco are now so clearly recognized. They laud national legislators who courageously call for effective action against high pressure promotion of cigarettes and other forms of tobacco." (EP)

Where there is no vision

—the papers perish

HALF a millenium ago that noisy, banging thing called a printing press was invented, and since then a Niagara of literature has pushed civilization to its highest peaks.

This month (October) is the 19th annual observance of Protestant Press Month by member periodicals of the Evangelical Press Association in North America and in other parts of the globe as well. It is a salute to the reader, as well as the publisher, calling each to a united effort in heralding the message of Christ through literature.

The enormous influence of the press is undeniable. Few would quarrel with Henry Ward Beecher who opined, "Newspapers are the schoolmasters of the common people. That endless book, the newspaper, is our national glory."

From the jumbled mass of editorial material an editor sorts out the facts as best he can and presents them honestly and accurately so that his readers can form their own opinions. He separates news from editorial judgments, reserving the right to express editorially his own judgments on important issues to win his readers to the periodical's viewpoint.

A shackled press not clearly identified as such is immoral. If this is true of the secular press, it is even more true of the Protestant Press. Some readers of religious publications may expect to find in their periodicals only that which has been pre-approved by their church's hierarchy, but the reader of evangelical periodicals expects to find its content free of alteration by political pressures and, within the framework of its own philosophy, free of pressure to conform to a given ecclesiastical viewpoint.

But without readers, publishing would come to naught. It was for good reasons that the Apostle Paul enjoined his young friend Timothy to give attention to reading.

You are what you read. What you read with approval you become like. The future belongs to those who read.

Ignorance, as Robert Browning said, is not innocence, but sin. Let us do our part to support a free and responsible Protestant press.

Religion and divorce

LAFAYETTE, Ind.—Differences of viewpoint on religious matters rarely leads to divorce.

That was the conclusion of Professor Harold T. Christensen and Kenneth T. Barber—two Purdue sociologists.

They studied 24,000 Indiana marriages, the first survey conducted since the state made a statment of religious affiliation compulsory on marriage registration forms in 1959. Only Iowa has a similar law.

Couples who married outside their religious faith did show a slightly higher divorce rate, but the difference was reportedly so small that "religious differences may have become less operative or have perhaps been rendered less important by the intellectual climate of the day," the professors said.

They said more research is needed to define better the effect religion has on a marriage. (EP)

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