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Arkansas Baptist State Convention

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Progress at Marshall Road



Arkansas Baptist

newsmagazine

OCTOBER 26, 1967

Personally speaking



The other half

THIS week we are taking our "personally speaking" space to present a good friend of ours, Preacher J. B. Measel, who is helping us on a temporary basis as field representative for the paper with a view to building up the circulation. A paper is like a person—its health sort of depends on its circulation. While the *Arkansas Baptist Newsmagazine* ranks close to the top on circulation when compared with the rest of the Baptist papers in the Southern Baptist Convention—there are only three or four of the 29 papers that outshine us in this regard—we still have to face up to the fact that half the Baptists of Arkansas never

see our paper. And how anybody can live without it is a big puzzlement! (But some Baptists live right on without even their Bibles.)

Brother Measel is currently working in the Tri-County Association, not that this is the most needy field in the state. It is just that he had to start somewhere, and Missionary E. E. Boone, being one who has always had a friendly glint in his eye for the state paper, has agreed to give an assist.

Since Brother Measel is a native of Hermitage, here in Arkansas, a graduate of Ouachita, and a former pastor in the state (First Church, Berryville, and First Church, Barton), he is not a Philistine.

Brother Measel moved back to Arkansas only recently, after eight years as pastor of First Church, Holbrook, Ariz., and will doubtless be grabbed up soon by some good church looking for a pastor. But we hope to make the most of his time and energies in the meantime.

There are many things we like about this man Measel, but certainly not the least of the things we like is that he is really "sold" on the essentiality of the state paper. He feels, we believe, that a Baptist who has the slightest interest in what is going on in his denomination really has no choice but to take and read the Baptist paper. As Brother Measel says, "The Baptist state paper is the only place you can turn to get information on the total Baptist program." And proof of the fact that he is not just talking through his hat is that he has always had the paper in the church budget anywhere

he has served as pastor. (Why did you think we were plugging him so strong?)

So, folks, pay some attention to this good man when he tells you that churches ought to see that the state Baptist paper goes to all of their members.

Erwin L. McDonald

IN THIS ISSUE:

IT isn't always smooth sailing for the church and its pastor. Read how one Baptist association has come to grips with a sometimes prickly problem in "Church-pastor relations," an editorial, on page 3.

A FAYETTEVILLE minister replies to a recent question asked in the *Newsmagazine*, in "What's right with the church..." Read Rev. Andrew M. Hall's letter to the editor on page 4.

BROTHERHOOD is not an empty phrase for a Jacksonville pastor and his church. "One Race... the human race," the story of integration in practice, is told by the *Newsmagazine's* editor, in the cover story, with photos on pages 8-9.

THE annual meeting of the Arkansas Baptist State Convention will be held Nov. 6-8, at Immanuel Church, Little Rock. Read the convention program schedule on pages 5 and 6 for complete information.

THE Christian witness to urban America will be the focus of a three-day conference in Louisville, Ky., in 1968. The story of the conference, which will feature prominent governmental leaders, is on page 16.

SOME thoughts on Vietnam—from one who is in the middle of that tragic war—may be found in a poem, "Prayer in a foxhole," on page 22. It was written by Jimmy Meeks, a member of Tyronza's First Church.

Arkansas Baptist

newsmagazine

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

Which comes first?

LET us vary an old question, Which comes first, the egg or the chicken? to ask, Which comes first, the church or the people?

There are a lot of things people have to do for the church, if the church is to fulfill its mission. But the mission of the church, stated simply, is meeting the needs of people, inside and outside the church.

So, it is noteworthy that speakers addressing the Southern Baptist Communications Conference recently in Nashville on the problems of communicating the Gospel to urban man concluded that Baptists must minister to the needs of people, to be effective.

The brightest hopes for urban renewal lie in meeting spiritual rather than material needs of people, declared one of the speakers, Tom Bland of the faculty of Southeastern Seminary, Wake Forest, N. C. For, said this professor of ethics, "ministry to persons is the basic trust of the Christian mission and a basic role of today's churches.

"The person—rich, poor, Negro, white, dweller in a luxurious high-rise apartment or resident of tenement and asphalt jungles of the ghetto—each person is one for whom Christ died and to whom he sends us to minister in his name," Bland said. So, he concluded, "Baptists should and must develop effective ways to minister to the needs of these people, else they [Baptists] will lose the battle for Christ in the secular city."

Dr. Bland showed specifically how some churches are ministering to the needs of people in the city through weekday programs in Baptist centers, coffee houses, counseling programs in shopping centers, ministries to children of working mothers, referral centers to show needy people resources of the community, and similar programs of ministry.

In dealing with poverty-stricken persons, the church must deal with a whole complex network of technological unemployment, illiteracy, minority-group status, outward migration from sharecropping to the agonizing symptoms of urban ghettos, Dr. Bland said.

The question is not What can we get the world to do for the church? but What can we get the church, of which every church member is a part, to do for the world?

Commendable step

THE Radio and Television Commission has announced that it will discontinue its slick-paper, color-printed monthly publication, *Beam International*, about the first of the year.

Reason: the publication, which came into being in 1954 "out of necessity, when the Commission was new and unknown," has accomplished its mission of helping to establish the Commission and there are now better

and more economical means of reaching the public with the printed word.

The Commission plans to publish a newsletter to keep contact with the 6,000 radio and television stations in the nation; buy space in Baptist state papers for the publishing of features formerly carried in *Beam International*, and especially to list radio and television programs of the Commission which are carried in the respective states; and print copies of the sermons preached on "The Baptist Hour" radio program and make them available to pastors and laymen desiring them.

Commission officials faced up to the fact that the cost of the *Beam* was too great, considering that its circulation totaled only 28,000.

The Commission directors are to be commended on being realistic enough to find another way of accomplishing their purposes. It is not easy to "kill" something as pretty and artistic as the *Beam*, especially when a part of the deal is to use something as drab and "cheap" as the typical Baptist weekly.

Baptist weeklies are, on the whole, far from being slick and pretty, but they do carry the Baptist freight of communication. And that part of the Commission deal that swaps the beautiful but restricted *Beam* for space in papers with circulations totaling 1½ million is, we believe, a good part of the bargain.

Church-pastor relations

AFTER many hours of deliberation and debate, Atlanta Baptist Association, Georgia, has voted to set up two special committees to deal with church-pastor relationships and with church-denominational relationships.

The action came as a result of concern over growing tensions between laymen and ministers and the problems that arise when a pastor is fired.

First of the new committees, a church-related vocations liaison committee, will endeavor to "help build lines of communication between prospective pastors, other staff ministers, and the church—on a request basis." It will also "stand ready to counsel with pastors, staff ministers and churches when asked to do so," and "will serve as a channel of information for those churches, pastors, and staff ministers desiring to share information with the committee or those with proper authority desiring information."

The second of the committees, a fellowship committee, will "consider requests that involve alleged questionable conduct or doctrine on the part of pastors or other staff ministers or churches. It will also "handle matters involving fellowship between churches, and/or questions of fellowship between the association and a church, or any denominational body involving the Atlanta Baptist Association."

It would seem that the safeguards thrown around the

committees will adequately safeguard rights of individuals and institutions:

The church-related vocations liaison committee, for example, may not suggest men to churches except on request from the churches; may not approach churches except on the request of the churches for counseling; may not reveal confidential information involved in its work "unless the parties concerned approve in writing"; and may not become a screening or standards committee.

Prayer thought

I lift up my eyes to the hills.

From whence does my help come?

My help comes from the Lord,

who made heaven and earth (Psalms 121:1-2, RSV).

The people speak

What's right with the church . . .

I read with much interest a recent message in the *Arkansas Baptist News-magazine* by my long-time friend, Rev. Doyle Lumpkin of Lavaca. He discussed "What's wrong with the church." I'd be the first to admit that playing ostrich with head in sand is no solution to a very real problem. . .

In our better moments most of us admit that if the average man of the church were as good at soul development as he is in his business acumen, he'd be a real menace to the Devil. Or to put it another way—if the average business man were not better in business sense than he is in Christian compassion, he'd be begging for bread or in our day, applying to the poverty corps for aid.

Any pastor I know could write a whole book on "what's wrong with the church." I wonder, however, if this "inside talk" will do much in lifting the Kingdom of God. Strangely, God has entrusted His work to imperfect human beings, of whom I am the imperfectest. (That should shake some English teacher up!)

Permit me to spend the balance of the time talking about "What's right with the church."

There was this young man who came from a broken home to the University of Arkansas. He was not church minded; he was oriented against the church. That is, until he met Nancy. On their first dates, he defended his use of alcohol, his behavior patterns, his skepticism toward her beliefs. She never wavered. In fact, she made it clear that if he intended to date her a sizeable portion of the time would be spent attending church. Curiosity and admiration of Nancy brought him to church. The Holy Spirit took over from that point. Shaken inwardly, he came forward making a profession of faith. Later, he surrendered to preach the Gospel. Today he is an honor graduate of Southern Baptist Seminary and serves full time in the chaplaincy. That's what's right with the church! It has an undying interest in young people of all ages.

The mail came as usual one morning but it contained an unusual letter. "Margaret and I have been accepted for foreign missionary service in the Philippines. We'll be in Fayetteville soon." Then came those remarks about what the church had meant to him during his student days. He came as an Agri major. God has called them to an area where all of his training will be of invaluable help. That's what's right with the church!

Let us keep in mind that the church is a body of baptized believers who bind themselves on earth to proclaim the unsearchable riches of Christ to men everywhere. This is the only institution in the world with this specific goal and mission. What can be more right than that? It is right that the church shall provide an altar for all men to repent of their sin. This altar is available to the up-and-outs as well as the down-and-outs. We all need it. Thank God for those in other days who have provided much of our present heritage.

The church is a continuing influence upon our society. I heard a woman testify in Miami before the Pastor's Conference that she had lived a wicked life for over fifty years. "Nobody is impossible," she said, "for He got me!"

That's what's right with the church. A minister played a very prominent role in her conversion after two lay-people had sowed the seed of truth. The church performs a ministry of compassion; it sees the need, meets it, and gives God the glory.

Rise up O men of God,
Have done with lesser things;
Give heart and mind and soul and strength

To serve the King of Kings.

The church makes no plea for perfection; it does plead for willingness on the part of its members to serve and give and to follow Christ.—Andrew M. Hall, Pastor, First Baptist Church, Fayetteville, Ark.

Preachers and churches

Here is the answer you asked for it!

A church needing a preacher should be all of one accord. And to do this sit in silent meditation, and raise your own spirituality to COSMIC Consciousness level. In plain language follow the Apostles' example sit in silent meditation in your church, realizing all you are in church for is to worship God. And all your coming preacher should be in your pulpit is to preach the WORD of God to his audience. Then let go and let God direct.

If any church will do this in all sincerity, God will direct the right preacher into that specific church. And both members and minister will grow in grace, and help make their community a better place for God to dwell in.

After the preacher preaches a few sermons, and every one is not suited don't say "What is the matter with this preacher?" Rather say "What is the matter with me?" And immediately take ones self to task.

The same rule works for the incoming preacher also. "God sent me here. Now what is in me God is trying to take out?" We each one will soon see our inner-selves as God sees us.

Good luck hunting pulpits and hunting preachers.—Mrs. Larry Wafer, Route 3, Box 30, Ozark, Ark. 72949

Credit where due

Thanks for giving me credit for the excellent story on Vice President Hubert Humphrey's speech at the Religious Liberty Conference in Washington, but I cannot claim credit for it! The story was written by Miss Beth Hayworth, staff writer for the Washington regional office of Baptist Press. The article should carry her byline, not mine.

It was good to visit with Clabe Hankins while attending the Religious Liberty Conference in Washington. Sorry I missed seeing you. Incidentally, when Clabe changes his overalls and checked shirt for a tie and suit, he is a dead ringer for you. Are you by any chance related?—Jim Newton, Baptist Press, Nashville, Tenn.

REPLY: Clabe would stoutly deny it, but we are kindred spirits.—ELM

Convention Program released

The annual meeting of the Arkansas Baptist State Convention will be held Nov. 6, 7, and 8, with all sessions in Immanuel Church, Little Rock, except the closing service, the night of Nov. 8, which will be a Youth Night service in Barton Coliseum. Program theme is: "The Church Ministering."

This year the program committee has assigned the Scripture reading and prayer at the beginning of each session to laymen, except for Youth Night.

The program by sessions follows:

Monday evening, Nov. 6: "Through Testimony and Witness"

- 7:00, Congregational Singing led by Hoyt Mulkey, secretary of the church Music Department
- 7:05, Scripture and prayer, J. M. Shultz, Pine Bluff
- 7:15, Enrollment of messengers
- 7:20, Appointment of committees
- 7:25, Miscellaneous business
- 7:40, Baptist Book Store
- 7:45, Testimony of BSU workers
- 8:00, Missions and Evangelism departments, J. T. Elliff and Jesse Reed
- 8:30, Message, William E. Hull, Southern Seminary, Louisville, Ky.

Tuesday morning, Nov. 7: "Ministering Through Worship"

- 9:00, Congregational Singing, Mr. Mulkey
- 9:05, Scripture and prayer, Bill Keeling, Carlisle
- 9:15, Memorial Moments, C. W. Caldwell, former secretary, Missions and Evangelism
- 9:25, Introduction of new pastors, workers, by S. A. Whitlow, executive secretary
- 9:40, Election of officers
- 10:00, Special music
- 10:05, President's address, Don Hook, pastor of Baptist Tabernacle, Little Rock, president of the Convention.
- 10:35, Miscellaneous business
- 10:50, Woman's Missionary Union, Miss Nancy Cooper, executive secretary
- 11:00, Home Mission Board, Thomas Ed Carter, assistant director, Division of Chaplaincy, Home Mission Board
- 11:25, Special music, Mr. and Mrs. R. D. Roberts, West Memphis
- 11:30, Annual sermon, Thomas A. Hinson, pastor of First Church, West Memphis (Alternate: Roy B. Hilton, pastor of Immanuel Church, El Dorado)

Tuesday afternoon, Nov. 7: "Ministering in Fellowship"

- 2:00, Congregational singing, Mr. Mulkey
- 2:05, Scripture and prayer, Jack Reeves, Mena

- 2:15, Arkansas Baptist Children's Home, Maurice Caldwell
- 2:40, Civic morality, W. Henry Goodloe, executive director, Christian Civic Foundation of Arkansas, Inc.
- 2:55, Foreign Mission Board, Rogers M. Smith, administrative associate to the executive secretary
- 3:20, Race relations, Clyde Hart; Message, W. H. Dudley, pastor, Bethel Baptist Church, Houston, Tex., president, (National) Baptist Missionary Educational Convention of Texas

Tuesday evening, Nov. 7: "Ministering Through Education"

- 7:00, Congregational singing, Mr. Mulkey
- 7:05, Scripture and prayer, James Sawyer, Benton
- 7:15, Miscellaneous business
- 7:30, Study Committee report, Loyd Hunnicutt, pastor, Central Church, Magnolia
- 7:55, Ouachita Baptist University, Marvin Green, acting president
- 8:10, Southern Baptist College, H. E. Williams, president
- 8:25, Radio and Television Commission, John Pounders, program director KTHV, Little Rock, and member of board of RTC
- 8:40, Message, Rabun L. Brantley, executive secretary, Education Commission of SBC, Nashville

Wednesday morning, Nov. 8: "Ministering through the Denomination"

- 9:00, Congregational singing, Mr. Mulkey
- 9:05, Scripture and prayer, Ray McClung, Little Rock
- 9:15, Reading of journal
- 9:25, Arkansas Baptist History Commission, George T. Blackmon, professor, Ouachita University
- 9:35, Religious Education departments, Lawson Hatfield, Sunday School; Ralph W. Davis, Training Union; Hoyt A. Mulkey, Church Music
- 10:05, Miscellaneous business
- 10:20, Testimonies, Baptist Student Union
- 10:30, Executive Board report, Thomas A. Hinson, president, and Dr. Whitlow
- 11:15, Special music, Mrs. Jake Shambarger, member of faculty, Ouachita University
- 11:20, Message, Ross Coggins, administrator of VISTA, southeastern region, Atlanta

Wednesday afternoon, Nov. 8: "Ministering Through Stewardship"

- 2:00, Congregational singing, Ural Clayton, Immanuel Church, Little Rock
- 2:05, Scripture and prayer, C. R. Ellis, Malvern
- 2:15, Stewardship, Ralph Douglas, associate executive secretary

- 2:30, Arkansas Baptist Foundation, Ed F. McDonald Jr., executive secretary
- 2:40, Arkansas Baptist Newsmagazine, Erwin L. McDonald, editor
- 2:50, Report of Nominating Committee, Lehman Webb, pastor, First Church, Hot Springs
- 3:05, Sunday School Board, Charles Treadway, supervisor, Weekday and Vacation Bible School Unit, Nashville
- 3:20, Miscellaneous business
- 3:35, Resolutions Committee
- 3:40, Special music, Ural Clayton
- 3:45, Message, Albert McClellan, secretary, Program Plan-

- ning, Executive Committee, SBC, Nashville
- Wednesday evening, Nov. 8, Barton Coliseum: "Ministering Through Spirit of Youth"
- 7:00, Congregational singing
- 7:05, Scripture and prayer, C. H. Seaton, associate secretary, Brotherhood
- 7:15, Brotherhood report, Mr. Seaton
- 7:25, Youth Night
- Convention Officers: Don Hook, Little Rock, president; Kendall Berry, Blytheville, first vice president; D. C. McAtee, Smackover, second vice president; and S. A. Whitlow, Little Rock, secretary-treasurer

Beacon lights of Baptist history

Four dates to remember

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

John Mason Peck pioneered Baptist work west of the Mississippi river. Baptists are indebted to this persistent missionary for evangelizing a vast territory and stabilizing the Christian faith by education, literature, and establishing churches. Four dates of decision mark his life.

Aug. 10, 1811. On this beautiful Sunday morning John and Sally Peck arose early and had breakfast. With their 13-month-old baby they set out upon a winding path to a little schoolhouse on the Batavia Turnpike, five miles away. Here the New Durham Baptist church, New York, held monthly meetings. They were the first to arrive. This was their first worship service to attend with the congregation and they were greeted warmly. The last person to arrive was the pastor, Elder Hermon Hervey. Inquiries were made of the Pecks. Were they Baptists? There was a fraternal atmosphere and by the time services began John had met all the people.

Sept. 13, 1811. This was on a Saturday and the small Baptist church in the schoolhouse on the Turnpike was in conference. John and Sally Peck had made their decision. They would walk the Baptist way. When time came to "hear experiences" the Pecks gave account of their conversion during the revival in Litchfield, Connecticut, and requested baptism.

They had prepared for the occasion by taking extra clothing along. Pastor Hervey led his little flock about a quarter of a mile from the schoolhouse to a pool in the mountain stream and there baptized the Pecks. This was almost a year before the baptism of Adoniram and Ann Judson at Serampore.

Lunch was served under the trees and preparations were made for an afternoon service. After the meal the congregation assembled in the church and heard a sermon by the pastor; this was followed by the celebration of the Lord's Supper.

Oct. 12, 1811. The New Durham church met in the schoolhouse on the eastern side of the Catskills Mountains in the Hervey Community. The pastor who lived in this neighborhood called two or three of the brethren into conference and they asked Peck if he thought he ought to preach? He had been waiting for someone to help him frame the question. When his time came to testify he told how he had wrestled within himself the past four years. He expressed his call to the best of his understanding and walked out of the house to give them freedom of discussion.

In a few moments Peck was invited back into the meeting. He learned that the church had voted to have him "improve his gift" until they had gained evidence of his call and qualifications to the ministry. To assist him they asked that he speak to the congregation that afternoon. Thus Peck began a ministry of 46 years.

July 25, 1817. A one-horse wagon stood before the gate of Asa Peck on this date. Within the house, Asa and Hanna Peck knelt with their only son, John, his wife, and their three children. After prayer, John bade his parents farewell, and assisted his wife and children into the wagon. Taking his place on the seat beside his wife he picked up the reins, shook them, and said, to the horse, "Get up." The wagon began to move from Litchfield, Connecticut toward St. Louis, Missouri. John Mason Peck was officially on his way as a missionary to the West.

Religious education workers to meet Nov. 6

The Arkansas Baptist Religious Education Workers Association will meet Nov. 6 at Immanuel Church, Little Rock. The association is composed of religious education workers throughout the state. Richard Johnson, Second Church, El Dorado, is the group's president.

A song service will open the program at 1:30 p.m., led by Howard Willmoth. Scott Johnson will give the devotional, and special music will be provided by Hoyt Mulkey.

Charles Mayo of First Church, Benton, will introduce newcomers at 2 p.m., followed by a session on "Ministering to special groups within our church and community." Dr. Payton Kolb will discuss "our ministry to the retired and older people." Rehabilitation ministry will be discussed by J. G. Cooper, as it pertains to alcoholics and Bill Bramlett, as it pertains to former prisoners. Dick Bumpass will speak on ministry to the youth. The session will be followed by a question and answer period.

A songfest will take place at 4 p.m. followed by election of officers and a business session.

Disputes apartheid issue

NEW YORK— An investment portfolio worth \$10 million will be moved by the Methodist Board of Missions from the First National Bank here, if the bank renews a credit arrangement with South Africa's apartheid government.

The action was voted on by the largest agency of the 10.25-million-member Methodist Church. The board said its action was the first step in a protest of the financial institution's participation in a consortium of 10 banks extending some \$40 million in revolving credit to South Africa.

David Rockefeller, president of Chase Manhattan Bank which also participates in the consortium, defended the policy in a stockholders meeting. "None of us at Chase Manhattan holds any brief for the South African Government's policy of separation of the races," he said. "Funds advanced by the bank have been used for the benefit of people of all races."—(EP)

Current River meets

The 87th annual meeting of Current River Association was held Oct. 9 & 10 at First Church, Corning, with Rev. Larry Evans, pastor of Calvary Church, in charge. Reports were given of the work throughout the Association, which includes the western portion of Clay and Randolph counties.

The annual message was given by Rev. Doyle Wesson, pastor of Witt's Chapel Church, Maynard. Missionary J. Russell Duffer made an annual report to the Association and the 1968 budget was adopted. Rev. Forrest Bynum of Shannon Baptist Church delivered the closing message, on Stewardship.

Tuesday afternoon, the Association reconvened with Reyno Church. Reports which concerned local work were given and the afternoon message was given by Rev. Louis Gustavus. The session closed on Tuesday evening with mission emphasis. Rev. Walter Callison reported on state missions; Rev. Curtis Smithson, home missions; Rev. Bynum, foreign missions and Rev. Philip May reported on Cooperative programs and introduced Dr. S. A. Whitlow, executive secretary of Arkansas Baptist State Convention.

Rev. Evans was elected as moderator for 1968; Rev. Grover Blankenship, pastor of Success Church, first vice-moderator; Rev. Smithson, pastor of Biggers Church, second vice-moderator; Mrs. Russell Duffer, Corning, clerk and Charles Patterson, Corning, was treasurer. (DP)

Efficiency conference

Dr. Clark Pinnock of New Orleans Seminary will teach the Bible for the Church Efficiency Conference scheduled to be held on the campus of Southern College, Walnut Ridge, Dec. 11-14. Dr. Pinnock, who is associate professor of Theology at New Orleans, received his B.A. from the University of Toronto and his Ph. D. from the University of Manchester, England. He is a member of the Society for New Testament Studies, the Tyndale Fellowship for Bible Research and the Evangelical Theological Society.

Chaplain Richard Perkins, of the USAF, whose last pastorate was the First Church of Galveston, Tex., will deliver a series of expository messages on The Deeper Life. Another featured speaker will be Rev. Bob Norman, pastor of Belmont Heights Church, Nashville, Tenn.

CTOBER 26, 1967

BSU dedication Saturday at Magnolia

The Baptist Student Union at Southern State College, Magnolia, will dedicate a new addition to its Student Center, Saturday (Oct. 28) at 1:30 p.m. Open house will follow the dedication.

Program participants will include Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, Dr. Tom Logue, state BSU secretary, Dr. Imon E. Bruce, president of Southern State College, and pastors and students from the Magnolia area. The public is invited.

The addition, built and furnished at approximately \$5,500, includes a guest room, a caretakers' room for two boys, and a bath.

A highlight of the day will be the Homecoming Day football game between Southern State and Ouachita University, on the Southern State field.

Members of the BSU Area Committee, the BSU student leadership, and former students will also attend a fellowship luncheon prior to the dedication.

Parsonage renovation

Baugh Chapel Church, Caroline Association, has completed a new addition and remodeling of its parsonage. The pastor's home now has three bedrooms, two baths, living room, kitchen and dining room; it also contains an inside utility room and a large drive-through carport. The home is now valued at \$17,000.

Open house was held Oct. 8. Serving on the building committee were Vernon Thompson, Uless Sentell and Chelsea Burns. Billy L. Cartwright is pastor.

New music minister

Mrs. Adella Gray has joined the staff of Second Church, Monticello, as minister of music. She began her duties Sept. 17, and will conduct a graded choir program in which 102 persons have already been enrolled. Mrs. Gray holds a Bachelor of Music Education degree from Georgetown College, Ky., where she sang in the A Cappella Choir, and was soloist for her last two years.



MRS. GRAY

She served in Maryland as a summer missionary for the Home Mission Board in 1961, and was a music instructor and for three years was supervisor for the Fort Knox, Ky., Dependent Schools. In 1964 she moved to Searcy, where she was active in the First Church music program, directing a girls' choir and serving as soloist for the church choir.

She is married to Gary Gray, social worker at Arkansas Baptist Childrens Home, and is the mother of a son, Kenton, age two.

In Canadian crusade

Rev. Mason Bondurant of First Church, Dumas, will participate in the Canadian Crusade which will be held Oct. 30-Nov. 10 in the New Brunswick area.

The crusade is being directed by Eual F. Lawson, Associate director, Division of Evangelism, Baptist Home Mission Board.



DEDICATION services for the sanctuary of Hillside Church, Camden, were conducted Oct. 8 in three special programs. Herman D. Voegele Jr. is church pastor and Harold Hyman serves as music director.

'One race - - -

the human race - - -'

concern of

Jacksonville church

BY ERWIN L. McDONALD
EDITOR, Arkansas Baptist Newsmagazine



PASTOR Ronald Griffin, extreme left, and most of the 420 who set a new Sunday School attendance record on Oct. 8, as Marshall Road Church, Jacksonville, began a new church year.

More and more Southern Baptist churches are opening their doors to all who wish to attend their worship services. But it is still news when a church determines that it will have the same program of personal evangelism, home visitation, and enlistment for all people on its field regardless of race, color, or creed.

What happens when a church incorporates into its ministry the truth of the scriptures that God is no respecter of persons, "But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35)?

Let Marshall Road Church of Jacksonville, which accepted into its membership its first Negro family just a year ago, answer out of its own experience.

The next Sunday after the church voted, without dissenting vote, to receive the Negro family, five families withdrew their memberships. But the shock to the church budget was largely recompensed by the fact that the offering of the Negro family, beginning immediately, amounted to as much as had the total giving of three of the departing families.

During the past year the church has experienced "a continuing revival spirit," in the words of its pastor, the Rev. Ronald Griffin, native of Jacksboro, Tex., and graduate of the University of Corpus Christi and of Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

And the statistics bear this out:

Additions during the past year totaled 202, of which 65 were by baptism and 137 by letter. (This compares with 135 additions for the previous year, 35 by baptism and 100 by letter.)

Sunday School enrollment increased from 348 to 537 and the average Sunday School attendance moved from 169 to 275.

Training Union enrollment increased from 162 with average attendance of 114 to an enrollment of 247 with average attendance of 141.

The music ministry was enlarged from one choir to six, with total enrollment of 99.

Total gifts for the year rose from \$19,000 to \$28,776 and gifts to missions, from \$1,396 to \$3,848.

During the year the church completed and occupied a new Children's building, with accommodations for 300.

To begin the new church year of 1968, the church reached a new, all-time-high Sunday School attendance record of 420, overshooting an attendance goal for the day of 400.

The purpose of the church's ministry is best expressed, not as the achievement of racial integration, though this is involved, but the reaching of "any and all individuals who need Christ and a church home." Seventy percent of the present church membership is from the Little Rock Airforce Base, which in effect makes the Marshall Road Church a crossroads of the world. In its membership are people from 26 different states and from all sections of the country.

Many of the members are veterans of military service in foreign countries. At the present time, families of the church are represented in Libya, Korea, Japan, Thailand, Spain, Vietnam, England, and Okinawa. Many of these, not within reach of Southern Baptist churches on their foreign fields, continue to send their tithes and offerings back to the home church.

A great believer in getting the Baptist state paper into the hands of all church members, Pastor Griffin has led in placing the Arkansas Baptist Newsmagazine in the church budget to go not only to all families on the local church field, but to all members in foreign service.

Nationalities and races currently represented in the church membership include Dutch, American Indian, Spanish, Negro, British, and Jewish. That the church has no racial bias, except a concern for the human race, was demonstrated recently in the election of the annual nominating committee. Although the vote was by secret ballot and members were free to nominate whom they would, Norman Munroe, head of the first Negro family to be received into the membership and, according to the pastor, "one of the greatest soulwinners we have," was elected to the committee, receiving the second highest vote to be given anyone.

It is significant that no Negroes presented themselves for membership in the church until they had been personally invited by people from the church. And it is not surprising that not all of the Negroes who have attended the services of the church have felt led to join. Currently there are only two Negro families and two young Negro men in the mem

bership. But the door is not only open, Marshall Road members continue to make the same contacts with Negroes living on the church field that they make with others.

And there is a place of service for Negro members, as for other members. Two Negro men sing in the choir and they and others are active in various other organizations of the church. During the annual Vacation Bible School last summer, two Negro mothers served on the staff. Negro members are reported to be among the most loyal to the weekly church visitation program, teaming with white fellow members.

Says Pastor Griffin: "Marshall Road feels that the church has the answer to the world problem of race. If God's people cannot worship together and serve together, then there is no hope for the world situation. Our church rejoices for the great things God has done; we sing at each service at which we receive new members, 'To God Be the Glory.'"

With its education plant now complete, six-year-old Marshall Road Church turns its attention to the building of its sanctuary in the next year or two.

To an outsider, the midweek prayer service of the church seems to have no small bearing on the continuing spirit of revival. Several minutes are taken in securing detailed prayer requests. In addition to praying for the sick and the sorrowing, the church prays publicly for lost people, whose names have been called. And with wives and children present and representing men who are on the battlefields of Vietnam or in other distant and dangerous areas, the prayers for those in military service have the ring of real concern.

Not the least significant of the blessings of God upon the Marshall Road Church is something as real as life but not as easy to measure as the statistics of attendance and gifts. This is the joyous spirit of worship and service reflected by the members.

Could it be that this church is pointing the way for real revival throughout the Southern Baptist Convention and around the world?



THE Norman Munroe family, first Negro family to become members of the Marshall Road Church, look at a Bible passage with their pastor, the Rev. Ronald Griffin, in the pastor's study. (Mr. Munroe was elected to the church's nominating committee.)



MRS. Norman Munroe, left, was one of two Negro women to serve on the staff for the annual Vacation Bible School at Marshall Road Church.



LEE Bush, one of two single young Negro men in the Marshall Road membership, gives pointers to a member of the Royal Ambassadors.



424 YEARS of married life—Philadelphia Church, Jonesboro, recently had open house honoring Mr. and Mrs. Paul Rains on their golden wedding anniversary. Special recognition also went to seven other couples who have been married 50 years or longer. Pictured from left to right, are: Mr. and Mrs. Bedford Green, 53 years; Mr. and Mrs. Jim Albright, 54 years; Mr. and Mrs. Paul Rains, 50 years; Mr. and Mrs. Frank Priest, 57 years; Mr. and Mrs. Ben Duncan, 50 years; Mr. and Mrs. J. A. Niell, Jr., 60 years and Mr. and Mrs. Garland Arrington, 50 years. Not pictured because of illness were Mr. and Mrs. Cecil Rains, who have been married 50 years. Johnny Green is pastor of the church. (Church Photo)

I. M. Prince retires

Rev. I. M. Prince, who has been pastor of First Church, Cotton Plant for the past nine years, has resigned effective Oct. 31. He is retiring after 41 years in the ministry. Mr. Prince's pastorates have included First Church, West Helena; First Church, Springdale; First Church, Paragould; and Temple Church, Hattiesburg, Miss. He served as president of Central Baptist College, North Little Rock, from 1948 to 1951.



MR. PRINCE

He has served on the state executive board in both Arkansas and Mississippi; was president of the state executive board in Arkansas; was vice president of Arkansas State Convention; has served on the board of trustees of Baptist Memorial Hospital, Memphis; has served on the board of trustees of Ouachita University; has served on the Home Mission Board and the Radio-TV Commission board. He presently is serving on the Arkansas Baptist Convention executive board.

During Pastor Prince's ministry at Cotton Plant the church has received 209 new members. The budget has increased from \$6,000 to more than \$18,000. The average Sunday School enrollment has increased from 268 to 339, and the Sunday School has been departmentalized. The married young people's department was organized; the two-story educational building was completed; two adjacent lots were purchased; the parsonage moved to a new location; a one-story addition to the educational building erected; the notes of indebtedness burned; new hymnals for the auditorium and departments purchased; new equipment purchased for the buildings; and the present sanctuary built.

Mr. Prince is married to the former Helen Harriette Miley of Brinkley, Mrs. Prince is a graduate of Mississippi State College for Women, Columbus, Miss., where she majored in business and minored in pipe organ. She had additional study at Southwestern Seminary, Ft. Worth, Texas, and at the University of South Mississippi, Hattiesburg. She is now employed as business teacher at the Cotton Plant High School.

The Princes have a son, W. Lee Prince, pastor of Trinity Baptist Church, Seneca, S. C., and two grandchildren.

Mr. Prince will be available for supply work, revivals, and to serve as interim pastor. He lives at Brinkley, where he can be reached by telephone at RE 4-2636.—William M. Burnett, Superintendent of Missions



ARKANSAS

OUTDOORS

by George Purvis

Be ye wiser than the owl

Owls are valuable rodent catchers and are supposed to be "wise," but unlike most birds, they have a messy habit of littering their own nest with regurgitated balls or pellets of fur and bones. Since owls are secretive and usually have a concealed nest, their litter does not spoil nature's beauty. Unfortunately, man, who should be wise, has the trashy habit of fowling his own nest, so to speak. Apparently most people "don't give a hoot." Despite the anti-litter laws on the highways and the Game and Fish Commission's regulations prohibiting littering along or in lakes, streams and on Commission owned land, the Arkansas litter problem continues to grow. More people are discarding items that have served their useful purpose in places other than their proper place. The litter problem is serious but its solution is simple—each person picking up his own trash keeps it picked up and there is no longer any problem. Without litter more people can enjoy, even be recreated by, Nature's beauty. Be "wiser than an owl"—don't litter.



THE Screech Owl has a domestic litter problem.

Deaths

LESTER SMITH, former caretaker of Central Church, Magnolia, Oct. 5, in Stamps. Mr. Smith served the church as caretaker from 1950 through 1957.

New church members Study class begins

A 3-week study class for new church members has begun at First Church, Helena, led by Donald Dilday, pastor. Areas to be covered include the meaning of conversion, the meaning of church membership, the Bible and the home.

All members who joined the church last year have been contacted and are urged to attend the classes, which are being sponsored by the Adult I Training Union. (CB)

Calvary crusaders at SCA

"The Life of Christ in Folk Song" was presented by the Calvary Crusaders of Calvary Church, North Little Rock, at State College of Arkansas recently.

Tape recordings were made by radio stations KCON and KASC for presentation during their religious programs.

Dennis Baw is director of the Crusaders and Rev. William L. Kreis is pastor of Calvary Church.

Double ordination service

A double ordination service was held at First Church, Camden, Oct. 15. James B. Henley Jr. was ordained to the ministry and David M. Tate Jr. was ordained as minister of music and education. John R. Maddox is pastor. (CB)

Revivals

Immanuel Church, Paragould, Sept. 24-Oct. 1; Rev. Harold Saddler, Union Church, Wynne, evangelist; 8 for baptism, 4 by letter.

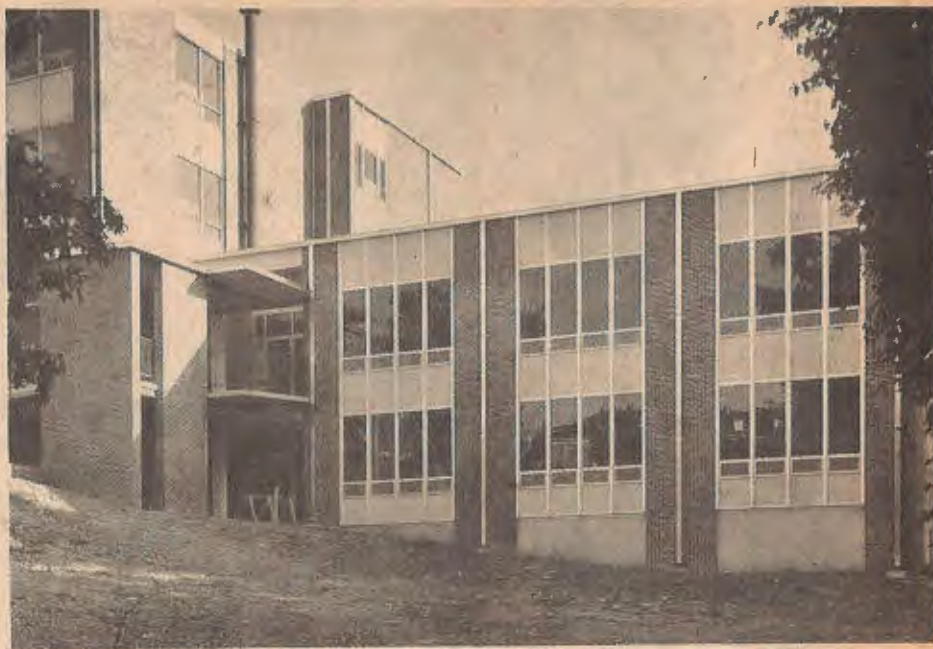
First Church, Highfill, Aug. 18-20; Jamie Coleman, Fayetteville, evangelist; 7 for baptism, 1 by letter, 3 dedications; 1 for special service; Jack Lawson, pastor.

First Church, Centerton, Aug. 21-27; Jamie Coleman, Fayetteville, evangelist; 7 for baptism, 9 dedications; Melvin Coffelt, pastor.

Second Church, Hot Springs, Oct. 15-22; Gerald Martin, Poplar Ave. Church, Memphis, Tenn., evangelist, Jack Price, song leader; Walter Yeldell Sr., pastor.

First Church, Mena, Oct. 22-29; Rev. Delbert McAtee, First Church, Smackover, evangelist, Rev. Pat Mehaffey, song leader; Dillard S. Miller, pastor.

Indian Hills Church, North Little Rock, Oct. 8-15; Rev. Joe Hester, Colleyville, Tex., evangelist, Capt. H. D. Dougan, song leader; 4 by letter, 1 for baptism, 7 rededications; Rev. Roy N. Mathis, pastor.



NEW nursery building for Pulaski Heights Church, Little Rock, built at a cost of \$160,000. The building will accommodate 200 children three years of age and under and contains six large upstairs classrooms. An open house followed the dedication, which took place Oct. 15. (Arkansas Gazette photo)

Finch receives SBC Radio-tv award

Joe Finch, a member of First Church, Marked Tree, has received the "Christian Participation Award" from the SBC Radio and Television Commission.

The award was made because of his interest in and support of the ministry of the Commission, and was presented by a representative of the commission's executive director, Paul M. Stevens. O. Bernard Beasley is pastor. (CB)

Herring to Georgia

Dr. R. Wilbur Herring, for more than nine years pastor of North Jacksonville (Fla.) Church, has accepted the pastorate of First Church, Chamblee, Ga., in the Greater Atlanta area, effective Nov. 1.

A native of Little Rock, Dr. Herring is a former attorney, a graduate of the University of Arkansas School of Law.

During World War II he served as a line officer in the Navy, and subsequently furthered his education at Stanford University, University of Virginia, and Southwestern Seminary, Ft. Worth, Tex. He was awarded the doctor of divinity degree from John Brown University in 1963.

Prior to accepting the Jacksonville church, he served as associate pastor of St. Charles Avenue Church, New Orleans; President of San Marcos Baptist Academy, San Marcos, Texas; Pastor of Calvary Church, Little Rock, and pastor of Central Church, Jonesboro.

Church to build

First Church, Clinton, has voted to construct a new church building and a new parsonage. The vote came after recommendations and study by a long-range building committee.

Dr. Shirl Ward is building committee chairman. Its secretary is Mrs. John A. Hall. (DP)

Available for supply

Rev. Bill Fleming, Rt. 4, Box 391, Hot Springs, reports that he is available for interim pastorate and supply preaching. Mr. Fleming can be reached at ROckwell 7-4881.

Ft. Smith coronation

Mrs. Milo Laster, Girls' Auxiliary director for First Church, Ft. Smith, reports a recent coronation service in which 26 queens participated. Brenda Phillips was recognized as Queen Regent. Also taking part in the service were 33 young ladies who had attained the steps of Maiden, Ladies-in-Waiting, and Princess.

To university post

Larry O'Kelly, formerly pastor of First Church, Brinkley, is teaching sociology at John Brown University and frequently supplies pulpits in the Northwest Arkansas area, reports Pastor Andrew M. Hall of First Church, Fayetteville.

Arkansas Medical

Class

SCHOOL



Dorothy Anderson



Eva Applegate



Barbara Bonar



Melba Sweet Britt



Carolyn Burris



Nora Cook



Ethel Dunnington



Marvelle Epperson



Bonnie Fluna Ferguson



Sue Ferguson



Terri Foster



Carolyn McCarthy



Loretta McDonald



Ann Middleton



Rozann Morris



Phyllis Murphy



Marsha Saunders



Georgia Seward



Dana Sanders Soyars



Elizabeth Turner



Beverly Thrash



Cherry Tucker

Baptist Center

of 1967

F NURSING



Gypsy Asay



Carolyn Beck



Mary Capshaw



Sandra Catehey



Sandra Cobb



Jane Harrison



Elizabeth Hubbard



Jane Jackson



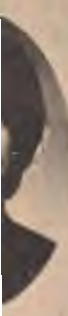
Marjell Lane



Patricia Lierly



Joyce McBride



[Name obscured]



Shirley Phillips



Donna Proddy



Joan Prince



Becky Prothro



Vicki Ritchey



Carol Wells



Gail Whitfield



Marilyn Wilkie



Rose Wilson



Donna Wirtz



Diane Zelnick

500 Beds On University Ave. — By 1971



Mr. A. James Linder, President of the Board of Trustees of Arkansas Baptist Medical Center, announced that the Board has decided to combine the proposed first two stages of the new hospital on University Avenue and build an eight-story, 500-bed medical complex. Linder said that hopefully construction could begin late next year or early in 1969.

The Center had previously announced plans to build a 700-bed facility in three stages costing about \$20 million. Mr. Linder said that after studying several alternative proposals and the effect of recent medical programs, the Board felt that in the interest of the patients and continued quality care, it would be best to build 500 beds on University Avenue and utilize the present hospital for extended care and nursing home facilities. Mr. Linder was careful to point out that a certain num-

ber of acute beds might still be needed at the present hospital for patients in the East, South and West parts of the city and all of these needs would be carefully studied.

"We hope to occupy the new hospital and admit patients by 1971," Mr. Linder said. Much will depend on how fast we can move on our architectural work and planning. Also, much will depend on availability of federal and private financial resources. He said that various plans for financing are under study and details will be announced at a later date.

Mr. Linder said that a professional building would be built adjacent to the new hospital and connected with it. He said that a survey would be made as to the space need before any announcement about the size and cost of the professional building.

ABMC To Institute Advanced Blood Conservation and Use Program

Mr. J. A. Gilbreath, Administrator of ABMC, announced that the Center would soon begin a blood fractionation program. Basically, the program would facilitate a more efficient use of whole blood by fractionating (separating) the various components and preserving them for periods up to 10 to 15 years.

Generally, blood is divided into red cells, white cells, platelets and plasma. It has been possible for some time to draw the plasma off and freeze it until needed, but the red cells have a relatively short life and in most cases should be discarded 21 days after donated if unused. In doing so, the platelets (clotting agents) are also lost. "Herein lies part of the problem of the acute shortage of this human resource — blood," said Odare Murphree, Sup-

ervisor of ABMC's Laboratory. The fractioning program will permit each of these components to be separated, preserved and stored until needed.

Mr. Gilbreath said that the new program would be capable of separating the red blood cells, processing them with glycerol and preserving them for up to 15 years or as needed. Platelets could be separated and suspended in gelatin for up to one year without damage, and the fresh plasma could be frozen and preserved for future fractionation of components as needed.

Dr. William E. Haville, Clinical Pathologist in the ABMC Laboratory, said that this program would result in almost 100% efficient use of whole blood given by donors. For example, white blood cells are the infection fighters in

the blood. If the patient has an infection and tests indicate that he has plenty of blood but his white cell count is low, he could be transfused with fractioned white cells to raise his infection-fighting capability. The same would be true if the patient were hemorrhaging. Infusion of platelet concentrates could be administered immediately to initiate clotting and allow time for the chemical reaction of the plasma fraction which is required for coagulation and permanent stoppage of bleeding. Plasma can be fractioned into several protein components depending on the individual patient's needs. By separating the various components and administering only those components needed by the patient, the remaining components can be preserved and stored until needed.

Mr. Gilbreath said that any program which would increase the efficient use of this human resource would be a big step in relieving the acute shortage that has existed for years. Mr. Gilbreath also said that once the program is fully operating, the Center would make available to other hospitals in the region components as needed to meet the needs of their patients.

The method of fractionation and preserving was developed by Dr. Edward Cohn in the 1950's. Until recently the system has been impractical for a routine blood bank because of the intricate mechanism. The process to be implemented at Baptist is the result of simplifying the original procedure and is now recognized as the most efficient method of preserving red blood cells. The equipment, costing approximately \$17,000, is expected to be delivered in a month or six weeks.

Class No. 46 Graduated

ABMC's School of Nursing graduated its 46th class Monday, September 25. Approximately 20 members of the class were given positions on the staffs of Arkansas Baptist Medical Center and Memorial Hospital in North Little Rock. The official class portrait appears in this publication.

The School was started in 1920. The first class to be graduated was in 1921, and it had five members. Class number 47, the school's last class, will be graduated in September 1968. The School is being phased out and has not admitted a new class in two years.

Throughout its distinguished history, it has been the single most prolific source of Registered Nurses in the state. The 45 students who received their diplomas September 25 brought to 1,524 the total number of alumnae of the school.

Apologies To Nick

In last month's Buzzer, Mr. L. L. Nikell was pictured pushing a new laboratory pickup cart. The story accompanying the picture indicated that Ray Burroughs, Chief Technologist of Memorial Hospital Laboratory, had designed and built the new cart while, in fact, the cart is the product of the imaginative mind of Mr. Nikell. Except for the error in names, the story about Mr. Nikell's cart is correct. Our apologies to Nick for the mistake.



A boy and his bike

Boys and bicycles just naturally go together and Tommy Bland and his bike are no exception. The only difference is, it was thought that Tommy probably would never be able to ride. At the age of five he fell victim to polio which left one of his legs underdeveloped.

He had the idea that if he had a bike with training wheels, he would be able to handle it.

There are always friends looking for an opportunity such as this. In this case the good friends were

the R.A. Boys of the Sherwood First Baptist Church, North Pulaski County Association. It will be remembered that these are the same friends who recently repaired and delivered eight used bicycles to our children. Mr. Don Gray is the counselor of this active group.

The members of this chapter are regular visitors to the Home and we are all delighted to have fellowship with them.

We hope that the joy expressed in Tommy's face will bring joy to their hearts for having had a part in making it possible.



Houseparent retires

Mr. William R. Sharp, houseparent for seven years, has announced his retirement to become effective October 15.

For these seven years, "Uncle Bill," as he is affectionately known, has had untold influence on the lives of not only "his boys," but also on the lives of all the children who have lived here during this time.

Mr. Sharp was honored by the Board of Trustees, Mr. W. N. Nichols, President, at a recent meeting. At the same time the Board authorized the employment of an additional houseparent, thus relieving some of the excessively long hours normally worked by the staff.

Good showing at fair

Ten boys from the Arkansas Baptist Home for Children participated in the Drew County Livestock Show with good results. A total of nineteen head of livestock was shown and won the ribbons including the reserve grand champion steer.

Many hours of hard work go into the preparation of animals for showing. This is why it is left up to the individual child as to whether or not he will participate. Nevertheless, it is a rewarding experience in itself. And aside from the pleasure of showing livestock, the prize money is equally divided among all the participants for their own pleasure.

FMB adopts \$30,256,000 budget; elects Morris Ford

The Southern Baptist Foreign Mission Board, in its annual meeting in Richmond, Va., Oct. 9-11, adopted a budget of \$30,256,000 for 1968; elected a new slate of officers; took initial steps in planning the observance of its 125th anniversary in 1970; and appointed 12 missionaries to bring the overseas mission force to 2,282 (including 189 on short-term assignments).

The Board's new officers are Dr. W. Morris Ford, pastor of First Church, Longview, Tex., president; M. Hunter Riggins Jr., Poquoson, Va., first vice president; and J. Leonard Moore, Richmond, second vice president. Dr. John L. Moran, pastor of Churchland Baptist Church, Portsmouth, Va., was re-elected recording secretary.

Mr. Riggins, an automobile dealer, is currently president of the Baptist General Association of Virginia. Mr. Moore, a contractor, went to the Middle East in 1966 to help plan the mission hospital now nearing completion in Jibla, Yemen, and to confer with missionaries in Jordan about construction plans.

Plan conference

LOUISVILLE, Ky.—The Christian witness to urban America will be the focus of a three day National Conference on Church and City, to be held here Jan. 31-Feb. 2, 1968, in conjunction with the annual Associational Missions Conference sponsored by the Southern Seminary.

More than 500 persons are expected for the first three days of the meeting, which will feature nationally prominent governmental leaders who will be joined by religious leaders in an analysis of the problems of the city and the role of the church in meeting the needs of the city.

"Where is America Going" will be discussed by government and religious leaders in an effort to understand the contest of the Christian witness in the city. The nature of secular man and points of contact with the gospel is another topic for discussion.

In considering evangelism in urban America, conference periods will be devoted to mass evangelism and the use of media in communication to modern man. Other conference periods will consider the ministry to the academic community in the secular city and the problems of mobility and witness.

Registrants for the National Conference on Church and City and the Associational Missions Workshop may write to Dean Allen W. Graves, 2823 Lexington Road, Louisville, Ky. 40206, for reservations.

Baptist beliefs

Breastplate of righteousness

BY HERSCHEL H. HOBBS

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

(SIXTH IN SERIES ON CHRISTIAN WARFARE)

"And having on the breastplate of righteousness"—Ephesians 6:16b.

The "breastplate" of the Roman soldier was designed to protect his vital organs: throat, heart, lungs, liver, etc. The word so rendered basically meant "throat" (*thorax*). This word has been anglicized as "thorax" to refer to the chest, the part of the body between the neck and the abdomen, in which are contained the vital organs mentioned above. A soldier wearing a breastplate was protected from mortal wounds in this area.

Paul likens this piece of armor to "righteousness." Literally, "the breastplate the one of righteousness" or "which is righteousness." What does the apostle mean by *righteousness*? This word is used in three ways: what God is in His nature; what He requires of man, but which man can not supply; and what God through Christ bestows upon man as a work of grace. In this last sense righteousness is the equivalent of "justification" or the state of being declared righteous or justified in Christ. All three thoughts may apply here. God is righteous, and demands that man shall be according to His nature. But because man cannot achieve this, God bestows it in Christ.

However, as in all of the "whole armour of God" so it is here. God supplies it. But man must appropriate it to himself. This is seen in the verb rendered "having on" or "having put on." Its form (middle or reflexive) means "having put on for one's self." God makes righteousness available. But man must *get himself clothed* with it, through faith in Christ.

The Christian who wears the breastplate of righteousness has about him the protection of God. As a Roman soldier's vital organs were shielded from mortal wounds, so it is with the Christian in the spiritual sense. Satan may rain his blows upon us. But he cannot harm us. For the life which we have through faith in Christ is safe. It is a life which "is hid with Christ in God" (Col. 3:3).



STUDENTS, prof, show artifacts—Southeastern Seminary professor B. Elmo Scoggin (standing right) and five of his students display portions of pottery and other artifacts they discovered in an archeological expedition at Tel Arad, Israel, last summer. (The "dig" resulted in discovery of evidence indicating that a temple site at Tel Arad dates back to the time of King Solomon). The students are (seated left to right) Joel F. Drinkard, Greensboro, N. C.; Lynn Reddick, Portal, Ga.; Jack B. Lemons, Charleston, W. Va.; and (standing) Bobby Deviney, Lawndale, N. C.; and William Yates, Alexander City, Ala. (BP Photo by Ray Johnson)

Conference highlights

The area evangelism conference recently at Mountain Home was attended by 200 people. Fourteen churches dismissed their prayer services and brought their people to the meeting.

Benny Ellis, deacon, First Church, Harrison, writes:

"I praise the Lord that I went to the conference. The speakers were just great. I was amazed that these great men could hide themselves behind their messages of our Lord so that I could see only Jesus.

"I was made aware of the great need as never before—the need to witness and tell what God has done for me. I was challenged into action which I had always left out."

Billy G. Gresham, another deacon from First Church, Harrison, writes:

"I was definitely and pleasantly surprised. It had been a long time since I had been in a service where the Holy Spirit was so much in evidence, both in myself and all who were in attendance. The speakers were good, the messages were Bible grounded and easily understood by any Christian whether preacher or layman."

Brother Gresham indicated that this was one way to help our churches see their problems and find out why they were not soul-winning churches.

The conference had two objectives: to reach people who do not ordinarily attend our state-wide evangelism conference and to help our pastors to involve their people in personal soul winning.—Jesse S. Reed, Director of Evangelism

Music education program

Four church music program actions are available to help you in your local church in addition to those reviewed in this series of articles. One of the four main functions of the overall church is "education," and these projects may be useful to you in accomplishing this aspect.

I-MAP is a plan of home study with a suggested study book for each month, arranged in a progressive, related order. I-MAP means Individual Music Advancement Program, and has been designed to help music leaders be selective with the wealth of information that is available. A pamphlet outlining the suggested books is available, as well as giving information on securing awards and the I-MAP recognition. You can set your own study pace in this program, just so you study one book a month.

The Music Service Plan suggests



Feminine intuition

by Harriet Hall

Signs of the season

The blue jays and squirrels are having their annual Battle of the Pecan Tree out in our yard. It may end up like the Baylor-Arkansas game, 10-10, with no one winning, no one losing.

As you read this the Arkansas-Texas clash will be history, too, but I am reminded of what happened two years ago when this event was on nation-wide TV. Some of my husband's friends and fellow staff members had cajoled him into putting something about that game on our church sign. It read: "Football is only a game; eternal things are spiritual; nevertheless, Beat Texas."

When the Associated Press reporters came by and saw that sign they asked for the preacher who had put it there and learned he was out of town. Next thing I knew, I was asked by two strangers to pose in front of the sign. I didn't dream what would ensue. I didn't even realize who they were or what the "power of the press" could do! I soon learned!

Early the next morning our phone rang. A friend asked if I knew my picture was on the front page of the Tulsa World—about eight inches tall. I didn't believe her.

Next came a telegram from a friend in Louisiana saying the picture was on their front page. You can guess the rest. It was on nearly every front page or sports page in the country. I have a huge box of clippings from friends and strangers to prove it. It even made the front page of the Stars and Stripes.

A friend in Wiesbaden, Germany, sent an air-mail letter saying, "Imagine my surprise this morning when I opened my door and found you on my doorstep." Her husband is an air force chaplain. She informed us that that paper is distributed all over Europe, North Africa, Turkey, Greece, England, and wherever American troops are.

I still agree with the essence of that sign. Football is only a game, and spiritual things are lasting.

ways that a church's music program can serve and minister to all aspects of the church and community. Ministry is its primary objective, and twelve suggestions for implementing the plan are included in the one-page leaflet. Ministries included are providing music leadership for other church organizations, advises on the purchase and use of music materials and equipment, and assists the church in mission and evangelistic efforts in the community.

Knowing how to do specific things in connection with the church music program is a big need of many music leaders. Eight simple, straight-to-the-point pamphlets are available in the Music Department's "How to" series, giving suggestions for beginning a music ministry, beginning a choir for six age groups, and beginning an instrumental ensemble. Additional titles in this series will soon be available.

And the fourth activity which your church should consider in educating the

music leadership is a music study course. The study course plan now has an excellent range of music books available for study. Make provisions in your church budget now to get a visiting teacher, a state approved worker, or a summer approved worker to lead the training. Or, teach a music course for one quarter during the Training Union hour for those interested. Or plan a weekly class on Saturday mornings until a book is completed. You will be surprised at the interest and improvement derived from such a well-planned music training opportunity.

If our department can assist you in a study or in providing further information about any of these four actions, we will be glad to do so.—Eleanor A. Harwell, Associate Music Secretary. (This is the seventh and final in a series of articles presenting new music program actions and emphases now available which may benefit your church and association.)

New subscribers

Church	Pastor	Association
New Budget: Grady, First	George Fletcher	Harmony.
One month free trial received: Roland	Jerry Wilcox	Pulaski Co.
Shannon, Pocahontas	Forrest D. Bynum	Current River
New Budget After Free Trial: Plainview, Little Rock	Bob Cartwright	Pulaski Co.



CHRISTIAN LIFE COMMISSION, SBC

... Even with a death threat hanging over them Americans continue to smoke, 551 billion cigarettes will be smoked this year, an average 4,295 cigarettes—or about 215—for every person of 18 years or older, according to a report of the U. S. Department of Agriculture. Total cigaret production this year was estimated at a record 580 billion, nearly 13 billion above a year ago and about 23 billion above 1965. The continuing rise in total consumption by U. S. smokers largely reflects more people of smoking age, high levels of consumer income and heavier shipments for use by the armed forces said the report. (Atlanta Constitution, Sept. 29, 1967)

... FCC commissioner Lee Loewinger, heard on a New York radio station, said he "would not be surprised" to see cigaret advertising eliminated from broadcasting almost entirely within five years. In answer to the question as to whether wine, beer and autos might be affected by the fairness doctrine, Loewinger answered he did not think they would be affected. (Variety, Oct. 4, 1967)

... A member of the Georgia House who spent last Sunday on death row at Reidsville State Prison said Thursday he is upset because "poor people get electrocuted and rich people don't, and that's a of a distinction."

Rep. George Jordan, a Douglas attorney and member of a House committee studying the feasibility of a statewide public defender system, said that of the 20 men on death row at the state prison, 19 were represented at their trials by court-appointed attorneys.

"It's interesting to me that most all of them told me they were tried at the first term of court after their indictment," he said.

Considering what he described as unfair administration of the death sentence, Jordan said he has mixed emotions about abolishing capital punishment.

"The way it is now, I would, because I'm in jeopardy. I'm poor," he said.

Jordan said he would recommend to the House committee that a public defender be made available in every court circuit in the state to defend persons accused of capital crimes. (The Atlanta Constitution, Sept. 29, 1967)

Tiger Day



TENTATIVE SCHEDULE OUACHITA BAPTIST UNIVERSITY NOVEMBER 2, 1967

8:00-12:00

1. Registration—Upstairs Student Union
2. Campus Tours—Student Union
3. Scholarship Interviews

8:30 Flag raising—Grant Hall

10:00 Talent Show—Mitchell Hall

10:30 Judging of Tiger Day Queen—Drawing Room, Student Center

11:00 Talent Show—Mitchell Hall

11:15-1:00 Lunch

12:00 Band Concert

1:00-4:00 Coke Party—Upstairs Student Union Building

2:00 R.O.T.C. Parade

2:15 Crowning of Tiger Day Queen—Rockefeller Gym

3:00 Military Display—Intramural Field

4:00 Tennis Match—Rockefeller Gym

5:00 Intramural Football

The bookshelf

Latest releases from Beacon (paperback) Press, 25 Beacon St., Boston, Mass., include:

The Concise Encyclopedia of Living Faiths, edited by R. C. Zaehner, \$3.95.

Faiths covered are Judaism, Christianity, Islam, Zoroastrianism, Hinduism, Jainism, Buddhism, Shinto, Confucianism, and Taoism.

The Mythmakers, by Bernard C. Nosziter, \$2.45.

This is an essay on the anatomy and operation of the American political economy.

Chinese Journey, photographs by Gun Kessle, text by Jan Myrdal, \$2.95.

The authors undertake to show what China is like today. The book includes 172 photographs, collected on a nine-month tour.

I Wanted to Write a Poem, "The Autobiography of the Works of a Poet," by William Carlos Williams, reported and edited by Edith Heal, \$1.95.

Williams (1883-1963), one of the leading American poets of the 20th Century, also practiced medicine in Rutherford, N. J. His best-known works include the long poem *Paterston*, in the *American Grain*, and a large body of poetry in *The Complete Collected Poems of William Carlos Williams*.

The Structure of Behavior, by Maurice Merleau-Ponty, \$2.95.

Library Journal says of this book: "This work is required reading for all serious thinkers in the fields of anthropological psychology, social psychology, psychology, clinical and other psychiatry, and psychoanalysis."

The Mechanical Bride, Folklore of Industrial Man, by Marshall McLuhan, \$2.95.

"This is the devastating book that first established the author as the foremost (and the wittiest) critic of modern mass communications. Here is how sex sells industrial hardware . . . how Orphan Annie keeps the world on the track . . . how Arabian Nights wonderland of mass entertainment and suggestion makes information irrelevant and sends us all to bed at night too dazed to question whether we are happy."

Abortion, by Lawrence Lader, \$1.95.

Here is a unique study of the whole area of abortion, by some of the most outstanding authorities in their field.

How often do you hear yourself saying, "No, I haven't read it; I've been meaning to."



HELP! I'M A LAYMAN

by Kenneth Chafin

If you took your first exciting step into Christian faith only to get doused with a shower of breathtaking activities, you'll be glad for this superb book of needed

help for laymen. It will push you far beyond your original profession of faith. \$3.50.



A DRINK AT JOEL'S PLACE

by Jess Moody

Pungent views on how to recapture the happy excitement of life. Guaranteed to make you take stock of yourself and your church.

This contemporary man of God declares that the church must provide "the intoxication it advertises . . . or start packing." \$3.50.



PEACE! PEACE!

edited and compiled

by Foy Valentine

Here is a realistic treatment of the Christian concept of political peace. It is not a book of easy answers. It is a sincere search for a

truly Christian perspective on the United Nations, the Peace Corps, modern warfare, Communism, etc. \$3.50.



STAND TALL AND STRAIGHT

by Bill Glass with Dr. Leslie Moser and Stan Moser

Help for the man in early college, on down into junior high. Firsthand suggestions on how to develop

a dynamic personality, eat so your skin keeps clear and your body strong, get along with parents and teachers, understand your sexual self, ask a girl for a date, and more. \$3.95.



A LIFE WORTH LIVING

by C. A. Roberts

Dr. Roberts effectively answers the question "How to make life worth while." By digging out the common sense of the Old Testament he comes up with valuable

insights for today. Family conflicts, present-day idolatry, selfishness and other contemporary barriers to fulfilled living are treated. \$3.50.



THE AWESOME POWER OF THE LISTENING EAR

by John W. Drakeford

This book will do wonders for your "success quotient" whether you are a butcher, a baker, a candlestick maker or even a young man

or woman in love! A professional counselor talks about listening without ears, the skill of reply, asking a question—but carefully! A must for people who love people. \$3.50.



A SEARCH FOR STRENGTH

by H. C. Brown, Jr.

A double testimony of a wife's victory in life over death, and a husband's ensuing search for victory over

death in life. The author writes with sincere emotion but not sentimentality about his need for strength in facing his personal loss. A significant clue to specific means of gaining strength in suffering. \$2.50.



EVANGELICALS AT THE BRINK OF CRISIS

by Carl F. H. Henry

The editor of *Christianity Today* says if evangelicals do not join heart to heart across their multitudinous fences, they may well become

a wilderness cult in a secular society. This book is a stirring call to Christians to deepen their loyalties to Christ. \$3.50.



PRAYERABLES

by Irene Harrell

This disarming little book of insights comes from a homemaker with her heart wide open. She takes the ordinary happenings of a day and finds eternal truths

through them. This is a must for women who are tired of being responsible at home. \$2.95.

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WORD books

A special present

BY RONNIE KEEL

"Sure would like to buy it," Jerry sighed, as he peered in the store window.

"Yeah," breathed Jack in a mournful tone. "But where would we get the money to buy it? Mom says she'd love to have a white Bible, and her birthday is only two weeks away."

Jerry turned away. He always wanted to buy something special for his mother's birthday. But he'd never wanted anything as badly as this Bible.

"Mommy says if you pray for something and it is pleasing to God, he will help you get it," said Jack.

"Let's pray for a job, then!" Jerry exclaimed as he pushed open the front door.

"Well, hello boys," greeted them as they entered. "It's nearly time for lunch. Go get washed up."

"OK, Mom," the boys said.

That night both boys prayed, "Dear God, bless Mommy and Daddy, and help us get a job to buy Mommy that Bible in Mr. Hobbins' store. Help us to be like Jesus. Amen."

Next morning after breakfast, the boys hurried from the house.

"Where will we start?" asked Jack.

Suddenly Jerry exclaimed. "Why don't we ask Mr. Hobbins if we can help him in his store?"

"Let's go!" Jack answered eagerly.

At the store the boys explained the situation. Mr. Hobbins shook his head sadly.

"Sorry boys. I'd like to have you help me, but you're too young to work for

"It's the law, boys," Mr. Hobbins said. "Tell you what, though, I'll let you help me clean the basement today. Will a dollar be enough?"

The boys stood speechless with joy.

"Mind now, it's just for one day," he reminded. "You'll still need to get five dollars more before you can buy the Bible."

The boys worked hard for the next two weeks, doing all sorts of odd jobs.

Two days before their mother's birthday, they counted out the money they had earned. They had made \$8.15!

"Wow!" exclaimed Jack. "We'll even have some money left over."

"Let's go get the Bible now," urged Jerry. "Somebody might get it before we do."

The boys could hardly wait for the time to give the present to their mother. Finally the moment arrived.

Jack and Jerry gathered around the table as their mother praised the large, green bow they had decided on. Lifting the lid, she gave a small squeal of delight.

"Oh thank you, boys," she stammered as she hugged them. The boys grinned.

"How did you make the money to buy me this beautiful Bible?" she asked, with tears in her eyes.

"God helped us to get small jobs," explained Jerry. "We've been working the last two weeks to save enough money."

"We're proud of you boys," Mr. Smith said.



Boo!

BY GEORGE L. EHRMAN

Goblins and elves and pumpkin faces,

Witches and bats in strangest places:

So many things for one to see

On Halloween, night of mystery!

The upside-down bird

BY OLGA OSING

The nuthatch spends most of its summertime in the woods, tapping on old trees for insects. Other birds do this, too. But the nuthatch is different from the others because it can go at its work upside-down. It can go headfirst down a tree.

Its feathers are ash-gray and warm buff. It has a sprightly manner and a clever way of building its nest.

It chooses its nesting place in a hollow tree branch and plasters up the opening with clay, leaving a round hole for an entrance and exit without ruffling its feathers. The bird lines the interior of its nest with dry leaves or filmy flakes of the inner bark of firs and cedars.

On this fragrant bed, the eggs are laid. Here, the mother bird guards the eggs and hisses when danger approaches. The enemies think a snake is in the tree and make a quick

departure.

Another odd fact about this bird is its clever way of cracking nuts to get at the kernel. In the autumn its diet consists of nuts and hard seeds. It cleverly fixes a nut in a crevice of the tree bark, pushing it into a secure position with its bill. Then it hammers the nut with the tip of its bill until the nut is broken and the kernel is exposed. This way of cracking ("hatching") nuts gave the bird its name.

The nuthatch is found in Europe, Asia, and North America. Some species are friendly and love to be near humans, often building their nests near houses. Other species use no clay at all in building their nests. No matter what species you meet, a nuthatch is an interesting bird.

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Life and work

October 29

Deut. 16:18-20; 17:8-11;

Matt. 5:23-24; Micah 6:6-8

Worshippers must be just

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

One of my grade school teachers was highly excitable, so it seemed to me. Most of us elementary pupils could hardly tolerate her stern discipline. Much to our surprise, however, she remained on the faculty year after year. Not only was she a competent teacher but we soon learned that she was extremely fair to all. She took everyone at face value and acted accordingly. If we were rebellious against authority, she straightened us out. If we tried hard in our studies, she commended and assured us. She was a terror with the rubber hose but she usually whipped the one causing the trouble. Of course, there were times when she made a "grave error!"

He who worships God must be just; not necessarily popular, but fair to all men. God demands that we respond to our fellow man as he (God) has responded to us. This is expected of every person claiming discipleship in the Kingdom. Nowhere does the Bible say God pampers his people but everywhere it says he loves his people. His love for us is the root of his kindness and fairness to us.

Before the children of Israel were given Canaan, they were given instructions on how to live in Canaan. Moses, their pastor for over forty years, was given the privilege of relaying God's instructions. This is the book of Deuteronomy. It is a series of messages from God through Moses to prepare the Israelites to dwell in their new land.

One of these divine guidelines dealt with justice. Someone must administer it for God in the new land. How good God is to let men do a part of his work! How patient is he to wait on us to get it done!

Lawless people tend to forget that judges and other lawmen are working for God. Mistakes made are to be corrected for sure but mob rule is not the way to do it. Let all who advocate such practices know that God will judge this sin.

Let us consider five areas of living where justice should be applied by the true worshiper.

(1) **In business.** Whose side is God on: labor or management? Neither! But on whose side are labor and management? If they are both on God's

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side, profit will be secondary to man's welfare. Labor will seek ways to motivate each man to do superior work according to his abilities. It will be concerned more with developing his productivity than with limiting it. Work should be an expression of man's God-given abilities so as to give him a fair share in the operation of society. The worker who makes a contribution is much happier than one who merely draws a paycheck.

On the other hand, management should be concerned that each person is able to share in the fruit of his labors. Management does not own the laborer nor his time but serves mankind by providing a channel whereby each person is able to use his abilities for the glory of God and the good of all men. Both labor and management must practice justice toward each other as neither can exist without the other.

(2) **In civil rights.** "You cannot hold a man down without staying down with him," declared Booker T. Washington.

The danger in this area is to let "white power," "black power," or "red power" supplant spiritual power. This kind of power (spiritual power) emphasizes that God has created a new man, the Christian man.

We can never get away from the fact that God is no respecter of persons. But we can deny it by our attitude toward others, whether they are racially, economically, biologically, or religiously different. In this area particularly, it is much easier to adopt the attitudes and practices of our parents or grandparents than it is to come to grips with the issue at hand. But it is not right. Each generation must seek solutions to its own problems. It is God's way of maturing us.

(3) **In court.** Many protests have been lodged against the courts, not to mention the Supreme Court. But are they true? Is it true that law enforcement officers find it increasingly difficult to prove anything to the satisfaction of the courts? Is it true that the courts often ignore the victim of a crime and coddle

the criminal? Is it true that too many criminals are getting free on a technicality? Is this true of the courts in your area? Do the people who serve as jurors in your area give in to certain pressures or do they sincerely ask justice for all regardless of economic or racial status?

(4) **In personal relations.** If you want to know what sort of person you are at the very core of yourself, said Robert Grimm, look at your sexual behavior; because sex is so intimately a part of the self, that it expresses unerringly the nature of the self. In other words, according to David Mace in HOME MISSIONS, the way we behave sexually reveals our total attitude to others. An exploitative person will use sex exploitatively and a loving, caring person will use sex in a loving, caring way. So a just attitude affects all areas of our life.

(5) **In church.** In church? Yes, even in church there is often found injustice. Consider the words of James.

"Dear brothers, how can you claim that you belong to the Lord Jesus Christ the Lord of glory, if you show favoritism to rich people and look down on poor people?"

"If a man comes into your church dressed in expensive clothes and with valuable gold rings on his fingers, and at the same moment another man comes in who is poor and dressed in threadbare clothes,

"And you make a lot of fuss over the rich man and give him the best seat in the house and say to the poor man, 'You can stand over there if you like, or else sit on the floor'—well,

"This kind of action casts a question mark across your faith—are you really a Christian at all?—and shows that you are guided by evil motives" (James 2:1-4, LIVING LETTERS).

No wonder Jesus said forget the offering and go straighten things out! He gave a fresh emphasis to Amos' plea: "Let judgment run down as waters, and righteousness as a mighty stream."

Every stream begins somewhere. Will you begin a new stream of just living?

When is religion real?

BY VESTER E. WOLBER
DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

Four themes recur repeatedly in the preaching of Amos: (1) God is a moral God who evaluates and punishes evil in men and nations; (2) High privileges call for serious responsibility; (3) Religious leaders must promote social justice; and (4) Formal worship is worth less if it is insincere. This final lesson in Amos concentrates attention on the fourth theme.

The title of the lesson asks a most serious question: "When is religion real?" The passages in Amos selected for study are found in part to answer the question. Religion is real:

When ceremony gives place to experience (4:4, 5)

In a passage which drips with sarcasm, the prophet called the people of Israel to assemble in Bethel and Gilgal for an orgy of sin and sacrifice, transgression and thanksgiving. "So you love to do," he said. Community leaders took a high-handed attitude toward sin and took a low-level attitude toward religion.

There was no moral earnestness in their conduct and no spiritual earnestness in their worship. Sacrifices, tithes and thanksgiving, and freewill offerings were brought to God's house without preparation of heart and offered without humbleness of spirit or submission of will.

The passage does not find fault with their worship because it was formal, but because it was empty. Religion must take on certain forms, and a religion with little ceremony would not necessarily be a spiritual religion. True worship is a spiritual experience in which the worshipper encounters God. There must be a meeting of two minds—God's and man's—and a fusion of their wills. The worshipper seeks the intelligence of God, the goodness of God, the purpose of God—desiring to know, to become, and to do. The worship experience is an experience of becoming, as one gains the courage to be and the will to do.

The Christian religion is a continuing experience with God. One experiences conversion as the beginning of the Christian life, experiences communion with God, and will experience what Paul called glorification at the climax of his earthly career. One good foxhole experience with God is of more consequence than a Pentagon of religious red tape.

When worship promotes social justice (5:21-24)

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Amos thought that religious worship which does not influence conduct does not influence God. The Hebrew-Christian religion is ethically expressed. Perhaps the most unique quality of Old Testament ethics is that it teaches a religious ethic. Right inheres in God; and as one worships God for real, there is some moral transference from the character of God to the character of the man. True religion re-etches the character of God on the character of the saint. The church has been defined as the community that remembers Jesus, but it ought also to be the community that reproduces Jesus.

God wants righteousness to flow freely in the community and expects the people of God to help keep the channels of justice unclogged. When religious people or religious institutions who willfully impede the exercise of human rights assemble for worship, they ought to listen carefully to the Word of God saying "I despise . . . I will not accept . . . I will not look upon . . . I will not listen."

Two extremes must be avoided by American churches: We must not attempt to justify our failure to encourage and promote racial justice; and in our desire to make up for past failures, we must not permit our churches to be turned into social and political pressure groups and thus cease to be churches. It is time for judgment to begin at the house of God; but if justice is to continue to flow, the house of God must remain the house of God.

When religion restrains personal dishonesty (8:4-7)

In Bethel there was little evidence that institutional religion discouraged greed or graft. The Sabbath and other holy days were employed in projecting plans for shady deals on weekdays. The religion which Bethel practiced could have been carried on about as well if God did not exist. Religion without ethics soon degenerates into a religion without compassion in which the human life is cheap.

Treasures from the text

1. In a degraded society men are often willing to do more for a man's vote than they will do for the man.

2. Even in an orderly society one must be on guard lest he do right for wrong reasons.

3. One who bows humbly before God

on Sunday will walk uprightly before men on Monday.

4. Unless a person is rigidly honest everywhere, he's not really honest anywhere.

Prayer (In a Foxhole) Somewhere in Vietnam

In the middle of this forsaken land

Stands a soldier gun in hand.
So the people of a free land can live.

Here am I, standing with my squad.

I bow my knee and pray to God;
Help me through this coming

year;

Help me be brave and shun all fear;

God I need you from day to day;
So please listen while I pray.

God in Heaven, God on high,
Help me be brave, I'll try not to cry;

For I need you every day,
For your love and to guide 'the way.

These jungles of death and strife
Take away the love for life.

I no longer worry and don't seem to care

Because in the air I know you are near.

If it were not for your hand,
I could not understand
What it takes to be a man.

I fight not just the enemy
But the deep fear inside of me.

I can beat this fear deep in my soul

With My Bible and my hand in fold.

God I pray you, listen, be near,
And guide me through this coming year.

Jimmy Meeks, First Church,
Tyronza, in Vietnam



Judge to drug users: 'throwing life away'

SEATTLE—The legal punishment for using drugs (a felony conviction) can be the penitentiary, a judge warned a 15-year-old boy here.

Judge Stanley C. Soderland told the youth, "You're old enough to know better than to violate a law that will put you in the penitentiary. . ." Then he added this ominous note: "No college will accept you if you have a felony conviction."

Relatives, so angered by the youth's actions, had refused to let him stay any longer in their home. (EP)

400,000 radios

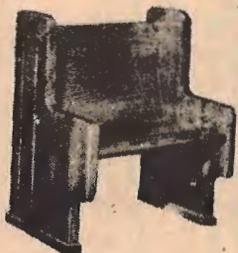
SAN JOSE, Costa Rica—Quoting figures of a recent survey, Bulletin Briefs published here by Difusiones Inter-Americanas, states that there are now more than 400,000,000 radio receivers in the world. More than a third of these are reportedly in North America, with another big share in Europe. (EP)

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A Smile or Two



"I'll bet she came to church just to show off that new hat—and it's exactly like mine."

—ARK-e-ology—by Gene Harrington

Business minded

There are some women who don't care for a man's company unless he owns it.

Pin's the point

"How could you accept Ralph's pin?" asked sweet but rather sarcastic Joan. "Didn't you know that he offered it to me and I refused to take it?"

"He told me," answered the smart girl, now in possession of the pin. "After all," she continued, "he confessed to doing a lot of silly things before he met me."

Labor day—every day

Maybe Congress should pass a new labor law for Mothers so their children won't work them so hard.

One smart operator had a huge sign painted on the side of his truck. "Free Samples Tomorrow," proclaimed the sign.

And each day, the same words remained painted on the side of his ice cream truck.

Attendance Report

Church	Sunday School	Training Union	Ch. Adms.
Alexander First	77	50	1
Alzheimer First	146	71	
Berryville Freeman Heights	152	59	
Camden			
Cullendale First	467	150	1
First	517	137	1
Crossett			
First	581	161	1
Magnolia	156	122	
Mt. Olive	266	137	1
DeQueen Kern Heights	84	45	1
Diaz	208	127	1
El Dorado			
Caledonia	54	32	
East Main	330	158	
Ebenezer	161	67	4
First	786	450	3
Victory	69	40	3
Forrest City First	619	200	2
Ft. Smith First	1,438	440	1
Gentry First	204	81	
Greenwood First	265	135	
Gurdon Beech St.	167	63	
Harrison Northvale	116	66	
Hicks First Ashdown	36	36	
Hope First	472	180	
Hot Springs Piney	192	101	
Imboden	143	70	1
Jacksonville			
Bayou Meto	133	108	1
First	543	1515	
Marshall Road	345	189	4
Jonesboro			
Central	538	209	7
Nettleton	301	134	3
Lavaca	241	106	1
Little Rock			
Immanuel	1,182	462	5
Life Line	477	147	1
Rosedale	302	121	8
Magnolia Central	675	246	1
Manila First	158	81	
Marked Tree Neiswander	109	65	
Monticello			
First	129	335	
Second	261	129	
North Little Rock			
Baring Cross	631	187	
Southside Chapel	35	20	
Calvary	455	170	3
47th Street	227	105	6
Gravel Ridge First	176	107	
Runyan Chapel	73	57	4
Harmony	68	46	
Indian Hills	124	52	5
Levy	478	141	
Park Hill	836	228	2
Sixteenth Street	44	35	
Sylvan Hills	260	100	
Paragould			
First	555	207	2
Mt. Zion	148	70	
Pine Bluff			
Centennial	254	109	
First	812	217	2
Green Meadows	119	55	
Second Meadows	119	55	
Second	226	93	
South Side	22	14	6
East Side Chapel	72	48	
Rogers First	440	154	
Springdale			
Beverly Street	110	40	
Elmdale	301	81	2
First	407	114	
Oak Grove	62	89	
Texarkana Beech Street	492	111	3
Van Buren			
First	495	192	3
Oak Grove	173	92	
Vandervoort First	32	25	2
Walnut Ridge First	293	123	8
Ward Cocklebur	34	34	
Warren			
First	467	128	
Southside Mission	87	70	
Immanuel	269	83	
Westside	48	40	
West Memphis			
Calvary	346	164	
Ingram Boulevard	386	154	1

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What's Yours?

In the world of religion

Hide in churches?

NEW YORK—Young men who refuse to be drafted into the armed forces will be able to hide from the long fingers of the law, if pledges by clergymen and literary figures gathered here are kept.

The group offered asylum in churches and synagogues "so that this country can see the nation is in violation of basic laws," said the Rev. William S. Coffin Jr., chaplain at Yale University.

He was chairman at a meeting this week of representatives of a group of 320 signers of a document titled "A Call to Resist Illegitimate Authority."

Among the signatories were 35 clergymen.

The Selective Service Act makes it illegal for anyone to abet, aid or counsel men to refuse the draft.

Said Coffin: "If a further mockery of American justice is not to be made, we (the clergymen) must be arrested too." (EP)

'Faith-healing' death

TORONTO, Ont.—Anglican Canon G. Moore W. Smith admitted here that his spiritual-healing beliefs had clouded his judgment about the true nature of the illness that caused the death of Miss Katherine Globe, 18, in the rectory of St. Matthias' church last June 21.

Miss Globe died of a brain abscess and meningitis following an ear infection. Dr. H. B. Cotnam, Ontario's supervising coroner, ordered an inquest after receiving reports that a faith-healing cult was operating in Canon Smith's church.

Physicians reported that Miss Globe had not had medical attention for nine days before her death. (EP)

Evangelistic strategy

ARLINGTON, Va.—A committee of 10 members representing a broad spectrum of American Protestantism was established here to study the feasibility of an in-depth, trans-denominational evangelistic drive on a national scale in 1973.

The action grew out of a three-day meeting of 40 churchmen who gathered in the Key Bridge motel here at the invitation of Evangelist Billy Graham and Editor Carl F. H. Henry of Christianity Today. The church leaders agreed on the need for coordinated effort among theological conservatives and voiced confidence that the present cultural climate favors initiation of joint evangelistic strategy. (EP)

Communism outstripping dedicated Christians

DALLAS—Communism is ahead of Christianity in dedication and discipline because Christians no longer care about their faith.

Speaking before an overflow crowd of 1,000 people at a combination centennial leadership and stewardship banquet of the First Baptist Church here, Billy Graham added: "We cannot beat Communist discipline unless we do it with God. Then, this king of (Christian) discipline can turn Dallas upside down."

He continued: "We don't fight for our faith as much as we used to because we don't care as much as we used to. . . You may wonder in the world of today if the Christian faith is losing its place in our lives," Graham concluded. "But God is at work. It is all part of his plan. And, if he told us what his plan is, we probably wouldn't believe it." (EP)

Legalized gambling plan

AUSTIN, Tex.—Representatives of 114 Protestant denominations have selected a young Methodist minister to head a campaign to head off any effort to legalize parimutuel betting in Texas.

The Rev. Richard Freeman of Ridge-wood Park Methodist church in Dallas was named chairman of a 15-member steering committee which will conduct a drive to defeat a non-binding referendum which will be on the ballot at the May 1968 primaries.

The meeting at which the steering committee was formed was called by the Rev. Gerald McAllister, president of the Texas Council of Churches, and Dr. T. A. Patterson, executive secretary of the Baptist General Convention of Texas. (EP)

Good never dies

NEW YORK—"Faith in God" is equated with "faith in good and the ultimate triumph of good over evil" by Svetlana Alliluyeva, the daughter of former Soviet dictator Josef Stalin, in her recently published book *Twenty Letters to a Friend*.

The book, written in 1963 and first published in this country by Harper & Row of New York, generally bears out a statement Mrs. Alliluyeva made soon after arriving in the United States last Spring.

She said then that her faith was a "generalized belief in God," but she noted that she was baptized into the Russian Orthodox Church in May, 1962. She stated that her adherence to orthodoxy was based largely on "tradition." (EP)

Suggests Vietnam 'test'

PRINCETON, N. J.—Senator Eugene McCarthy (D., Minn.) said here that a solution to the crisis in Vietnam may rest with the "religious test" of hope—whether there can be a national expression of liberality and generosity rather than self-seeking.

Speaking to a national study seminar on International Conflict and Violence sponsored by the Episcopal Church's College and University Division, the senator outlined three moral questions involved in the Vietnam war.

These were: Are the objectives of the war defensible? Are the methods and devices of warfare used defensible? Is there a proportionate relationship between obtaining victory and the cost of gaining it?

He suggested that these issues need careful consideration by the elected representatives of the people in Congress as well as by the Executive branch of the government and the Defense Department. (EP)

No longer relevant?

NEW YORK—Christianity, as we've understood it, is no longer relevant to young people and to think so is, to "fool ourselves."

Those remarks by Archbishop Iakovos, the Greek Orthodox Primate of North and South America, echoed from his charge that Greek ideas which have dominated Christian theology for centuries "no longer speak to modern man." (EP)

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