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October 17, 1963

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

OCTOBER 17, 1963



State convention program, page 5

personally speaking

The bouncing ball

MY fellow church member Bob Crafton, of Central Church, North Little Rock, tells about a young surgeon who undertook to operate on a man for the removal of a ping-pong ball the man had swallowed. Instead of one incision, the surgeon made half a dozen, at widely scattered points over the patient's chest and abdomen.

Soon after the operation(s), an old, experienced surgeon came by on an inspection tour. When he saw the multiple approach of the neophyte, he took him aside and asked: "Why in the world did you make all those incisions?"

"Well, Doc," replied the young fellow, "you see, that is just the way the ball bounced!"

I don't remember what it was Bob was illustrating with this story, but the expression, "That's the way the ball bounced," is one we hear a lot from time to time. It is usually used to refer to some untoward set of circumstances, something that had not been on the day's agenda and which was not desired.

Most of our days seem rather routine—they become, "oh, so daily," as the maid said. But in the course of a few months or years, there is many a surprise package for the most of us.

Fortunately, not all of the surprises are unpleasant, for we have many "ups" with the "downs."

Some day when you don't have much to do but feel sorry for yourself, sit down and think back over the last five years of your life. Where were you five short years ago? What was your job, what were you doing? Regardless of whether you had any long-range plans for yourself then, how have things gone for you in the passing years?

The usual thing is to evaluate everything in terms of dollars and cents. Okay, go ahead and do that and get it out of your system. How much have you made in the last five years? What did you do with it, what do you have to show for it?

Now, think a little harder and dig a little deeper, what kind of person are you now compared with what you were like five years ago? Have you mellowed any, are you any more patient, any kinder, any more understanding?

How many friends do you have today compared with five years ago?

What is your place of influence and leadership.

today in your home, your church, your community, as compared with five years ago?

Well, go on from here. We're out of space and the ball has done stopped bouncing!

Erwin L. McDonald

IN THIS ISSUE:

OUTSIDE forces which would use the church for their own ends come under scrutiny in a series of articles by the Christian Life Commission. The first of these provocative discussions is on page 8.

IGNORANCE is too expensive—it costs too much for a church not to send the story of its mission work into the homes of its members. The whys and wherefores are set forth editorially on pages 3 and 4. You'll enjoy too, an editorial revue of the space-age musical, "Space is So Startling," which follows.

IN Arkansan has been signally honored as a Southern Baptist leader. He is Jay Heflin of Little Rock, selected as one of 35 from the convention to attend a Baptist seminar on the United Nations and foreign policy in New York. The complete story is on page 11. Also in the Arkansas news sections are reports on J. I. Cossey Day at Southern College and the dedication of a new building of Central Church, Magnolia.

COVER story, page 9.

Arkansas Baptist
newsmagazine

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October 17, 1963

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

Arkansas Baptist giving

THE giving of churches affiliated with the Arkansas Baptist State Convention for Southern Baptist Convention causes the first nine months of the current calendar year shows an increase of 12.57 percent over that for the first nine months a year ago according to statistics released recently by the Executive Committee of SBC. This was considerably above the 9.63 per cent increase for the Southern Baptist Convention as a whole.

Only one state convention, Alaska, showed a decrease for 1963 as over 1962, the Alaska total gifts being 11.55 per cent below the state's gifts for a year ago.

Ohio with an increase this year of 43.47 per cent, was far ahead of any other state.

For the month of September this year, Arkansas showed a gain to SBC Cooperative Program of 5.29 per cent over September a year ago, while 14 state conventions showed losses and the total for the SBC was 6.17 per cent less than the total for September a year ago.

For September this year, Arkansas showed a gain of 53.26 per cent in designated gifts to SBC causes over September a year ago. This compares with an SBC gain in designated gifts of 1.43 per cent over September of 1962.

This certainly speaks well for the fine sense of stewardship of the Baptists of Arkansas.—ELM

New Baptist paper

THE first issue of a new Southern Baptist publication—the 16-page, 5½ by 7½-inch *Baptist HOSPITALity*, for Fall 1963—has just been distributed. Featured on the all-color cover is a colorful arrangement of Thanksgiving pumpkins.

Editor T. Sloane Guy Jr., administrator of Southern Baptist Hospital, New Orleans, and secretary of the Baptist Hospital Association states in the introduction to the new magazine that it is prepared for distribution to the patients of 26 of the 48 member-hospitals of the Association, on a trial basis.

Some indication of the circulation possibilities is indicated in the fact that more than 750,000 persons are admitted to all Baptist hospitals each year.

Serving on the Editorial Advisory Board of *HOSPITALity* is John Gilbreath, administrator of

Arkansas Baptist Hospital, Little Rock.

Scriptural and inspirational materials of the magazine are aimed at meeting the needs of the hospital patient: For a Day of Hospital Admission, For a Day of Waiting, For a Day of Treatment, For a Day of Rest, For a Day of Recovery, For a Day of Convalescing, For a Day of Hospital Discharge.

No indication of the frequency of publication is found except "Fall 1963," on the cover, which would seem to indicate it is to be a quarterly. This would seem to be often enough for a new number in this field. Not many people are readmitted in less than three months after being a hospital patient.

Although there has been a great growth of Southern Baptist publications and some may be trying to do the job that is cut out for the Baptist state convention newspapers and magazines, this magazine, we believe, would be meeting a need not now being met by any publication already in existence. We wish Editor Guy and his associates well in this new service venture.—ELM

Guest editorial

Ignorance too expensive

It costs too much for a church not to send the story of its world-wide mission work into the homes of its members. Sometimes churches quibble over the pittance which it costs to send the state paper. Consider what it costs a church not to do so.

Every wise farmer knows that the seed must be planted and the crops cultivated if there is to be a bountiful harvest. It costs too much not to do this.

Every successful contractor knows that it is too expensive not to plan a building or bridge in advance and get the complete picture before those who are to put the structure into final form. It costs too much not to have a plan.

Every thriving commercial enterprise knows that it must get the story of its products in printed form into the homes of its prospective customers. It costs too much not to do this.

Would that the children of light were as the children of this world.

There is scarcely a church in the land that is not dragging along with great hosts of sluggish and indifferent members. One of the greatest problems in the whole list is the problem of enlistment of the members.

These members do not respond because they are not informed. They have not seen the vision. They do not have the whole picture. They do not enjoy the

thrill which comes from the knowledge that they are a part of a world-wide movement. They do not experience this thrill because they do not know what the movement is nor do they understand how it is progressing.

It costs a church too much not to inform its members about the church's objectives and mission. If anyone questions that statement, they can compare a church which week by week is instructing its members through the state Baptist paper with one which is leaving its people in ignorance because of the petty financial cost. In the case of the *Arkansas Baptist Newsmagazine*, this is only 14 cents per month for each family.

The majority of Arkansas Baptist churches are now in the process of considering their budget for the next year. Is there any investment of its size which would pay as great dividends as paying a little more than three cents per week to send the church's story to a Baptist home?—Adapted from *Word and Way* (Mo.)

'Space ... startling!'

THE Peter-and-Anthony Howard space-age musical, "Space Is So Startling!" is startlingly fresh and inspirational in this day of so much that is pagan and anti-Christian in the field of entertainment. It is a compliment to the good taste of Little Rockians that this production played to a

near-capacity house at Robinson Auditorium on the night of the day many had stood for hours in 96-degree weather to greet President Kennedy on two appearances in the state, and while the Arkansas Livestock Exposition was going at full blast.

A major theme of the play, which has a cast of 79 persons from 17 nations, is that we need to learn how to live together on the earth even more than we need to explore outer space. Mr. Nod (Cecil Broadhurst) makes the point that the only thing the people of the world can do without fighting among themselves is sleep.

The musical pays its respects to the beatniks and to the self-righteous, professional paraders and protesters. It makes a strong appeal for the acceptance of people—all people—as those made in the image of God. Its "solution" to the problems of the world is that propounded by the Christian Church—the changing of man's character by God who made him.

Leland Holland, as Man in Space; Alfred Vondermuhll, as Boy; Ilene Godfrey, as Mother; David Alen as Father; and Tom Kennedy as Squatter-in-Chief, are especially worthy of mention. But the whole cast is superb.

The play is rich in musical numbers. In addition to the theme, "Space Is So Startling," we liked best "Mr. Nod's Song," "Sleep On, Dream On," "Wake Up, Your Dreams May Yet Come True," "God Is In Our Cities" "The World Can Be One Family," "What We Need Is an End to Anti," and "One Plus One Can Yet Make One."—ELM

the consistency of your news coverage of Baptist affairs. T. Sloane Guy, Jr., Executive Secretary-Treasurer, Southern Baptist Hospital Board

'Speak on. we need it!'

MAY your tribe increase! We have muzzled far too often those who would spur us to necessary duty and evaluation of our Christian position so that we may more nearly follow the Holy Spirit. We live in a world of revolution, but there is so little spiritual revolution within the Church—what folly!

God bless you as you speak to each of us. May we all be jarred into an awareness of the urgency of the hour and the great responsibility that is ours—spiritual, intellectual, and moral. Speak on, loudly and clearly, we need it. You have encouraged me greatly.—Arkansas Pastor.

From Immanuel, Warren

LET me offer my belated thanks and appreciation for your most inspiring visit with us in the Immanuel Church. Our folks commented that yours was the best presentation of slides on the Biblical lands which they had seen. I share their sentiments.—Harold Brewer, Pastor, Immanuel Baptist Church, Warren.

LETTERS TO THE EDITOR *the people SPEAK*

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

Cocklebur Baptists

AS I read Brother J. I. Cossey's article, "Cockleburs," in the October 3, 1963 issue of the *Arkansas Baptist Newsmagazine*, I could not help but agree with him concerning the type of church member which he discussed. What a pity it is that we do have those in our churches who profess to know Christ as their Saviour, but fail to pattern their lives after Him. Each of us should take a long look at our life and ask ourselves "Is this the way God would have me live?" We as Christians need to be working together in

harmony to further the Kingdom of God.

However, in Brother Cossey's article he asks, "Do we have any cocklebur church members?" In answer to that question, I would like to say that I have 63 Cocklebur Church members and am proud the Lord has sent them our way. This may sound strange at first; but as pastor of the Cocklebur Baptist Church, Route 1, Ward, Ark., I feel it is a privilege to make this statement.

—Rev. Robert L. Campbell.

Sweet reasonableness?

YOURS is one of several State Baptist papers that I read thoroughly each week. I appreciate the reasonableness that you display in your editorials and

ARKANSAS BAPTIST STATE CONVENTION

Immanuel Baptist Church

Little Rock, Arkansas

November 4-6, 1963

Theme: "Liberty and Light for all People"

Scripture: "The people that walked in darkness
have seen a great light..." Isaiah 9:2

One hundred tenth annual session

One hundred fifteenth year

MONDAY EVENING, November 4, 1963

7:00	Song	
7:05	Devotional	M. Ray McKay
7:20	Enrolment of Messengers	
7:25	Committee on Order of Business	
7:30	Appointment of Committees by President	
7:40	Baptist Book Store	Robert H. Bauman
7:45	Woman's Missionary Union	Nancy B. Cooper
8:00	Religious Education Division	J. T. Elliff
8:20	Song	
8:25	Special Music	Music Men
8:30	President's Address	C. Z. Holland
	Closing Prayer	James A. Overton

TUESDAY MORNING, November 5, 1963

9:00	Song	
9:05	Devotional	M. Ray McKay
9:20	Introduction of New Pastors, Ministers of Music and Education	S. A. Whitlow
9:35	Fraternal Greetings - other conventions	
9:45	Song	
9:50	Message	C. Emanuel Carlson
10:20	Election of Officers	
10:35	Annuity Board	R. Alton Reed T. K. Rucker
10:50	Arkansas Baptist Newsmagazine	Erwin L. McDonald
11:00	Song	
11:05	Special Music	Music Men
11:10	Annual Sermon	Loyd L. Hunnicutt
	Closing Prayer	Charles E. Lawrence

TUESDAY AFTERNOON, November 5, 1963

2:00	Song	
2:05	Devotional	M. Ray McKay
2:20	Civic Morality	Caradine R. Hooton
2:40	Arkansas Baptist Home for Children	John R. Price
2:55	Sunday School Board	W. A. Harrell
3:00	Memorial Moments	Cline Ellis
3:10	Song	
3:15	Seminaries	
3:35	Miscellaneous Business	
3:50	Song	
3:55	Special Music	Music Men
4:00	Message	Douglas Hudgins
	Closing Prayer	George Balentine

TUESDAY EVENING, November 5, 1963

7:00	Song	
7:05	Devotional	M. Ray McKay
7:20	CHRISTIAN EDUCATION	
	Southern Baptist College	H. E. Williams
	Ouachita Baptist College	Ralph A. Phelps, Jr.
8:00	Baptist Student Union	Tom J. Logue
8:20	Special Music	Music Men
8:25	Message	Perry F. Webb
	Closing Prayer	W. E. Perry

WEDNESDAY MORNING, November 6, 1963

9:00	Song	
9:05	Devotional	M. Ray McKay
9:20	Report of Committee on Ordination	Vester E. Wolber
9:35	Arkansas Baptist Foundation	Ed F. McDonald, Jr.
9:45	Race Relations	Clyde Hart
9:55	Stewardship	Ralph Douglas
10:15	Song	
10:20	Executive Board	James F. Brewer
	Executive Secretary's Report	S. A. Whitlow
11:25	Special Music	Elizabeth Alexander
11:30	Message	K. Owen White
	Closing Prayer	T. R. Coulter

WEDNESDAY AFTERNOON, November 6, 1963

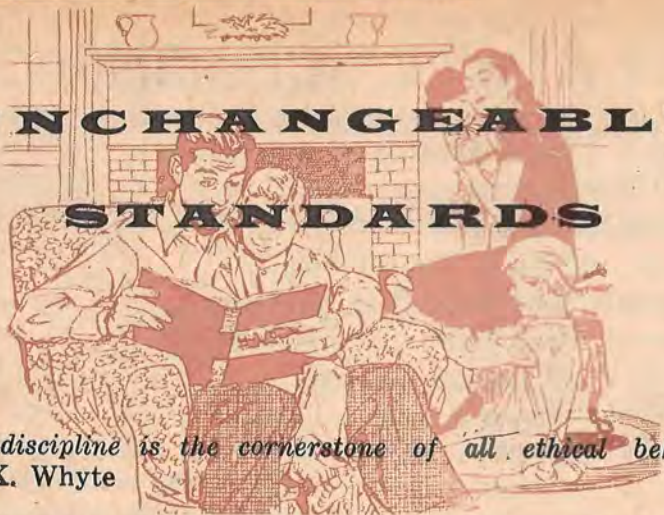
2:00	Song	
2:05	Devotional	M. Ray McKay
2:20	Radio & Television Commission	Andrew Hall
2:35	Hospital Report	John A. Gilbreath
2:55	Arkansas Baptist History Commission	George T. Blackmon
3:05	Miscellaneous Business—Resolutions Committee	
3:20	Song	
3:25	Report of Nominating Committee	S. W. Eubanks
3:35	Special Music	Music Men
3:40	Message	James W. Middleton
	Closing Prayer	Wilson Deese

WEDNESDAY EVENING, November 6, 1963

7:00	Song	
7:05	Devotional	M. Ray McKay
7:20	Home Mission Board	Glendon McCullough
7:35	MISSIONS-EVANGELISM	C. W. Caldwell Jesse Reed
8:30	Song	
8:35	Special Music	Music Men
8:40	Message	John F. Havlik
	Closing Prayer	Carl Bunch

Music for the convention coordinated by Amon Baker, Minister of Music, Immanuel Baptist Church, Little Rock.

UNCHANGABLE STANDARDS



"Self-discipline is the cornerstone of all ethical behavior."—

Dorothy K. Whyte

QUESTION: "We very much want to give our two children the proper guidance to fit them for good ways of life. Sometimes, however, we find ourselves confused as to how to go about it.

"My husband and I agree in the impression we get that there seem to be no longer standards of right and wrong.

"We certainly don't want our children to grow up with no respect for adults and no consideration for the feelings of other people.

"Are we completely out of touch with our generation in feeling that some things are right and some things are wrong?"

ANSWER: Concerned mother, there are standards of right and wrong.

Certain standards are timeless and eternal. Terminology and teaching methods change. The principles, never.

Whatever brings out the best of body, mind and spiritual attitudes in one's self and in others is right. Anything that curtails effectiveness or damages the body, mind, and spirit of one's self or another is wrong.

Constructive action is right; destructive action is wrong.

Your being confused is understandable.

One lecturer makes the "judgmental" attitude sound like a criminal act on the part of parents.

Another proclaims a conviction that the "permissive" route has peopled our country with a gener-

ation of irresponsible delinquents.

It seems to me that the difference between today's conscientious parents and those of yesterday is marked by a change in approach.

Enlightened parents recognize their children as reflections of themselves.

Adults act the way they do because of their inner feelings—contentment, joy, energetic health, fright, anger, hurt feelings, frustration . . .

So with our children.

Their actions say to us more clearly than spoken words:

"I am happy."

"I am curious."

"I am contented."

"I feel left out."

"I am angry."

"I feel unloved."

"I need praise."

One little boy of seven recently demonstrated this principle of inner feeling expressed in outward behavior.

Timmy, his two brothers, his sister, and his daddy were seated around the breakfast table.

Timmy, growing impatient to eat, said emphatically to his mother:

"Mommie, I'm ready for my egg!"

His mother, busy with several other tasks at that moment, failed to give immediate response.

Timmy bowed his head.

"Dear God," he prayed, "I hate my Mommie!"

All the family heard his complaint to God, but with glances at each other ignored it.

"Mommie," pursued Timmy, "did you hear what I said?"

"Yes, I did," she responded.

"And God heard you, too."

Dead silence.

Then Timmy again: "Yes, but God knew I didn't mean it!"

No scheme for teaching right and wrong has been devised to surpass two basic rules:

(1) Consistent parental example in honesty, fairness, courage, considerateness for the feelings of others, respect for authority, reverence for God, and loyalty to people and principles.

(2) Good behavior rewarded with pleasant experiences; bad behavior, unpleasant consequences—often a natural outcome of the wrong act itself.

It is said that Eskimos never use corporal punishment on their children. They believe that to strike a child makes him ugly.

And yet theirs are among the best behaved children in the world.

A teacher of Eskimo children in Alaska says, "To love their children and toughen them—that is the way an Eskimo parent forms his child into a good adult."

Specialists Norma E. Cults and Nicholas Moseley say that the right way to behave, like any other accomplishment, is better learned by doing right than by doing wrong and being corrected.

These suggestions they offer as aids in getting cooperation from any child (*The Only Child*):

1. Be sure you have the child's attention.

2. Use a pleasant tone of voice.

3. Give advance notice of an impending order.

4. Establish routines. A child who always goes to bed at eight makes less fuss than one who goes sometimes at 7:45, sometimes eight-fifteen.

5. Give directions positively. Use minimum of rules, consistently enforced. Be generous in praise and the use of reasoning.

Rosalind Street

Mrs. J. H. Street

[Mail should be addressed to Mrs. Street at No. 3 Fairmont, Little Rock, Ark.]

Methodists influence

IF Shubal Stearns sparked new life among the Particular Baptists of his day, they, in turn,



DR. SELPH

helped him better understand Baptist church polity.

Apparently, he had picked up some ideas from the Methodists about church life. He stimulated and organized Sandy Creek association

in North Carolina. Here he laid greater stress upon the connec-tional life of the churches than upon the interdependence of the churches. Independence and interdependence were old and sacred teachings of Baptists.

Stearns' idea of the interdependence of churches followed the Methodist idea closer than it did the Baptists.

Sandy Creek association held a strong hand over the churches. It went so far as to unfellowship ordination of ministers and churches which acted independent of it. Its theory was that a church had authority yet the church could transfer its authority to the association.

The spirit of independence had become such a part of Baptist life that interference with it was sure to create trouble. Stearns had led the association to adopt a unanimous decision essential to all its actions.

With this, proceedings of the association's meeting, 1770, were blocked from the beginning. It could not secure unanimity on selection of a moderator. The second day of its meeting was given to prayer and fasting. Still it could not reach a unanimous decision.

The third day was spent in the same way until 3 p.m. A proposal was made to divide the association into three parts, one for each state represented (North Carolina, South Carolina, and Virginia). It carried unanimously.

Baptist beliefs

RECONCILIATION

By HERSCHEL H. HOBBS

Past President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE word "reconciliation" belongs to a family of words built upon the root verb meaning to change or alter (*allasso*). In each case the resultant word is determined by prepositions with varying meanings. For examples, *kata* down, implying thoroughness, hence



DR. HOBBS

katallasso, to change thoroughly (Rom. 5:10; I Cor. 7:11; II Cor. 5:18-20); *apo*, from, hence *apokatallasso*, to change thoroughly from (Eph. 2:16; Col. 1:20-21). "Reconciliation" renders a word *katallage*, a thorough change (Rom. 5:11; 11:15; II Cor. 5:18-19). In Romans 5:11 it is translated "atonement."

Now the thought in all of these words is that of an estrangement or separation which must be reconciled. Jesus speaks of one being reconciled to his brother (Mt. 5:24, *diatallassomai*, to be changed throughout within himself). Paul speaks of a woman being reconciled to her husband (I Cor. 7:11, *katallasso*, to change thoroughly).

In the spiritual sense the reconciliation must be between God and man. Who must be reconciled or The New Testament clearly teaches changed? God, or man, or both? that God needs no reconciliation to man; it is man who must be reconciled to God. It is the tragic story of man being separated from God by sin, and this God of love working a means whereby His holy nature may be satisfied that He might bring man back to Himself. The chasm of sin must be bridged by the love of God in Christ Jesus. The price for sin must be paid and its power destroyed.

Thus Paul says, "For if, when

we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his [resurrection] life" (Rom. 5:10). Therefore, this act of reconciliation involves the death and resurrection of Jesus Christ (cf. II Cor. 5:18). Furthermore, Paul says that "God was in Christ, reconciling the world unto himself . . ." (II Cor. 5:19).

And having made possible this change in man's attitude toward God, He has given to us the ministry of preaching this word of reconciliation to a lost world (II Cor. 5:18-19). Thus God who needs no reconciliation to us, yet having created the condition whereby lost men may be changed from enemies into sons, pleads through His people, ". . . be ye reconciled to God" (II Cor. 5:20).

In Ephesians and Colossians Paul uses the stronger verb for "reconcile," *apokatallasso*. Speaking of both Jew and Gentile (all men) he says, "And that he [Christ] might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16). The use of the intensive form here could mean that Christ reconciles men both to themselves and to God. In Colossians 1:20-22 Paul uses this word twice with reference to the universe and man respectively. Here the intensive form suggests not only complete reconciliation but also its finality at the end of the age.

Note that in all of these passages the cross is central. So reconciliation is not merely ethical but redemptive. God removes the estrangement of sin by the power of the cross and the resurrection of His Son. Thereafter the result is in man's response to God's work of reconciliation. ". . . be ye reconciled to God" (II Cor. 5:20).

believers and the world has been a continuing problem.

The early church experienced considerable tension with society because of the single-mindedness of the early disciples in declaring the judgment of God on the world's values. Obeying God rather than men, the early Christians never expected all men to speak well of them.

This tension with the world was redemptive in nature. The disciples' purpose was not just to be an unpopular irritant in society, but to be used of God to transform mankind. It was by their rigid and radical refusal to conform to the world that the first believers transformed their world.

Men like Martin Luther, John Calvin, John Bunyan,

They would use the church

(Editor's Note: This is the first of four articles dealing with forces which would use the churches.)

SHOULD pastors be asked to read Labor Day messages or preach sermons about highway safety?

Should the church permit community organizations to insert promotional articles in the church bulletin?

Should a church building become a civil defense shelter?

To what extent should the spiritual and physical resources of a church be lent to the support of society's causes?

Churches are clearly "useful" to many forces in society.

The Texas State AFL-CIO, for example, distributed a "Labor Sunday Message for Baptist Churches" with the request that it be "read in the churches" on Labor Sunday.

Similar efforts have been made by management.

The National Association of Manufacturers, through its Clergy-Industry Relations Department, publishes a monthly newsletter featuring news from the religious world subtly interspersed with conservative economic philosophy.

Other NAM bids for pulpit influence are made through the organization's Clerical Advisory Council.

The last presidential election saw both major political parties attempt to use the churches to gain votes. Although it was widely denied, there is little doubt that the religious issue was inserted by Democrats and Republicans alike.

During the heat of the 1960 campaign, a visitor in some churches might have thought he was witnessing a gathering of one of the political parties for prayer!

Numerous other examples could be cited to reveal society's efforts to use the churches. "Soil Conservation Sunday" is observed, complete with a suggested sermon from the federal Soil Conservation Service. The National Safety Council urges pastors to preach sermons on safety. Various social service projects are promoted through bulletin inserts.

Community charity drives, civil defense programs, anti-Communist organizations, citizens councils, temperance movements, Boy Scouts and Girl Scouts—all these have used some church facilities.

What principles should guide cooperative ventures between the church and the culture in which it exists and to which it bears its witness?

The basic concern here is the church's relationship to society. The gospel must be preached in specific cultural situations; the problem is to ascertain the will of God concerning the approach.

Throughout Christian history, the relationship between

William Boothe and the early Baptists in Virginia were in the New Testament tradition when they created a redemptive tension with the world. Society reacted against these radically committed Christians and rarely attempted to use them.

The Roman emperor Constantine was one of the earliest to recognize the propaganda potential of Christianity. Weary of the long history of persecuting Christians, the wily emperor embraced Christianity and sought to use the church for his own purposes. He succeeded remarkably, and the Dark Ages followed.

Throughout church history, other forces have sought to give the impression of divine sanction on their causes by using the churches. Kings asserted their "divine right" to rule and received their crowns from bishops. Henry VIII sought to use the church to justify his divorce and remarriage.

Hitler used many of the German churches to propagate his Nazi theories. Mao Tse-Tung attempts to bend the churches in China to the sinister purposes of communism.

In contemporary American life, vested interests have tried to use the churches to lend sanction to an oppressive status quo in race relations or to propagate a particular economic theory. A magazine called Christian Economics seems to equate a conservative economic view with the will of God!

The modern politician is prone to use the church to gain votes, the salesman or professional man to use the church for "prospects" and the humanitarian to use the church for needed support.

A fundamental conclusion is that every church should continually reexamine its relationship to the society in which its witness is given. Is that redemptive tension mentioned earlier a reality?

Perhaps the best index of the real church-society relationship is to be found in the ways the culture seeks to use the church.

The fundamental problem is not inserts in the church bulletin, Girl Scouts in the church basement or sermons on safety in the church worship service.

The larger consideration is whether the world looks at the church of Jesus Christ as a means to some more important end.

In a day when religion is popular but Christianity subversive, believers need to remember that the goal of the church is the will of God on earth as it is in heaven. This is infinitely more than promoting worthy causes or even defending "the American way of life."

Though it can never fully succeed in accomplishing it in history, the church seeks to create a society which approximates the divine ideal. To allow the church of the living God to be used for anything less is to be guilty of blasphemy.

[Next article: "Is the church a donkey or an elephant?"]

By Ross Coggins, associate secretary, SBC Christian Life Commission

WHEN TO QUIT

By J. I. COSSEY

THIS question is hard to answer. In religious work, it is hard for a preacher to know when to accept the call of a church. It is likewise hard for a layman to know when to accept a place of responsibility in the church organization. However, it is of far more importance for one to know when to quit.

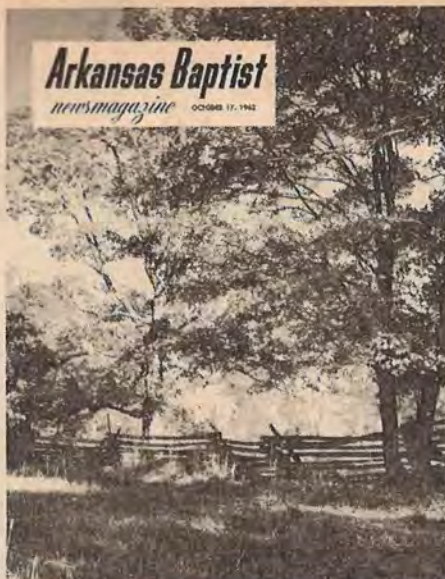
I have coined a phrase, "resign when you quit," which I think is very fitting. One may not always know just when to quit, but he can know when he quits.

When a pastor loses interest in his church field and there is no thrill in his work, it is time for him to resign. When a Sunday School superintendent never observes an increase in enrollment and no better work being done in his organization, maybe a change should be made. When a deacon has lost the thrill of being a deacon, he should resign so the church may replace him with another man who will work.

A deacon should attend Sunday School and Training as well as both preaching services on Sunday. If he cannot be active on all fronts, he should be replaced by some man who can. The office of deacon is not designed to be a place of honour, but a place of service. Every church official should resign the very minute he loses interest in his job.

The Lord's work must go on. If you hold a church position for glory, please remember, there is no glory in failure.

In the early years of the pastorate of Dr. George W. Truett in First Church, Dallas, some of the church leaders wanted him to resign because, they thought, he was



Flaming fall revue

DESPITE the drouth Arkansas will present its flaming fall revue as usual, predicts the State Forestry Commission, with the height of the color expected in late October. Some of the gums are all ready turning, other trees may turn brown rather than the annual red and yellow, a spokesman reported. But, all in all, the Ozark and Ouachita mountains stand ready to thrill you again with the spectacle of autumn's glorious colors.

too aggressively missionary. They thought he preached too much about money. He continued to preach on stewardship and world missions, and soon the critics began to follow his leadership to grow the greatest church and the greatest pastor in the world.

A leader with a long-range constructive world program can stay and enjoy the fruit of a job well done. But, a leader with a "soup and soap" type of program will see his efforts crumble into failure. A good constructive type of gospel preaching will succeed in any place and is needed in every place.

You say, "How long should I remain in my position in the church?" My answer is, as long as you are getting definite results. When your work begins to drag and no constructive growth is shown, quit. Don't ever block the way of progress.

THE following RCA Victor records have been received recently:

Tony Fontane, "The Hymns My Mother Sang," including such numbers as "Beautiful Isle of Somewhere," "Leaning on the Everlasting Arms," "Count Your Blessings," and "What a Friend."

George Beverly Shea, "The Earth is the Lord's." This album includes "Sweet Hour of Prayer," "When God Speaks," "All is Well," "Let the Lower Lights be Burning," and others.

"The Happy Hits of Christmas," featuring Dick Leibert at the organ console. Included are such Christmas favorites as "Jingle Bells," "White Christmas," "Santa Claus is Coming to Town," and "It Came Upon the Midnight Clear."

"Bonanza, Christmas on the Ponderosa," featuring the voices of Lorne Greene (Ben), Dan Blocker (Hoss), and Michael Landon (Little Joe).

The Blackwood Brothers Quartet featuring their famous bass, J. G. Sumner. Included are such numbers as "There's a Light," "I've Got to Walk That Lonesome Road," "I Must Have Jesus," and "I Shall Arise."

The following RCA Victor Christmas albums have been received:

Jim Reeves, "Twelve Songs of Christmas." Included are such favorites as "An Old Christmas Card," "Silent Night," "Mary's Little Boy Child," "Jingle Bells," and "Blue Christmas."

The Robert Shaw Chorale in "The Many Moods of Christmas," including "Good Christian Men Rejoice," "Patapan," "Away in a Manger," "Fum Fum Fum," "What Child is This?" and "I Saw Three Ships."

"Faith and Joy," featuring the Faith Temple Church choir. Numbers include, "When Jesus Comes," "Amazing Grace," "Just a Closer Walk With Thee," "My Hope is Built," and "I'll Flee Unto Thee."

TWO new RCA Camden albums are: "Christmas Hymns and Carols," featuring Mario Lanza; and "The Spirit of Christmas," with the Living Strings.

Offense — Defense

By Peggy Vining
Little Rock

Have you ever been to a football game

And sat on the defensive,
Because the fellow sitting next to you

Was "liquored" and offensive?
I guess I'm just old fashioned
But this is what "methinks"—
How can anyone drink that stuff
If it taste as bad as it stinks?

J. I. Cossey Day observed at Southern College

WALNUT RIDGE.—Baptists of Arkansas paid tribute Oct. 7 to one of their distinguished leaders, in a J. I. Cossey Day observance here at Southern College.

The occasion was the 75th birthday of the honoree, the Rev. J. I. Cossey, who has spent his life in his native Arkansas, serving as pastor, editor and writer, promoter, and educator.

Speaking for the Arkansas State Convention, Rev. James F. Brewer, pastor of First Church, Helena, and chairman of the Executive Board of the convention, said that Dr. Cossey's greatest achievement was the building of Christian character in the lives of hundreds of young men and young women he had helped to get a Christian education.

According to the records, 78 of the ministerial students he has helped, and 27 young women, went on to senior colleges after their graduation from Southern Baptist College, a two-year college. He estimates the total number he has assisted would be three times these numbers.

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine, paying tribute to Cossey as editor of the Baptist state paper during the depression years of 1930, pointed out that the paper had dropped to a circulation of about a thousand and was facing extinction when Cossey agreed to take it and publish it at no salary and not even a guarantee of expenses. In seven years, McDonald said, Cossey built the paper up to a circulation of 6,000 and to a place of great leadership in its influence in Baptist affairs. (The paper now has a circulation of 60,000.)

In his concluding remarks, McDonald "conferred" upon former Editor Cossey the "honorary D.G.W. degree—Doctor of Good Works."

Jimmy Reese, a Baptist layman from Walnut Street Church, Jonesboro, praised Dr. Cossey for his service as pastor; Professor W. K. Wharton, of the Southern College faculty, for his years as professor at the college; and Dr. H. E. Williams, president of the college, for his service as a fund-raiser for the college.

J. T. Midkiff, a member of the college faculty and Baptist Student Union director, presided.

Dr. Cossey is a native of Damascus. He received the B.A. degree from Ouachita College in 1916 and his Th.B. degree from Southwestern Seminary, Ft. Worth, in 1920.

The college chapel was filled to capacity, including Baptists from all over the state, many of them former students and graduates of the college. Visitors were guests of the college at a luncheon in the college dining hall



—Arkansas Baptist Newsmagazine Photo

Dr. and Mrs. Cossey cut the birthday cake at the Southern College celebration.

at noon and attended a reception, at 1:30 p.m., in the new Student Center, for Dr. and Mrs. Cossey.

College officials reported a current enrollment of 248, a 20% increase over the enrollment of a year ago. The fact that the college was officially admitted to membership in the North Central Association of Schools and Colleges a few months ago is believed to be a factor.

Many of the visitors were seeing for the first time the new Student Center and Chapel, completed during the past year at a cost of less than \$35,000, with much of the labor being donated by college students.

In special tribute to Dr. Cossey, funds are being raised to brick-veneer the old college chapel, which serves as the auditorium for College City Church, of which Rev. Dale F. Taylor, business manager of the college, is pastor.

According to Mr. Midkiff, approximately half of the required \$4,000 for the project has been contributed or pledged.

Other new buildings in the future plans for the college, as announced by President Williams, include a new and larger chapel auditorium and a library. He said it was hoped construction of at least one of these could be started in the next few months.



JAMES A. GRIFFIN

JAMES A. GRIFFIN, minister of education, Ingleside Church, Shreveport, La., has accepted the position of associate in the Arkansas Training Union Department and will begin his duties Oct. 28.

Mr. Griffin was born in Albany, Ga., in 1921. He graduated with distinction from Norman College, Norman Park, Ga., in 1940; had several courses while in the Navy (1942-1945) in aeronautical engineering; and graduated from New Orleans Seminary in 1956.

Before entering full-time religious work, Mr. Griffin was employed by Keenan Auto Parts Company, Albany, Ga., 1940-1949, as inventory clerk to the branch manager. From 1950 to 1954 he was salesman to the manager of the West Florida Equipment Company, Marianna, Fla.

In local churches he has served as Sunday School teacher, department superintendent, general superintendent, Training Union sponsor, general Training Union director, and Brotherhood president. He was ordained a deacon in 1949 and ordained to the ministry of special service in 1954.

As a church staff member he has served as minister of music and education, First Church, Kentwood, La. (1955-1956); minister of education, Highland Church, Meridian, Miss. (1955-1956); minister of education, Istrouma Church, Baton Rouge, La. (1958-1961); and at Ingleside Church, Shreveport, since that time.

In associational work he has served as associational Training Union director, adult director, etc. He has led in Training Union and Sunday School clinics in Alabama, Florida, Mississippi, Louisiana, Kentucky, Arizona, Illinois, Texas, and Glorieta.

Mrs. Griffin has attended New Orleans Seminary and has served as state approved Cradle Roll Worker for Louisiana and has led conferences in most of the Southern states. In churches she has

MEMBERS of the 1953 graduating class of Ouachita College are invited to attend the tenth reunion planned for Oct. 26 at the college.

Planned activities include the homecoming parade at 10 a.m., followed by a dutch treat luncheon at Homer's Cafeteria. The homecoming football game is slated for 2 p.m. and an after-game coffee at 4:30.

Coleman to retire

H. S. COLEMAN, missionary in Arkansas Valley Association, has announced his retirement following 17 years in mission work in Carey, Caroline and Arkansas Valley Associations.

Missionary Coleman, like many famous evangelists and kingdom builders, was not trained in a denominational college or theological seminary. He surrendered to the ministry after he was a mature man with a family and a successful business man. For several years he was active in church and denominational work as a layman in Louisiana. After surrendering to the ministry he pastored churches in the association. Later he became missionary of Carey Association.

He gave up the mission work for a few years to serve as pastor of Bearden. He returned to the mission work as missionary in Caroline Association and then to Arkansas Valley Association. He has been a tireless worker and an earnest promoter of every phase and all the causes of our Baptist denomination.

Mr. Coleman plans to continue his preaching and will serve as interim pastor. His new address will be No. 4 Floral Lane, North Little Rock, Ark.—C. W. Caldwell.

HOT SPRINGS CORONATION

PARK Place Church, Hot Springs, held a GA coronation Sept. 22. Queens were Virginia Beth Graves and Scherry Radley; queens with a scepter, Mary Ann Cooper and Becky Daan; queen regents, Paula Edgin and Gail Knupps; and queen regent in service, Myra Ella McEarl.

JAKE Shambarger, director of Physical Education at Southern College, Walnut Ridge, has been elected chairman of the college division of the Arkansas Association of Health, Physical Education, and Recreation. Mr. Shambarger is starting his fourth year as coach at Southern Baptist College.

served as Training Union Nursery worker, Intermediate and Young People's worker, and department director. In Arkansas she will serve as state approved Elementary Worker for the Training Union Department. She is capable of assisting a church in all phases of its elementary work.

The Griffins have one son, James Elbert, a freshman at Louisiana College, and one daughter, Judy Ann, a High School Senior.



JAY HEFLIN

JAY HEFLIN of Little Rock, a member of Second Church, has been selected as one of 35 Southern Baptists to attend a Baptist seminar on the United Nations and foreign policy in New York.

Mr. Heflin, a business executive, has served on numerous committees of the Southern Baptist Convention, and is a member of the administrative committee of the executive board.

The invitation to the seminar came from Foy Valentine, executive secretary of the Christian Life Commission of the Southern Baptist Convention, co-sponsor of the event with American and National Baptists.

The meetings will be held in the new Church Center for the United Nations, across from the UN building, Nov. 4-6.

The entire quota for the seminar is set at 100.

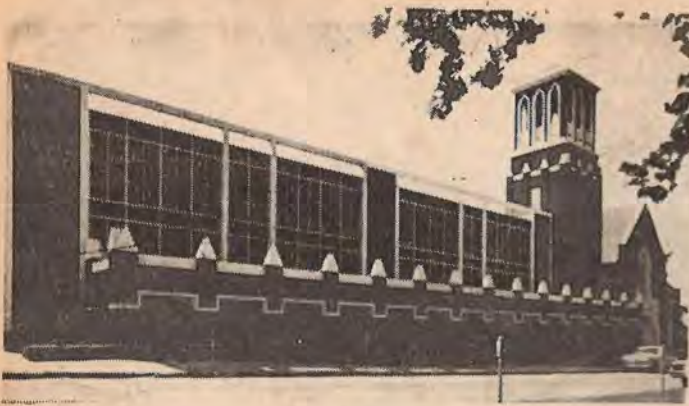
Speakers will discuss issues before the UN, Christian ethics and international affairs and what Baptists can do to contribute to peace with justice in the world.

In addition there will be special briefings, several discussion periods in which the delegates will have opportunity to question the speakers, a tour of the United Nations, a visit to some of the sessions of the UN, luncheon in the delegates' dining room and a conference on how to use what they learn at home.

In extending the invitation, Dr. Valentine said, "I feel that you, by virtue of your position of leadership and responsibility in Southern Baptist life, should have a special invitation to attend this important seminar."

ELMDALE Church, Springdale, broke all attendance records as it observed its third anniversary Oct. 6. Sunday School attendance for the day was 217, Training Union 118. A fellowship hour featured the cutting of a birthday cake in the shape of the church.

Central Church, Magnolia, dedicates building



DEDICATION services were held Sept. 29 for the new \$350,000 chapel and educational building of Central Church, Magnolia. The new building is modern in concept, of dark red brick, glass, and Austin-cut stone in which the Gothic architecture and modern design are joined by a cloister of massive archways and an 84-foot tower.

The erection of this building completes the third and final stage of a building program which was begun in 1949 with the construction of the auditorium. The second unit, a three-story educational building, was completed in 1956. The church now has facilities to accommodate 1,000 in Sunday School and property valued at \$900,000.

Ginocchio, Cromwell, Carter, and Neyland of Little Rock were the architects. Selwyn Whitehead of Magnolia was the general contractor. Serving on the building committee were: W. C. Blewster, chairman; C. R. Cole, Dr. Joe F. Rushton, Ray Sharp, and G. J. Shinn.

The building was so planned that the new addition would be joined to the existing educational unit to give the appearance of one building. A chapel with seating capacity of 220 is located on the first floor. Red carpet, laminated hammer beams, light oak pews and paneling, and the pulpit furniture have made the chapel into a miniature of the church's auditorium.

The new unit also provides space for nine departments, 35 classrooms, a library, modern choir suite, bride's room, records office, and offices for the educational director, music director, and educational secretary.

Dr. Loyd L. Hunnicutt has been pastor of Central Church since March, 1944. Other members of the church staff are Earl Bailey, minister of education; Don Edmondson, minister of music and youth; Miss Josephine Dew, financial and pastor's secretary; and Mrs. W. M. Story, educational secretary.—Reporter

Concord Association

FIRST CHURCH, Barling, was recently led by Mrs. Maxie Moore in the installation of their newly elected WMS officers.

AT THE CLOSE of a recent worship service in Immanuel Church, Ft. Smith, Missionary Jay W. C. Moore assisted the eighteen Immanuel deacons in ordaining three new deacons. The men ordained were D. B. Parrish, Jerry Wakefield, and Lloyd Herrick. Floyd Wallace, a teacher in the Ft. Smith public schools and chairman of the pulpit committee, served as moderator and Missionary Moore led in the interrogation.

FIRST Church, Branch, A. T. Suskey pastor, has organized a WMS. Mrs. J. B. Stewart, associational WMU president, and Mrs. Maxie Moore, state mission study director, led in the organization.—Reporter

Benton County

TWO new pastors have been welcomed into the association this month. Louis Dewett from Ozark, who has served the Woodland Church, Clear Creek Association for seven years, has accepted the Mason Valley Church.

Calvin Fox, a student at the University of Arkansas, is pastor of Park Street Chapel, Bentonville. (CB)

Begins nursing home SS

ABOUT three months ago the Pine-lodge Nursing Home was added to the ever-growing number of service institutions in the City of Warren, the first of its kind to be located there. Mrs. Georgia McDougald, one of the original nursing staff employed by the home and a member of Immanuel Church, envisioned the need for a regular Sunday School class to be conducted for the residents of the home.

The pastor of the Immanuel Church, Rev. Harold Brewer, made a request to the Ministerial Alliance of Warren for permission to proceed with plans to begin an Extension Bible class to meet this need. The alliance had been given charge of all religious activities for the home. In the September meeting of the alliance the request was granted.

On Oct. 6 the first class was held with 14 present. Mrs. Ruth Temple taught the class. She was assisted by Miss Claud Beard, also a nurse in the home.

The Pinelodge Home when filled to capacity will accommodate 75 residents. The first meeting of the Sunday School class reached almost half of the number now in residence. Several of those not attending were confined to their beds.—Reporter

Orr leaves Tulot

REV. JOE T. Orr has resigned as pastor of Faith Church, Tulot, Trinity Association, after serving the church for five years.

During his pastorate the church built two new classrooms and completed the kitchen and baptistry. They had five double standard Vacation Bible Schools and were numbered in the top 70 churches in the state for study course awards earned.

Additions to the church during this time included 110 by baptism and 53 by letter.

The church is seeking a new pastor.

Ward heads association

REV. Ross O. Ward of Ashdown was elected moderator of Little River Association, meeting at First Church, Ashdown, Oct. 7-8.

Other new officers are Lee Dance, Mineral Springs, vice moderator; Robert Cassady, Murfreesboro, clerk; Gene Arrington, Nashville, treasurer.

The principal speaker was Gilbert Nichols, missionary to Paraguay. Nelson Tull, Brotherhood Department, represented the state convention.

Revival news

FIRST Church, West Memphis, Oct. 20-27; Dr. Andrew M. Hall, pastor of First Church, Fayetteville, evangelist; Tommie Hinson, pastor.

HERBERT "Red" Johnson, Mountain Home, full time evangelistic singer, reports the following open dates: Oct. 21-27; Nov. 4-10, 11-17; all of December.

GRAND AVENUE Church, Hot Springs, Sept. 22-29; Rev. Garland A. Morrison, pastor, evangelist; Herbert "Red" Johnson, Mountain Home, singer; 31 additions; 22 by baptism; 7 by letter; 2 other professions of faith.

COCKLEBUR Church, North Little Rock, Oct. 21-27; Rev. Lyndell Kincaid, San Antonio, Tex., evangelist; Clarence Phillips, North Little Rock, singer; Rev. Robert L. Campbell, pastor.

SOUTH McGEHEE Chapel, Sept. 29-Oct. 6; Rev. Jesse S. Reed, state director of Evangelism, evangelist; Jeff Floyd, music and education director, First Church, McGehee, song director; 3 additions by letter; 10 professions of faith; 6 for baptism; Rev. Fred Garvin, pastor.

BEECH Street Church, Texarkana, Oct. 21-17; Rev. Tommy Jones, evangelist; C. Nelson Rue, pastor.

FIRST Church, Lincoln, Sept. 30-Oct. 6; Walter K. Ayers, evangelist; 25 decisions; 11 rededications; 7 by letter; 7 professions of faith; Rev. P. O. Harrington, pastor.

FIRST Church, Mena, Sept. 30-Oct. 6; Dr. O. L. Bayless, pastor, Central Church, North Little Rock, evangelist; Frank Adams, singer; 22 additions; 9 by baptism; Dillard Miller, pastor.

Radio-TV schedule

THE Radio-TV Commission of the Southern Baptist Convention has released the November schedule.

"Baptist Hour" topics, under the November theme of "Gleams of the Gospel," are: Nov. 3, "Help is on the way!"; Nov. 10, "When you have done your best—what then?"; Nov. 17, "One thing Jesus could not do"; Nov. 24, "Thanksgiving for a failure."

Radio programs, the stations carrying them and the times:

INTERNATIONAL SUNDAY SCHOOL LESSON

KCCB, Corning, Sunday, 10:30 a.m.; KDRS, Paragould, Sunday 10:15 a.m.; KTPA, Prescott.

MASTER CONTROL

KCCB, Corning, Sunday, 10:30 a.m.; KDQN, DeQueen, Sunday 3 p.m.; KXJK, Forrest City, Sunday 10 a.m.; KWHN, Fort Smith, Sunday, 12:30 p.m.; KAAV, Little Rock, Sunday 9:05 a.m.; KBHC, Nashville, Sunday 5:30 p.m.; KDRS, Paragould; KCCL, Paris, Sunday 4 p.m.; KPBA, Pine Bluff, Sunday 7 a.m.;



ARKADELPHIA—Cheerleaders for the Ouachita College Tigers this year will be these six who are posing on campus in their new purple uniforms. Front, left to right, are Linda Harris, El Dorado; Captain Rita Bradley, Morrilton; and Judy Pat Neely, Warren. Back row: Cherry Pemberton, Little Rock; Cherry Fisher, North Little Rock; and Sue McAteer, El Dorado.



THE new Student Center and Chapel at Southern Baptist College, built at a cost of less than \$35,000, is providing a great asset to the enlarged student body. —Photo by Gardner Long.

KTPA, Prescott; KUOA, Siloam Sprgs., Saturday, 10 a.m.

THE BAPTIST HOUR

KVRC, Arkadelphia, 3 p.m.; KTHS, Berryville, 8 a.m.; KCON, Conway, 2:30 p.m.; KDQN, DeQueen 7 a.m.; KFAY, Fayetteville, 8:30 a.m.; KBJT, Fordyce, 4 p.m.; KXJK, Forrest City, 9:30 a.m.;

KXAR, Hope, 5 p.m.; KNEA, Jonesboro, 6:30 a.m.; KPCA, Marked Tree, 8 a.m.; KENA, Mena, 1:30 p.m.; KHBM, Monticello, 3:30 p.m.; KDRS, Paragould, 8:30 p.m.; KTPA Prescott; KUOA, Siloam Sprgs., 7:30 a.m.; KWRF, Warren, 8 a.m.; KWYN, Wynne, 7:30 a.m.

All stations carry the program on Sunday.

Gainesville-Current River

FIRST Church, Rector, has a new pastor, Rev. Lawrence Green of Jackson, Tenn.

LESLIE Allen of Southern College, has accepted the pastorate of Knobel Church. The church is planning to build a baptistry.

JUNIOR Vester, new pastor at Columbia-Jarrett and Pettit and a student at Southern College, was ordained Sept. 1 by the Mount Pleasant Church.

News about missionaries

REV. and Mrs. J. A. Harrington, Southern Baptist missionaries who had been on furlough in the States, were scheduled to sail Sept. 12 for Brazil, where he is president of Mineiro Baptist College, in Belo Horizonte, Minas Gerais. Their address is Caixa Postal 1512, Belo Horizonte, Minas Gerais, Brazil. He is a native of Sparta, Mo; she is the former Edna Earle Looper, native of Cauthron.

State Convention plans

THE annual meeting of the State Convention will be held Nov. 4-6, 1963, at Immanuel Church, Little Rock. The



DR. WHITLOW

meeting begins this year on Monday night and closes out on Wednesday night. This change, beginning on Monday night, was occasioned this year by some rather serious conflicts affecting our hotel accommodations which made it necessary to close out on Wednesday night,

Nov. 6, rather than at noon the following day. We hope our pastors will give wide publicity to this change.

President Holland and his committee have worked diligently to provide our people with a meeting that will be eminently worthwhile. The theme for the meeting will be "Liberty and Light for All People". Dr. M. Ray McKay, former pastor of Second Church, Little Rock, will lead in a devotional period at the opening of each session. Other out of state speakers will be C. Emanuel Carlson, director, Baptist Joint Committee on Public Affairs; Dr. K. Owen White, president, Southern Baptist Convention and former pastor of the local First Church; Dr. James W. Middleton, pastor, First Church, Shreveport; Dr. Douglas Hudgins, pastor, First Church, Jackson, Miss.; and Dr. John F. Havlik, Secretary of Evangelism for the Louisiana Baptist Convention. Our own Dr. Perry F. Webb will bring the message at the close of the Christian Education presentation on Tuesday evening. The "Music Men" under the direction of Amon Baker, director of music of the host church will render special numbers at most of the services.

The proposed budget of \$2,213,535 for 1964 appeared in the Sept. 19 issue of the Arkansas Baptist Newsmagazine. We need, however, to constantly remind our people that the item of \$177,500 for Christian Education-Special Causes begins to be realized only after we have raised \$1,936,035 for state causes and SBC, and that the \$100,000 for the Arkansas Baptist Home for Children must be raised in the special offering at Thanksgiving.—S. A. Whitlow, Executive Secretary

Handwriting on the wall

THIS article was first published in the Mississippi Baptist Record. It has been used widely and we reproduce it because the thought is a serious one. If what W. R. Roberts says be true, many of our churches along with our denomination may find it difficult to get enough money to supply the needs of the budgets.



DR. DOUGLAS

—Ralph Douglas, Associate Executive Secretary.

"According to Porter Routh, treasurer of the Southern Baptist Convention, Cooperative Program income showed a gain of 1.86 per cent over first quarter, 1962. He said designated receipts for S.B.C. work for the same three months period was up 9.31 per cent over first quarter 1962.

"The above facts speak volumes. If the leadership in our local churches are wise they can read the handwriting on the wall. The plain truth is that our people are mission minded and they intend that mission needs around the world are to benefit from tithes and their offerings.

"Chester Quarles tells us that 80 per cent of our Mississippi churches give 10 per cent or less of the offering plate dollar through the Cooperative Program for world missions and that 48 per cent give 5 per cent or less.

"Our church membership is not fooled—nor are they happy. The majority of our people know of the needs around the world. They know, too, that their church should be a steward just as the individual. When those responsible for making up a church budget allocate only a token amount for Cooperative Program, there is only one alternative—designate. Our people are doing just that. The end isn't in sight.

"In scores of our churches there is a gap between the budgets and the receipts. With the exception of a mild recession in the middle of 1962 there is no plausible reason for this gap from the standpoint of the economy of our people.

"Possibly we should look for the cause of our sagging receipts. We would likely discover that you conscientious givers don't want to see all their offering and God's tithes spent locally. They want a larger portion to go for missions. Since the majority of our churches don't have a worthy mission program, the individual does the next best thing, he designates.

"If Baptists knew of a better plan of distributing mission money than the Cooperative Program, they would adopt it. The plan has pulled us through some hard times and held us together. It will continue to be a blessing if our church

leadership doesn't rob the plan for local causes.

"It is worthy of note that our churches that contributed the largest per cent of receipts through the Cooperative Program, are having no trouble meeting their budgets. Only those that have either cut back or have not increased, are experiencing difficulty.

"Our Baptist people are missionary. They have to be. They are and will give to missions. Most would prefer giving through the Cooperative Program. If this is not possible through the church budgets, we will continue to see designation increase and Cooperative Program decrease."

Church Music

It's almost time!

IT REALLY IS almost time for the Junior High Choir Festival, and it really is now time to be working on the selections to be sung!

We do hope that every church in Arkansas who can boast of a Junior High choir will participate in this festival, and make it even finer than last year. Hoyt Mulkey, minister of music of First Church, Pine Bluff, will direct this Festival which will be held at First Church, Benton, on Nov. 2, 1963.

The festival schedule is: 10 a.m., Registration and announcements; 10:15, welcome and introductions; 10:20, section rehearsals; 11, combined rehearsal; 11:50 lunch; 1 adjudication of choirs; 2 festival program.

Each choir will sing one selection of their own choosing for adjudication. All choirs are expected to learn the required selections and sing in the combined festival chorus.

The music chosen for this year—"How Gracious Is The Lord", Salathiel, C. Albert Scholin Publishers; "Jesus, My Lord, My God", Barnby, Pro-Art Publications; "I Will Sing The Wondrous Story", Thiman, Novello & Co.; "Lauda Anima" (Praise My Soul), Andrews, G. Schirmer; "King of Kings," O'Hara-Angell, Shawnee Press.

The Youth Music Festivals this year will be held later in the spring, on Apr. 25. These three festivals to be held in Pine Bluff, Springdale, and Jonesboro, are for the Senior High choirs, and for those who combine both age groups in their young people's choirs.

MUSIC Department reports that in 1960-61, 379 churches reported 20,989 enrollment in choirs.

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Season for workshops

WHILE SPECIFIC training for Brotherhood and RA officers and leaders is always in order when and where such training is needed, such training is a MUST during the fall of the year when so many men are undertaking for the first time to fill positions of leadership in the work. Also, men who have been re-elected to places of leadership need to enhance their knowledge of Brotherhood and RA

work and to enrich their concepts of the real potentials of our denomination's grand programs of work for men and for boys.

We heartily recommend the following:
 1. A ONE-NIGHT ASSOCIATIONAL BROTHERHOOD WORKSHOP for church Brotherhood officers and leaders (with their committeemen) sponsored and conducted by the associational officers and leaders, with each associational officer and leader serving as instructor for the group of corresponding church Brotherhood officers and leaders. Pastors should attend the section for Church Brotherhood Presidents; and RA chapter counsellors should sit in with church Brotherhood RA leaders and committeemen.

The Brotherhood Department, upon request, will send a free packet of guides and instructional materials (and other helps) to every associational Brotherhood president, or to any associational missionary. (Write the Brotherhood Department 302 Baptist Building, Little Rock). Also, Brotherhood Department personnel will help in every way to plan and conduct your meeting, serving as instructors, when possible.

2. ROYAL AMBASSADOR WORKSHOP

This should be a two-night study of basic RA work. The associational Royal Ambassador leader and committeemen, chapter counselors and assistants, church Brotherhood Royal Ambassador leaders and committeemen, pastors and ministers of education should attend the workshop.

The basic Royal Ambassador Leadership Course should be taught. The basic course includes a study of the three sections of the Royal Ambassador Program; Crusaders, Pioneers, and Ambassadors, including an introduction to campercraft and how to plan the weekly chapter meeting. All the teaching aids including filmstrips should be used. It is necessary that the instructor for this course be someone who has taken the Leadership Training Course. For a successful program of Royal Ambassador work it is necessary that counselors be trained in the full area of their work and that adequate plans for each weekly



MR. TULL

meeting be made well in advance. The Brotherhood Department will be happy to assist the associations in any way possible in conducting the workshops—
 Nelson Tull, Brotherhood Secretary

Missions

At the Training School

IT WAS my privilege recently to be in the Sunday Evening worship service at the Boys' Training School where E. A.



DR. CALDWELL

Richmond serves as our chaplain. The beautiful chapel was practically filled with approximately 150 boys and employees.

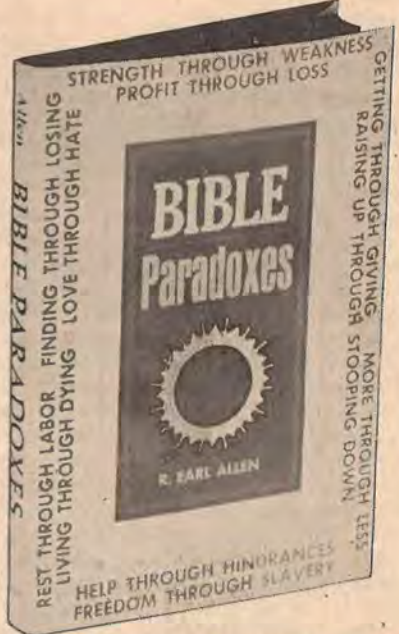
It was an impressive sight to see them assembled so reverently and to participate so earnestly in all of the service. Two young men stood together to lead the congregational singing as Mrs. Richmond played the piano. It was a splendid song service and it seemed that everyone participated. I was impressed also by seeing such young children among the group. They were so small and young to have been involved to an extent that they had to be sent to this institution. There were several pews filled with

boys about 11 or 12 years of age. I thought as I sat there, how proud Arkansas Baptists ought to be in realizing that we are providing a spiritual ministry to these boys during their stay in the school.

Chaplain Richmond had been having some throat trouble and difficulty in speaking. It was my pleasure to preach to the boys and give an invitation to accept Christ as their Saviour. As the service progressed, several began to move out as they came forward weeping and confessing their faith in Christ. As I saw several boys stand in the line to shake the hand of the chaplain I just wished that Arkansas Baptists could see the same sight and get the same joy which I was experiencing. There were nine professions of faith in that one service.

In the monthly report which Chaplain Richmond gives to this office each month he lists the number of professions, baptisms, rededications, etc. In today's mail the September report was received which shows 18 professions of faith, 23 rededications, 6 baptised into a Baptist Church, 35 New Testaments distributed and 360 pieces of literature given and 38 boys counseled with personally.

It is my firm belief that mission money spent in maintaining a chaplain in the Boys' Training School is well justified from any angle.—C. W. Caldwell, Superintendent of Missions




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DISTRICT WMU MEETINGS

MRS. HARRISON
BRAZIL MISS RAPPOLD
NEW ORLEANS

FEATURED SPEAKERS at the nine WMU District Meetings and five YWA Regional Rallies scheduled to be held Oct. 21-31 will include Mrs. W. C. Harrison of Brazil and Miss Amelia Rappold of New Orleans.

Programs at the District Meetings will feature presentation of three areas of mission work—foreign, home and state. Representing Southern Baptist work in 53 nations of the world will be Mrs. W. C. Harrison of Brazil. Although not appointed by the Foreign Mission Board until 1923, her years of service cover her life-time except for ten years spent in schools in the states. She was born in Brazil, the daughter of Southern Baptists' pioneer missionaries, Dr. and Mrs. W. B. Bagby, and is one of five Bagby children who returned to Latin America to be identified with mission work.

In 1939 Helen Bagby married Dr. W. C. Harrison, a veteran of 15 years of missionary service in Brazil. For 26 years they directed the Baptist school in Porto Alegre which was founded by her sister and brother-in-law, Rev. and Mrs. Harley Smith, and which is now under direction of her youngest brother, Albert Bagby, and his wife, the former Thelma Frith of Arkansas.

Since early retirement in 1959, the Harrisons have made their home in Waco, Texas, where Dr. Harrison is visiting professor of missions. At each meeting she will tell something of the romance of mission work begun by her parents in 1880 and continued today by third and fourth generations.

Race Relations

Great modern day Baptists speak

ONE statement was made by Billy Graham in the Los Angeles Crusade. He called attention to the fact that the race problem is a world problem, not a national one, and that it cannot be solved by the courts. "It can only be solved in the hearts of people as they accept Jesus Christ and shed their prejudices," Dr. Graham said. He spoke on the race problem on the eve of the March on



DR. HART

Washington.

"I am convinced that some extremists are going too far too fast," said Dr. Graham. "Racial prejudice is a two way street, but it must be ended and Christian love must prevail." Dr. Graham told his audience he was concerned with "some clergymen" of both races who have made the "race issue their gospel. This is not the gospel," he said. "The gospel is the good news that Jesus Christ died for our sins, and then he rose from the dead, and that God is willing to forgive our sins and to give us new life and peace and joy. Slavery," he said, "was practiced ex-

tensively in the days of Christ and the slaves were mostly white. Yet the apostles never made slavery their gospel, although their teachings eventually meant the end of slavery. If we in the church are faithful to the message of the cross of Christ, an atmosphere can be created wherein all racial difference can be settled and love can prevail."

Dr. Baker James Cauthen, Executive Secretary of our Foreign Mission Board, in a recent article in the Commission, which some of our readers may have missed, telling about the seriousness of the race problem as it relates to our Southern Baptist Foreign Mission Program says: "There is, however, something we could do to strengthen the hands of God's servants in many lands and add power to the testimony of those who go as visitors to mission fields. We could make it evident that all people, regardless of race, nationality, wealth, poverty, or station in life, are welcome to worship in our churches.

"This would need to be done in whatever way each church would find wisest and best in its own situation.

"While Negroes probably will choose to go primarily to their own churches where the preaching, music and activity are expressive of their culture, it would strengthen our testimony to all the world for missionaries to be able to say, as far as we know, any one of any race or nationality is welcome to worship in any Baptist church anywhere! It would have long-range value

Work of the Home Mission Board will be represented by Miss Amelia Rappold of New Orleans. She is a native of the very neighborhood where she has served as missionary in a Good Will Center since 1942. Miss Rappold's plans to become a Notre Dame nun were shattered when she became a Baptist after attending a club at Rachel Sims Mission on the Riverfront. She has been a frequent visitor to our state as choice speaker in state, associational and local gatherings.

It is timely that Dr. Clyde Hart, director of Race Relations Department of the Arkansas Baptist State Convention, represent direct missionary endeavors within the state made possible by gifts through the Cooperative Program and Dixie Jackson Offering for State Missions. Under his direction extension classes for in-service Negro adult church leaders have been established in five points in the state. Another unique ministry which he directs is the only Christian camps for Negro boys and girls in Arkansas.

Others who will participate on each day's program will be Mrs. R. E. Hagood, state WMS director, and Miss Mary Hutson, state YWA-Sunbeam Band director.

The nine District WMU Meetings are scheduled to begin at 10 a.m. and close at 2:30 p.m. and to be held in the following places: Oct. 21, Calvary Church, Ft. Smith; Oct. 22, First Church, Berryville; Oct. 23, First Church, Melbourne; Oct. 24, First Church, Trumann; Oct. 25, First Church, Carlisle; Oct. 28, Immanuel Church, Warren; Oct. 29, First Church, Stamps; Oct. 30, Second Church, Hot Springs; Oct. 31, First Church, Russellville.

The five regional rallies for members and friends of Young Woman's Auxiliary will be dinner meetings beginning at 5:45 and costing \$1 per plate. Either Mrs. Harrison or Miss Rappold will speak and meetings will be held in the following places: Oct. 21, First Church, Springdale; Oct. 22, First Church, Harrison; Oct. 24, First Church, Forrest City; Oct. 28, First Church, Camden; Oct. 29, First Church, Arkadelphia.

Miss Elma Cobb, state WMU president, will preside at the District Meetings, and Miss Mary Hutson, state YWA-Sunbeam director, will be in charge of the YWA rallies.—Nancy Cooper, Executive Secretary and Treasurer

for world evangelism. We might discover that our total witness for Christ in a world of desperate need would take on new power and significance."

Each Baptist church is a self-governing body. Each church must find its own answer to this problem. Yet we can profit from the wisdom and spiritual dedication of men like Billy Graham and Dr. Cauthen. It should be noted that there is a difference in worshiping with people occasionally and in welcoming them as members into our churches. Many churches might gladly practice one but not the other. Whatever a church does about this problem should not become a condition of Christian fellowship. No Baptist church, Negro or white, no member of a Baptist church, be that member white or Negro, should ever want to do any thing that would hurt in any way another Baptist church. The heart of a Baptist, white or Negro, should be strangely warmed by the Spirit of Christ in a mutual Christian fellowship of understanding, goodwill and prayerful concern for each other as we believe the same things, worship the same Christ and preach the same gospel.

More important than open doors to buildings is hearts opened by the Spirit of Christ to all who belong to Him. All of God's people need to love one another, pray for each other and do all in our power to strengthen the total witness of Baptists of all races.—Clyde Hart, Director.

Know your missionaries

BY JAY W. C. MOORE

Conway Sawyers

ONE of the major problems of missionary committees in former years in finding and employing



men as associational missionaries was to find a Baptist preacher whose heart was really in associational mission work — one who would not use it as a stepping stone to the pastorate or back to the pastorate or to a state mission position.

In the past 20 years this problem has decreased by the call of God to the associational field mature and experienced men of God who felt God wanted them in the associational field as a missionary.

God is impressing younger men now with this burden and compassion to do the work of an associational missionary. One such young man is Conway Sawyers, young in the ministry and young as a missionary, who has seen one year of service as missionary in Liberty Association.

He made this feeling known by saying, "I feel the Lord has burdened my heart for the associational mission program in Arkansas and hope to live to see the associational program be the real striking force of Southern Baptists."

If this young preacher's prediction of the associational mission program doesn't materialize then what organized group, outside of the local church, can or will "become the striking force?" There isn't any, as the association is nearest the churches. The associations can live and function well without a State Convention, but a State Convention can not live without the associations.

Conway believes strongly in youth work and especially summer

assembly work and he is planning on spending much time, money and effort in developing the as-

sembly grounds at Beech Springs into an assembly that will reach hundreds of their young people.

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WHO ATTEND?

Pastors, Ministers of Education, Training Union Directors, Adult Department officers and Adult Union members, Associational Officers.

Butterflies and mountains

BY THELMA C. CARTER

ONE miracle of the natural world is that butterflies can live in mountain areas. They are in high altitudes where people suffer headaches and sickness because of the height. Among these butterflies are big, brightly colored, blue and yellow ones, as well as smaller white and orange ones.

Countless thousands are found on the highest peaks of the Andes Mountains. The butterflies appear on the high mountain points after the winter snow has melted and wild flowers bloom on the slopes.

The hot, tropical climate where there are many volcanoes among the Andes Mountains is a favorite home of butterflies and insects. Brazil in South America is the home of more different kinds of butterflies than any other part of the world.

Wherever there are flowering plants—in valleys, deserts, hills, and mountains—butterflies find their way. Amid horned beetles, worms, weevils, spiders, and other insects, butterflies hover. They are getting sweet nectar from flowers.

Butterflies are amazingly sensitive to approaching storms and weather change. Even before storm winds strike the high mountain peaks, these beautiful creatures seek the refuge of caves and rocks. Naturalists tell us that one of the most amazing sights is to see fragile butterflies hugging the ground, with wings outspread, to avoid being blown away.

Even though they are nearsighted, seeing only a few feet ahead, butterflies sense danger in moving objects. Thus they are always on the move.

One cannot help but say with the psalmist: "Many, O Lord my God, are thy wonderful works . . . they are more than can be numbered" (Psalm 40:5).

MORNING THOUGHTS

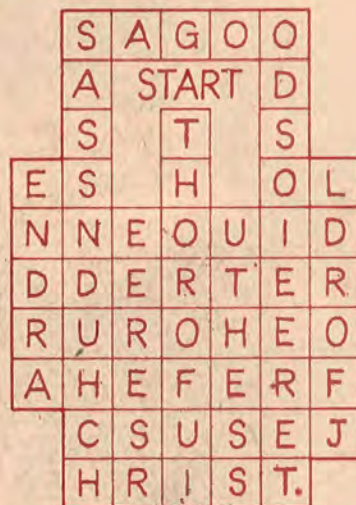
BY EVA N. EHRMAN

Dear Heavenly Father,
It cheers us to know
Thou wilt be with us
This day where we go:
To places of work
Or travel or school,
Or to serve in our homes.
Please make us a tool
Most useful to thee,
And bring to our thought
"Lo, I am with you"
As Jesus has taught.

THE UPWARD WAY

By Carrie I. Quick

TO spell the words in this Bible verse, start with the letter T in the middle column. Move letter by letter until you come to the T followed by a period. You should not cut corners or skip letters. The first word is "Thou."



ANSWER

Thou therefore endure
hardness, as a good soldier of
Jesus Christ, 2 Timothy 2:3.

The farmer's helper

By William P. Suiter

IMAGINE that all over the world people are starving. Anywhere food is to be found people fight over it like animals. Grocery stores are empty. People's pantries are empty. Farms are bare.

Insects are everywhere. Insects are taking over the world. They have eaten all the food on the farms.

Can such a situation be true? Can such a thing really happen? Probably not, but if it were not for the millions of spiders in the world, this would be more likely to happen.

The common spider eats insects which destroy the plants on which we depend for food. Like most creatures, spiders have a part in keeping the balance of nature. By destroying harmful insects, spiders help plants to grow. Spiders, in turn, provide food for birds and other creatures.

Some spiders help keep this balance of nature in the water. They do this by eating many small fish. Those fish which are not eaten have enough food to grow large. Then they can lay eggs to hatch more fish. Sometimes those very spiders may become food for the large fish.

Spiders are not insects. They belong to the family called Araneida. Spiders have eight legs, and most of them have eight eyes. With so many eyes, do you wonder that they scamper away when a human being comes near. They can see in all directions.

Many thousands of kinds of spiders live on the earth. Some are very large, others very small. Spiders are found almost everywhere. These creatures have been found on Mount Everest, the highest mountain on earth and in caves far beneath the earth.

One species lives underwater. It spins a net beneath the water among the leaves of a water plant. Then it collects air in tiny bubbles and stores it under the net. When it has a large bubble, it moves into its underwater house and lays its eggs there.

In the autumn the baby spiders hatch. Later they leave the large bubble in tiny bubbles of their own. The bubbles pop to the surface, and the spiders to into the world to grow and build their own homes of air.

Even the common house spider does its part in destroying harmful insects. Without the spider, we would be more likely to lose our world to insects.

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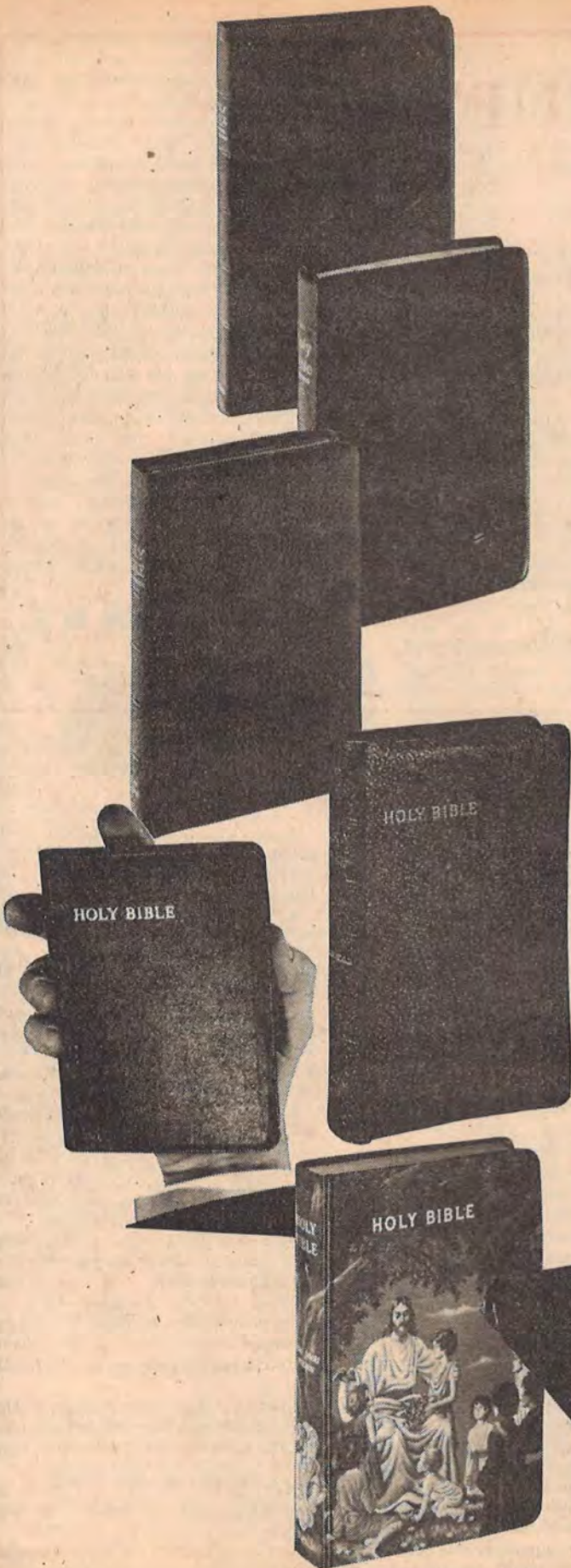
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Christian responsibility

BY JOHN R. MADDOX, PASTOR
FIRST CHURCH, CAMDEN

Lesson Text: Matthew 4-11; I Cor. 8-11:1
October 20, 1963

A. Christ is Victorious over Temptation and Victory is Ultimately Assured His Followers (Matt. 4:1-11; I Cor. 10:13).



DR. MADDOX

of the Father for His life. So earnestly was Jesus in His pursuit of God's will that He stayed there forty days without eating.

Satan, the tempter or false accuser, felt this to be his best time to tempt the Son of God. Three temptations followed.

First, Satan appealed to Christ's bodily needs in tempting Christ to turn the stones into bread, thus satisfying his physical hunger. There is nothing wrong in feeding one's body, for without food we cannot exist. But Christ was not about to yield to the evil desires of Satan, which were behind his suggestion. So Christ won the first round by quoting scripture from Deuteronomy 8:3: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The second temptation called for a short cut to popularity, and the approval of the masses of the people. Satan suggested to Jesus that if He really were the Son of God, for Him to jump off the pinnacle of the temple, and allow His angels to protect Him. Satan also used scriptures here, saying: "For it is written, He shall give his angels charge concerning thee; and on their hands they shall bear Thee up, lest thou dash thy foot against a stone" (Psalm 91:11-12). In response Jesus again quoted from the Word of God, as found in Deuteronomy 6:16: "Thou shalt not tempt the Lord, thy God."

In the third temptation Satan became so bold as to ask Christ to bow down and worship him, and as a reward Satan would give Christ all of the kingdoms of the world right now. This assumes that the kingdoms of the world are Satan's to give. Satan is called the

Prince of the World (John 12:31; 14:30; 16:11). The kingdoms of this world are now ruled over by imperfect people, some of them being very wicked and sinful. Christ will ultimately be victorious, but Satan proposed immediate victory if Christ should bow down and worship him. Notice Christ's knock-out blow which sent Satan away as Jesus quoted from Deuteronomy for the third time, Deut. 6:13 and 10:20: "Thou shalt worship the Lord thy God, and Him only shalt thou worship."

Let us remember that it is our Christian privilege and responsibility to call in the resources of God to help us overcome the temptations which come upon us. Study the glorious promise which is found in First Corinthians 10:13.

B. Christian Responsibility in our Example to Others.

OUR actions should be such that even a weak Christian will not stumble because of things we do. The question here has to do with eating meat sacrificed to idols. There were many gods in Greece, and after sacrifices to these gods had taken place many of the public markets sold the meat which had been used in these religious ceremonies. Paul brings out the fact that there is only one true God. The idols these people were worshiping were not God, so it really made no difference if they ate, or did not eat, this meat which had been used in these ceremonies to idols. However, Paul realized that these weaker Christians were living in an area where people believed that these idols were alive, and Paul teaches that it is wrong to lead someone into doing something which his conscience tells him is wrong. Just don't eat meat, if it is going to cause a weaker brother to stumble, Paul is saying. Leave it off, if it is going to cause this weaker brother to do something against his own conscience. Paul then comes to a conclusion as to his own actions; namely, that he will abstain from eating this meat, even though there is no sin committed in eating it. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13). Paul shows that he feels a responsibility for these Christians, for he had led them to know Christ as their personal Lord and Savior. Therefore, he felt that

he was in a very special way an apostle to these people.

C. Christian Responsibility in Supporting the Preachers.

CHRISTIANS have a definite responsibility to care for the material support and needs of those who serve them in preaching the gospel. Paul says that this is right. "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live on the gospel" (I Cor. 9:13-14). Statistics show that too many congregations are not adequately caring for the needs of their shepherd and his family, thus they are sinning against God's servant, and God's command.

Paul chooses to waive his right to support. He is not bragging, but he said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me: yea, woe is unto

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me, if I preach not the gospel" (I. Cor. 9:16). Paul does this that he might be able to win as many people as possible to Christ, and no one could say that he was preaching for the pay that he would get. Paul tried to find common grounds with all people, that he might be able to tell them about the saving power of Jesus (I Cor. 9:22).

D. Our Christian Responsibility as Learned from the History of Israel.

PUNISHMENT and destruction came to many of these people because they did not fulfill their God-given responsibilities. This should be a lesson to us that we might fulfill our responsibilities which God expects us to fulfill. With God's help it is possible for us to live a godly life, as we read in I Cor. 10:13. We are responsible to live this life with the help of Christ.

Attendance Report

Church	October 7		
	Sunday School	Training Union	Additions
Barling, First	131	71	
Berryville, Freeman Hgts.	179	92	
Blytheville, Trinity	252	114	3
Brinkley, First	354	145	
Camden			
Cullendale	476	217	3
First	584	219	3
Crossett, First	206	579	1
Dumas, First	298	80	1
El Dorado, East Main	291	142	3
Forrest City, First	598	170	
Midway Mission	57	62	
Fort Smith			
First	1061	347	8
Missions	495	187	
Grand Ave.	224	394	4
Mission	36		
Temple	266	143	3
Trinity	317	151	
Green Forest, First	158	71	
Harrison, Eagle Heights	278	117	3
Huntsville, Calvary	57	26	1
Jacksonville			
First	556	252	2
Marshall Road	136	61	
Jasper	55	89	
Jonesboro			
Central	528	231	1
Nettleton	252	119	
Lavaca	261	153	1
Little Rock			
First	1040	381	1
White Rock	25	17	
Highway	210	110	
Immanuel	1213	408	7
Kerr	22	13	
Rosedale	265	109	2
McGehee, First	485	203	
Chapel	121	63	10
Marked Tree, First	204	77	
North Crossett, Mt. Olive	251	124	
North Little Rock			
Baring Cross	790	258	
Southside	49	23	3
Camp Robinson	56		
Gravel Ridge First	189	97	
Runyan Chapel	20	29	
Sherwood First	225	102	11
Sylvan Hills First	266	117	
Paragould First	635	230	
Piggott First	366	148	
Pine Bluff			
Centennial	254	120	3
Lee Memorial	190	115	10
Rogers, First	431	181	
Siloam Springs, First	355	218	
Springdale			
Elmdale	217	118	
First	535	196	1
Van Buren			
First	488	190	
Second	65	25	
Vandervoort First	63	51	
Warren, Immanuel	320	112	
Chapel	107	59	

Monkey at work

SONNY: "Mother, we're going to play elephants at the zoo and we want you to help us."

Mother: "What on earth can I do?"

Sonny: "You can be the lady who gives them peanuts and candy."

A Smile or Two

Squeak, please

MY wife has been bugging me for years to buy her a fur coat. When she started in again on the subject last week, I finally told her: "Look, if you keep after me for a fur coat much longer, you'll get me mad and bring out the beast in me."

"Oh, that's all right," she replied, "we've got a mousetrap around here someplace."

Season's over

THE teacher asked the class to list, in their opinion, the nine greatest Americans.

After a while she stopped at one desk and asked, "Have you finished your list, Bobby?"

"Not yet," He replied, "I can't decide on a list yet."

As cheaply as one

"DID you propose on your knees?" "Yeah, and I've been ten years getting back on my feet."

Fore!

INSTRUCTOR: "I think you've taken enough practice swings."

Duffer: "Good—now show me which club to use to make a hole-in-one!"

That's different

THE little girl refused to go to sleep in a neighbor's home, unless the bedroom door were left open.

"Why, you're not afraid of the dark—a big girl like you," the neighbor teased.

"Yes, I am," cried the little girl.

"But you're not afraid of the dark at your house."

"I know," answered the girl, "but that's my dark."

Wisdom

THE mosquito is like a child: When it stops making noise, you know it is getting into something.

Cooperation

ONE form of perverted cooperation is illustrated in the following: A little boy was playing all alone in the front yard when a neighbor came along and asked where his brother was. "Oh," he said, "he's in the house playing a duet. I finished first."

Misprint?

THE following correction appeared in a small town paper: "Our paper carried the notice last week that Mr. John Jones is a defective in the police force. This was a typographical error. Mr. Jones is really a detective in the police farce."

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Small mouth bass?

TWO fish were swimming along together in the river when the little fish asked the much larger fish, "How did you manage to grow so big?"

"My friend," he replied, "when I was about your size I learned to keep my mouth shut, so here I am."

Touche

PARSON Jones phoned the local Board of Health to have a dead mule removed from his lawn. The young clerk who took the phone call thought he'd be smart.

"I thought you ministers took care of the dead," he replied.

"We do," answered the parson, "but first we get in touch with the relatives."

Color conscious

A ROBUST matron asked a fashion expert her opinion of the purple dress she was wearing.

"What colors should I wear?" she inquired.

"Madam," the expert said, "when God created butterflies, he made them with brilliant colors. But when He made the elephant, in His wisdom, He made it gray."

Scoundrel

"WHY don't you play golf with Eddie any more?" Elmer's wife asked him.

"Would you play with a fellow who puts down the wrong score and moves the ball when you aren't watching?"

"No," she replied.

"Neither will Eddie."

Father of the bride

"OH, DADDY, I just despise him—despise him—despise him—despise him!"

"Now, now, Daughter. Calm yourself and tell Daddy when you plan to get married."

In the world of religion

Religious News of the World

Saved by transfusion

WASHINGTON, D.C. (EP)—The unprecedented case in which a Jehovah's Witnesses adult was given a blood transfusion here despite her protest on religious grounds, is still open to adjudication if she wishes, a federal judge said here.

Judge J. Skelly Wright, of the U.S. Circuit Court of Appeals, in an unusual memorandum, has held that Mrs. James Jones, 25, and her husband may, if they wish, press for adjudication of the central legal issues.

Mrs. Jones was given a transfusion, held necessary to save her life, when Judge Wright upheld the application of Georgetown University Hospital, a Roman Catholic institution. She is now convalescing.

Judge Wright held that he acted because her death would have imposed a legal responsibility upon the Jesuit-maintained hospital.

The central issue raised by Edward Bennett Williams, famed attorney who represented the hospital, was: Does a U.S. citizen have the right to commit suicide because of religious beliefs? He posed the question whether U.S. laws would permit a Buddhist monk to burn himself to death in a public demonstration of faith . . . or permit a Hindu widow to leap upon the funeral pyre of her husband . . . or allow the human sacrifices that are part of certain pagan rites.

Relying heavily on the celebrated Ferguson case decided by the U.S. Supreme Court (1878) which upheld laws barring plural marriage, although Mormons of that day believed in polygamy as a religious practice, Mr. Williams argued that suicide is a violation of civil law that can be prevented by intervention of the courts.

Moderator quits ministry

JOHANNESBURG, So. Africa (EP)—Standing in the pulpit of his church before a large Sunday congregation, the moderator of the Southern Transvaal Synod of the Dutch Reformed Church announced his resignation from the ministry, a move caused by his opposition to racial segregation.

The Rev. C. F. Beyers Naude, regarded as one of the progressives in the Church, decided to leave the ministry when he was directed to resign as editor of a multiracial newspaper and as a director of an organization made up of white and Negro clergy.

... A PLAN to merge The Methodist Church and the Evangelical United Brethren Church into a new "United Methodist Church" was adopted in Chicago at a recent meeting of union commissions from the two denominations. Talks and study have been underway for about eight years, and the merger could take effect by 1968 if approved by the two Churches. At present Methodists number 10,234,986 members. Membership in the Evangelical United Brethren Church is 761,754.

... Pope Paul VI marked his 66th birthday on September 26 by telecasting a message to the United States. Telstar, the communications satellite, was used to carry his greeting to Georgetown University, Jesuit institution marking its 175th anniversary in Washington, D.C.

... Official figures published in the annual report of the West German government revealed that of the total population of 56 million in the West German Federal Republic and West Berlin, 51 per cent are Protestants; and 44 per cent are Roman Catholics. Three per cent are religiously unaffiliated. Comparative figures for 1953 were 51.2, 45.2, and 3.3 per cent.

... Building activity by private hospitals and institutions, many of them church-related, set a new high record for a single month, reaching \$99 million in August. This was \$8 million above July and \$16 million above August a year ago. Construction for the first eight months of this year is \$666 million, compared with \$579 million in the same period during 1962.—Survey Bulletin

Against parochial aid

WASHINGTON—Sixty-two per cent of the voters in the nation who have an opinion on the subject are opposed to federal aid to parochial schools, according to "The Harris Survey" released here through the Washington Post, prominent daily newspaper. Only 13 per cent of the nation's voters said that they are not sure what they think about aid to parochial schools.

The Harris Survey is a public opinion fact finding agency similar to the Gallup Poll. It is conducted periodically on various subjects by Louis Harris and published in the Washington Post. The Harris Survey was developed by the Washington Post to find facts for itself.

The finding of the Harris Survey on parochial school aid is in direct conflict with that of the Gallup Poll in February of this year. At that time the Gallup Poll reported that since 1961 public opinion had shifted from heavy opposition to widespread support of federal aid to parochial schools.

The largest shift, according to the Gallup Poll, was in the Protestant community. This poll reported that in 1961, 63 per cent of Protestants opposed aid to parochial schools but that in 1963 only 50 per cent were in opposition.

The Harris Survey contradicts this finding and announces that at the present time 71 per cent of the Protestants oppose such aid. A significant finding of the Harris Survey is that while 83 per cent of Roman Catholics favor federal aid to education, only 67 per cent of them favor such aid to their schools.

Average pastor salary

MINNEAPOLIS, Minn. (EP)—The average salary of pastors in the American Lutheran Church is \$6,221, a denominational survey here disclosed. According to Dr. George H. Berkheimer, director of the ALC Board of Pensions, the survey was made in connection with an actuarial study required for medical coverage of retired pastors and widows.

Withdraws witness award

SCHOHARIE, N.Y. (EP)—The principal of Central High School here branded as "religious discrimination" the American Legion's withdrawal of an award made earlier to a Jehovah's Witness student who said he could not salute the flag because of religious principles.

Recipient of the award, a medal, was Henry Jenner, 19, a senior at Central High. It was presented by a Legion post last spring at graduation exercises for outstanding "honor, courage, scholarship, leadership and service."

Later, however, when the Legion post learned of his religious beliefs, the youth was requested to return the medal on orders from the group's national office.

The withdrawal brought a complaint from the school's principal, Marvin Loveys, who said that any organization "that sets up a discriminatory clause should be excluded from having anything to do with the public schools."

ARKANSAS BAPTIST
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