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Arkansas Baptist Newsmagazine, 1965-1969

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### September 29, 1966

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "September 29, 1966" (1966). *Arkansas Baptist Newsmagazine, 1965-1969*. 231.

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# Arkansas Baptist

*newsmagazine*

SEPTEMBER 29, 1966

## Proposed amendment

REV. Fritz E. Goodbar, retired minister of Little Rock, gives notice this week (see "The People Speak") that he will propose an amendment to the constitution of the Arkansas Baptist State Convention, during the sessions here Nov. 7-9.

Mr. Goodbar would amend Article 6 to include: "The duly elected state president shall serve as chairman of the Executive Board."

In an interview with the editor, Mr. Goodbar said that he felt the state president, as one elected to this office by the Convention, should be the one to head the Executive Board, since the Board acts for the Convention between annual convention sessions.

Stating that personalities were not involved in his proposal, Mr. Goodbar said that he would propose that the amendment, if adopted, go into effect following the 1967 annual meeting of the State Convention.

The Constitution provides that it may be amended "at any regular meeting of this Convention, two-thirds of the members voting concurring in the measure," and providing that "any proposed amendment . . . be presented to the Convention in writing, for its consideration, upon the first day of the annual session, and may be voted on, on any subsequent day during the session, provided adequate publicity has been given in previous announcement."

The present policy is for the Executive Board to meet immediately following the annual meeting of the Convention and elect its officers, including its chairman. The office of Convention president is now largely honorary, being defined in the constitution as: "to preside over the deliberations of the Convention and to discharge such duties as may devolve upon the presiding officer of a deliberative body." If the proposed change were made, the responsibilities of the office would be greatly increased.

## 'Utterly ridiculous'

THE pastor of a Georgia church under fire for preaching a who-so-ever-will gospel that includes Negroes in the local congregation writes in our "The People Speak" department this week. (For further details, see our editorial "Church and Race," in our issue of Sept. 1.)

Writes Dr. Thomas J. Holmes, pastor of the church in question—Tattnall Square Baptist Church, Macon, Ga.:

"I find myself feeling utterly ridiculous in 1966 to have to fight for the opening of the doors of a Christian church to any seeker of Christ. The tragedy is compounded by the fact that the white students and professors [from adjacent Mercer University] are leaving the congregation."

SEPTEMBER 29, 1966

The tragedy of Tattnall Church is that its policy is not a rare instance but the overwhelming pattern of practice among Southern Baptist churches. The big question among us Baptists continues to be whether or not any people but whites will be permitted to darken the doors of our churches. This is strange for practicing Christians in 1966—nearly 2,000 years after the sacrificial death of Jesus Christ and the writing of the New Testament.

We make much of the fact that there are certain beliefs and commitments on the part of a person which must be met before we can receive one for "baptism and after that into full fellowship" of our churches. And all of this is according to the New Testament. But we add some requirements which not only cannot be backed by the New Testament but which are in direct conflict and contradiction with its teachings. Prominent among these added requirements is that one's skin must be white, and, for all practical purposes, frequently, there are other requirements, such as that one shall be of a favored social or economic class.

One of the New Testament controversies involving man-made requirements for church membership in the early churches centered on whether or not the men presenting themselves for church membership would submit to the Jewish requirement of circumcision. As ridiculous as this appears to us today, it is not as ridiculous as the requirement placed by the most of our churches, for it was at least humanly possible to meet. But who can change the color of one's skin? As great as the experience of regeneration is, God himself cleanses the heart but leaves the skin the color it is.

We talk about the need for revival. But II Chronicles 7:14 sets out as one requirement that the people "repent of their sins and turn from their wicked ways." If there is anything more sinful in our proclamation of a who-so-ever-will gospel than race discrimination, someone please step forward and expound to us "the way of the Lord more perfectly."

## Retirement hurdle

ONE of the big adjustments of retirement, it would seem, is a couple's having to learn all over again to live together after years of seeing one another only occasionally in the squirrel-cage race of "making a living."

## Ambulance service

WIDE-SCALE abandonment by funeral homes of ambulance service—for any but for the deceased—is creating a problem for towns and cities across the state. Again the plea, as in the abandonment of burial services on Sundays and holidays, is that the operation is no longer profitable, under new wage-and-hours requirements. So the public is having to set up ambulance services. Why not go the extra mile and set up municipal funeral services, since funerals still seem to be profitable?

# The people speak

## A look at Medicare

1. ETERNICARE is eternal. MEDICARE began July 1, 1966.

2. ETERNICARE is, and always has been free. MEDICARE is charged to the Taxpayer.

3. ETERNICARE is guaranteed by Heaven's Sovereign Government. MEDICARE is a speculation by an earthly government.

4. ETERNICARE is available and can be enjoyed by all age groups. MEDICARE is only available to those 65 and beyond.

5. ETERNICARE ministers spiritually to the body, soul, and the mind. MEDICARE is limited to the physical body.

6. ETERNICARE is programed Universally. MEDICARE is programed Nationally.

7. ETERNICARE is offered on the basis of God's love. MEDICARE is projected by governmental law.

8. ETERNICARE can be explained by one verse of scripture. MEDICARE is bound up in endless instructions, rules, and regulations.

9. ETERNICARE is founded on God's Eternal Security Program. MEDICARE is dependent on the government's Social Security Program.

10. ETERNICARE is preached to many through gospel evangelization. MEDICARE is imposed on man through political socialization.

This is not written to imply that Eternicare is opposed to Medicare. The church just doesn't want humanity to forget that God has had a program in effect for a long time with their interest in view.—Felix Wagner, Pastor, Wayside Baptist Church, Miami, Fla.

## 'Tilts' the Word

For many years we were engaged in selling Bibles, door to door, and as we knocked on doors, we were able to knock, and open many hearts also, since we were strangers, and people felt free to express themselves.

We were amazed at the hunger for God's word by most of those we visited. They seemed so eager to learn to use the Bible, for their own edification, as well as learning to use it to win souls. However, most were using Bibles without any helps at all, no Concordance, no dictionary, Atlas, or other helps. Yet, these same people had every modern convenience in their homes: Irons, refrigerators, washing machines and etc. and the children had toys of every kind, yet the blessed Book was usually

the cheapest kind, without any helps, and often hidden under a pile of magazines, and brought forth with a proud, "oh, we have a Bible, and wouldn't be interested in another."

We live in a world, so sick, today, that we must not only be able to give the water of life, but unstop the source, and 'tilt' the container, that they might drink! We need to avail ourselves of the best tools available. We must put on the whole armour of God.—Mrs. Cecile Moore, Malvern, Ark.

## Proposes amendment

I want to propose an amendment to our Arkansas Baptist State Convention at its next meeting in November and will appreciate your giving it such publicity as you think is required by our laws.

The amendment will be proposed as follows:

"That article VI (6) The Executive Board be amended by adding the following: After the statement made by the present constitution, reading 'The state President and the Executive Secretary of the Woman's Missionary Union shall be ex-officio members of the Executive Board', there shall be added this amendment 'AND THE DULY ELECTED STATE PRESIDENT SHALL SERVE AS CHAIRMAN OF THE EXECUTIVE BOARD.'"

So that no personalities would be involved the Convention could vote to make the amendment effective after the 1967 Convention [See related editorial in this issue.]

I have had a conviction for a long time that this should prevail, but have not been bold enough heretofore to suggest it.—Fritz E. Goodbar, 115 Fairview Drive, Little Rock, Ark.



## Preacher is cleared

With much gratitude to God, along with many other Christians in our state, I read the article on Page 1B of the September 7 issue of the Arkansas Gazette, which told of Rev. Walter Ayers' exoneration and vindication in the litigation in which he was involved in Dewitt.

Those of us who know Rev. Ayers best, knew all along that he is not the ruffian which injustice made him out to be, but rather a Gospel preacher and Christian gentleman of the first magnitude.

I would suggest that by unanimous consent, Rev. Ayers' brother preachers and fellow Christians commend him for being willing to risk his own reputation for the sake of justice and right. It would have been far easier for him to have just "kept quiet," but in the tradition of Baptists and Christians of former days, Rev. Ayers did what was necessary to correct a moral wrong.—H. Dale Jackson, Pastor, Eagle Heights Baptist Church, Harrison, Ark.

ANSWER: See related story in Sept. 15 issue.—ELM

## Thanks 'Crusade'

I am writing on behalf of the Western Nebraska Baptist Association to say "Thank You" to the Baptist Brotherhood of Arkansas for calling and arranging for dedicated laymen and pastors to come at their own expense to help these tiny struggling churches in what we call our annual "Layman's Crusade."

These men not only saw what the problems are but they give of themselves to do something to meet the need. Furthermore, some long unmet needs are now being met because men from Arkansas came. God used them to win lost souls and to make weak Churches stronger.

Personally, and I speak for all the others, we were given a new hope and zeal because the Crusades were conducted and we vote unanimously as an Association to request another pastor-layman crusade in 1967—Elmer Mundy, Clerk, Western Nebraska Association of Southern Baptist Churches, 1129 Tenth Avenue, Sidney, Nebraska 69162

## Likes our paper

I value your magazine more than any reading I have except the Bible.—G. W. White, 316 S. Broadway, Konawa, Okla.

REPLY: Mr. White, you are a man of great perspective!—ELM

## Likes 'new look'

Congratulations on the new format and new type now being used by Arkansas Baptist Newsmagazine.

I thought that our Magazine had reached its zenith, as it is the best in its field, but it goes to show that the best can be improved, and that as long as we are human we can progress and grow.—Edward S. Maddox, Harrisburg, Ark.

The new format of the Arkansas Baptist improves its appearance one hundred percent. It is much easier to read and the articles are more appealing as you glance through the Magazine for the first time.

Keep up your excellent work.—Jeff P. Cheatham Jr., Pastor First Baptist Church, Jacksonville, Ark.

## Christianity in 1966

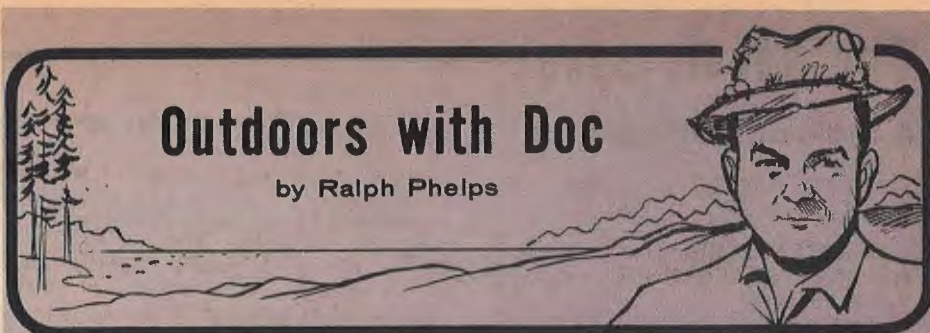
I have just received a copy of the Arkansas Baptist with your editorial entitled "Church and Race." You cannot imagine the frustration I feel trying to preach to a congregation on a Baptist university campus with the doors closed to Negroes. Since this action the Chinese students and other foreign students no longer attend. One of the Chinese is a Buddhist to whom I have witnessed on several occasions in my study, and who is an earnest seeker after Christ. He told me that he was confused as he read the New Testament. He found Jesus saying one thing and my church saying another. I do not know whether I can win him to Christ, but he became interested in the Christian faith when he came to Mercer for graduate studies. His father is a prominent official in the Nationalist Chinese government on Formosa. He even mailed several tracts that I gave to him to some of his Buddhist friends and relatives in Formosa.

As I try to analyze my feelings, I find myself feeling utterly ridiculous in 1966 to have to fight for the opening of the doors of a Christian church to any seeker of Christ. The tragedy is compounded by the fact that the white students and professors are leaving the congregation.

You might be interested to know that I am receiving letters by the dozens from all over the United States and some are from Arkansas. Not a single letter out of almost 150, which has been signed, has disagreed with the open door policy. Three anonymous letters have blasted me as a communist, a negro lover, et cetera.

Our Baptist image is not being helped, but maybe God, in His providence, is purging us for a greater witness in years to come.—Thomas J. Holmes, Pastor, Tattnell Square Baptist Church, Macon, Ga.

SEPTEMBER 29, 1966



## First you need a river

A sport indigenous to this area and capable of furnishing a day of real excitement is float fishing. To engage in this sport, at least three things are needed.

The first is a river. The size, width, depth and speed of flow are unimportant, just so it will float a boat and has a little current. Since most rivers flow downhill, the current is nearly always present, although there may be long eddies that demand steady paddling. Arkansas is full of rivers that are excellent for floating, although the construction of a number of large lakes is rapidly reducing the number that can be floated. I have fished the Ouachita, Caddo, Little Missouri and Saline Rivers in this fashion.

The second requirement is a boat. Some prefer a canoe, since it can be carried easily; but it is also ideal for reversing positions of the fisherman's head and feet. I prefer a wooden jon boat, the longer the better for handling in swift water. I own a cypress boat and have a half interest in a sassafras boat, both built by John Anderson of Arkadelphia, a master at this type of boat construction. The jon boat can also overturn, as I learned while on a couple of floats in the wintertime; but it is quite maneuverable.

The third essential is a crew that likes to fish and doesn't mind working a little. Float fishing requires more effort than some types, since the boat must be put in the river, dragged over shoals, pulled up a bank, etc. One man has to paddle while the other two fish, but we shift positions every 30 minutes so that each of the three fishermen has an equal chance.

Tiny backwaters along fast-moving stretches and pools above and below shoals seem to offer the best bass fishing. If you hang a bass, landing him is real sport since the boat keeps moving.

Time out for coffee every couple of hours and then a lunch of sardines, crackers, pork and beans, onions, vienna sausages and cheese make the day complete. If the fish happen to bite, that's a bonus; but they aren't essential to an enjoyable day. The fellow that can't be grateful to the good Lord for an outing like this hasn't any gratitude in him.

## Keep the hospital

Should we give control of our Baptist Hospital over to the Federal Government? Certainly not.

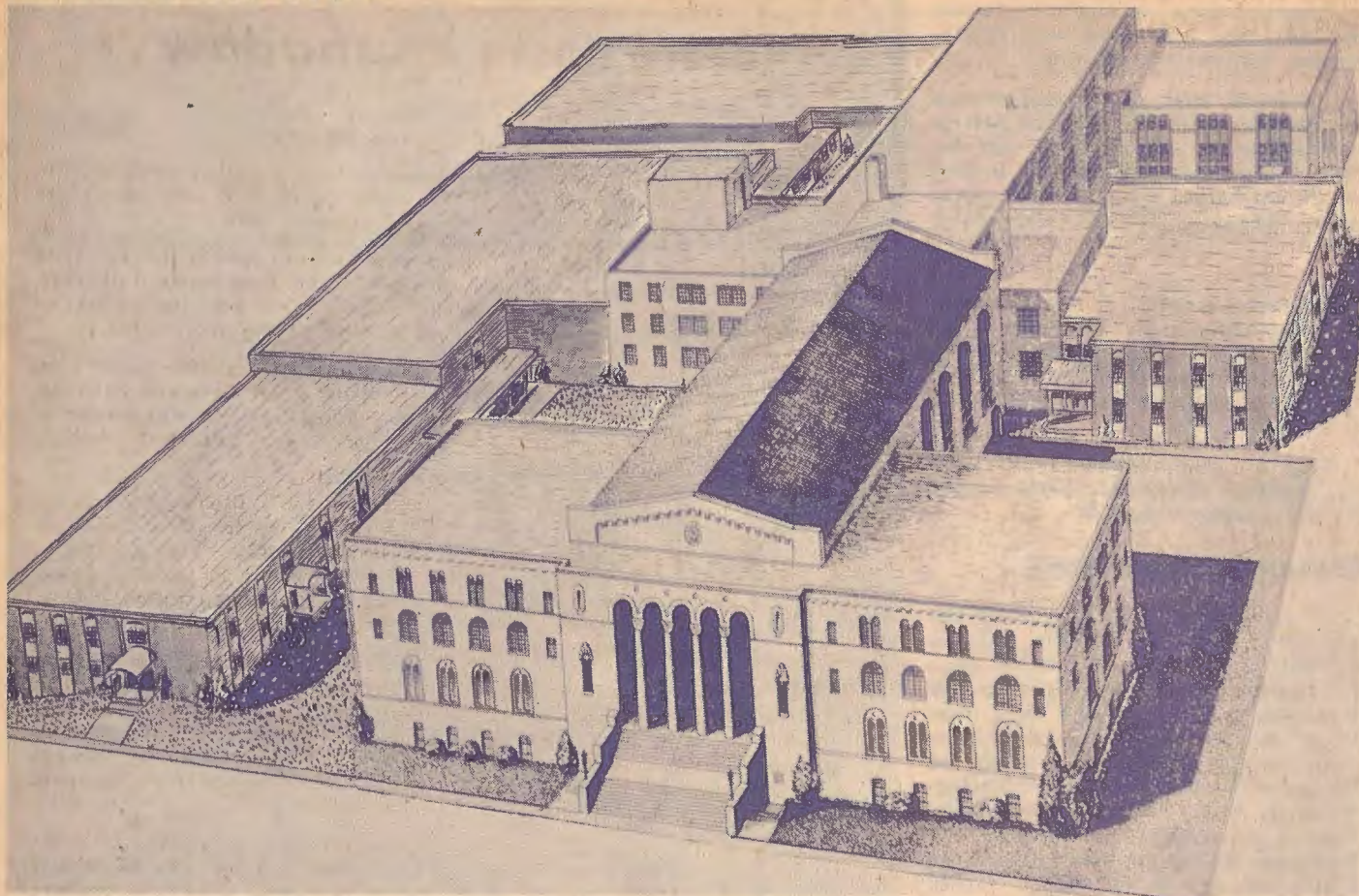
If we do, I think it would be better to drop the name Baptist. And let it be operated as a federal institution. If we should turn the control of this institu-

tion to some other agency it would, very likely, cause the biggest rift in our Baptist ranks than anything that has happened since the Landmark movement in the early days of the century.

I was preaching to village and country churches then and am doing so now though retired.—J. P. Emery, Story, Ark.

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*Immanuel Church's new buildings surrounding the older church are the Activities Building, Fellowship Hall, Children's Building and Administrative Wing. Facilities are shown in gray. From left to right around the*

## Dedication set by Immanuel Church

Messengers and visitors attending the annual sessions of the Arkansas Baptist State Convention here Nov. 7-9 will have opportunity to see the newly completed expansion of Immanuel Church, at 1000 Bishop, Dr. W. O. Vaught Jr., pastor. New additions to the Immanuel plant, built at a cost of \$800,000, include a children's building, a fellowship hall, an activities building, and administrative offices.

The new buildings, giving the church the most modern and complete facilities to be found anywhere, increase the value of the church property to \$2,200,000.

The church will dedicate the new buildings Sunday (Oct. 2), but official open house is scheduled for Sunday, Nov. 6, and Wednesday, Nov. 9.

The children's building includes eight nurseries and eight departments for children from grades 1 through 6. The building is equipped with rest rooms, individual heating and air-conditioning units, modern furniture for children, and standard teaching aids for children

as suggested by the Sunday School Board of the Southern Baptist Convention.

The fellowship hall has a banquet room with accommodations for 500 diners. Here the church will hold its Wednesday night family dinners. The dining area includes a stage for drama and for visual presentations. Adjacent to the dining area is a modern stainless steel kitchen with electric equipment for preparation of meals. The building also includes office space for the church hostess.

The activities building includes a snack bar, craft rooms, lounge, game area, and rest rooms. This, with outside provision for basketball and other games, will afford recreational opportunities for all age groups of the church.

The new administrative wing includes a suite of church offices, the Ola Youngblood Memorial Library, an adult department and three music rooms. The offices are equipped with individual heating and air-conditioning units. The church library, which now has 15,000

volumes, includes a children's section.

As a part of the expansion program, a double drive has been built on the south side to facilitate loading and unloading of passengers coming to this area.

The Executive Secretary of the Sunday School Board, Dr. James L. Sullivan, will give the morning sermon and the Sunday night dedication message, Sunday.

Sunday at 5 p.m., the church's leadership group will have supper in the new dining hall and at the evening service the 1966-67 church leadership will participate in a dedication service.

The Baldwin Company has been the general contractor for the buildings and Norris Sparks and Harold Blackwood, the architects. The building committee has been composed of B. J. Daugherty, chairman; Dr. Glenn Burton, J. C. Fuller, Mrs. R. H. Gladden, Mrs. James Coy Glover, Jesse McAninch, W. F. Gunn, Dale Ward, Floyd Sharp, J. R. Dodd, Carl Ledbetter, Raymond Robinson, and the late C. Hamilton Moses.

## 600 expected for OBU Dad's Day

Approximately 600 dads are expected to be on Ouachita University campus Oct. 1 for the annual Dad's Day activities which will be highlighted by the Tigers meeting the Harding Bisons at 7:30 for the first AIC conference game of the Season. Field-side seats will be reserved for fathers having sons on the Tiger squad.

Registration will begin in front of the Berry Bible Building at 1 p.m. Open house will be held in all dorms from 1 to 5 p.m., with tours of the campus planned throughout the day.

Another major event of the day includes a talent show to be presented to the dads in Mitchell Hall from 3 to 4 p.m. Dinner will be served in Birkett Williams Dining Hall from 5 to 6:30 p.m.

Social clubs and dormitories are encouraged to construct appropriate displays.

The Dad's Day committee includes Walter Ellis, chairman; Pam Shipp and Doug Carter, registration; Bill Crumpler, entertainment; Thearon McKinney, publicity; Scotty Andrews, football game; Gary Cheatham and Wayne Johnson, display; Sally Boone, program and Janice Craig, correspondence committee.

A record 107-member Ouachita University band will be dressed in new uniforms for its first performance during the half-time.

Marvin A. Lawson will direct the band with Bill Dawson, Alton, Ill., as graduate assistant. Leading the band as drum major will be Doyle Combs, a graduate student, Texarkana, Tex. Bill Derryberry, Owensburro, Ky., will serve this year as announcer during half-time performances.

Majorettes chosen to represent the band are Libby Alderman, Hope; Suzanne Burdette, Stuttgart; Becky Elrod, Rison; Jan Ensley, Springdale; Mary McGee, Camden; and Judy Rascoe, Brinkley.

Ray Vardaman, senior, Pine Bluff, has been elected as band president. John Maddox, sophomore, Camden, will serve as vice president, and Gail Russell, junior, Poplar Bluff, Mo., as secretary.—OBU News

## West Helena elects five

Elected to the active roll of deacons at West Helena Church Sept. 18 were: Bill Andrews, W. H. McKinney, Stanley Whitlow, Vernie Collins, and Laymon Piercy.

The church uses the rotation plan and these men will be active for three years. The church has 15 active deacons.

## Beacon lights of Baptist history

# History casts its shadow

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

What about the problems Baptists face today: Are they new; or, are they same, or similiar problems in new dress? Some are new, others are in new dress, while some may be a combination of both.

A good deal of study is being done now to learn how to better relate ourselves to our problems. Dangers are pointed out, weaknesses discovered, and suggestions offered toward possible solutions. One gets the impression that for many the quick, sure fire, easy solution is the one desired.

To evaluate our conditions a look into the past may offer some help. Rev. Richard B. Cook in his *Story of the Baptists in All Ages and Countries* pointed out elements of dangers almost a century ago. He was pastor of Second Baptist Church, Wilmington, Del. The many points of what he discussed still sound pertinent.

He discussed opposition to Baptist principles and called upon his people for a firm and united stand in loyalty to Christ. He felt that there was need for separate existence of the Baptist denomination. The question of his day was the supreme authority of the Bible. Here, he felt the assault was directed. Time has proven his observation. He felt that the time honored position of Baptists was the only one tenable: The standard of faith and practice; its total rejection, or its entire acceptance.

He felt that it was no time to give up when one called "separation of church and state atheism; when it is shamelessly asserted that immersion is not baptism; when Presbyterians condemn a minister of that body for immersing a believer; when infants are boldly proclaimed to be members of the church; and when, in some quarters, Bible baptism is as unpopular as the blood of Jesus." (p.401)

He thought another danger might arise from the relaxation of effort. He reminded his listeners that it was their duty to grow. The Word must be preached by pastor, evangelist and people, that souls were to be gathered by ones, by families, by thousands as in the days of the apostles. He saw the coming immense population and knew its need of the gospel. He felt Baptists would not be true to Christ if they failed here or left their work to others: But he looked beyond the home front to all lands afar.

He saw the possible conflict, hatred and misunderstanding between capital and labor. Nothing could prevent the turmoil which might develop between the two groups except the teaching of the Fatherhood of God and the brotherhood of man, that harmonization of all things was through the blood of the Cross. Through this avenue all men were made one in Christ. Baptists had a great part, he felt, in all this; they had been the friends of humanity and advocates in all ages of the rights of men.

He saw another peril that might arise from rapid numerical growth. He admonished careful reception of members and training of converts. He reminded his people that Tacitus said the Roman Empire was in danger of breaking down from its own greatness. He feared an untrained mob in churches rather than a skillfully directed organization.

The last danger or weakness he pointed out was "our ministerial supply must be kept up." He called for consecration, education, cooperation and prayerful support on the part of the ministers and the churches. He urged men of many talents to consider God's call. There were 10,000 more churches in our denomination in his day than there were ordained ministers. He called for more liberality on the part of Baptists for salaries and expansion.

One conversant with Baptist life today understands how well Mr. Cook had his finger on the pulse of his time and how timely his observations are for us.

## New subscribers

Church	Pastor	Association
One month free trial received:		
New Harmony	Zane Gragg	Mississippi Co.
Marshall Rd., Jacksonville	Ronald Griffin	North Pulaski

# About people

## New pastor, new preacher at Bauxite

Gordon S. Bachus has accepted the pastorate of First Church, Bauxite, and has been pastoring there since July.



He is also studying toward the M.A. degree at Ouachita University, where he is a teaching fellow in the Religion Department. Mr. Bachus is a graduate of Southwestern Seminary and formerly pastored the Earle Church. Mrs. Bachus is secretary for the office of Student Aids and Public Relations at the University and is studying toward her degree in music.

William Steed Huggins Jr. was licensed to preach by First Church, Bauxite, Aug. 28. He is a sophomore at Arkansas State College, Jonesboro.

Last year he worked with First Church, Joiner, as music and youth director. He preached his first sermon before his home church Sept. 4 after which the church presented him with a set of The International Standard Bible Encyclopaedia. He is the son of Mr. and Mrs. William Steed Huggins, Bauxite.



WILLIAM HUGGINS JR.

## Little Rock youths inspire editorial

Youth of Second Church, Little Rock, are receiving editorial attention for their part in the Ridgcrest Assembly in August.

An editorial in the Kentucky West-land Recorder and reprinted in The Maryland Baptist, "The Parable of the Lights," uses an occurrence involving the Arkansans as a parallel with Southern Baptists who have taken a public stand but perhaps are "playacting with candles."

The original drama, "Here Am I, Send Me," recalled saints who paid for their witness with blood. The players took their places behind crosses representing martyrs and then more young people marched to the front with candle torches in their hands.

"So many young people in the drama with apparently complete dedication to Christ," the editorial reports. It describes the invitation and what followed:

"Then came the jolt. A youth from the drama group with a candle in hand responded to the invitation. Somehow this didn't seem right for, though it was only a drama, there was the feeling that the players standing with light in hand and eyes upon the cross were not just playacting. But then others left places beneath the cross on the stage to give their lives to the living Lord until not more than half of the players were left.

"The truth began to dawn. A light in the hand is not a light in the heart. To play a part is not to live the part."

The youth director at Second Church is James Maloch. Pastor is Dr. Dale Cowling.

## To serve in Jordan

Rev. and Mrs. Graydon B. Hardister, Southern Baptist missionary appointees for the Middle East, are leaving the States for Jordan, where they may be addressed at Baptist Hospital, Ajloun, Jordan. He is administrator and chaplain at the hospital.

Born in Reydell, he grew up in Pine Bluff; she, the former Betty Williams, was born and reared in Bauxite. When they were appointed missionaries in 1965 he was pastor of Westmont Baptist Church, Memphis, Tenn.

## New pastor called

James Holcomb has been called as pastor of Strawfloor Church. He, Mrs. Holcomb, and the family have moved to Route 2, Jonesboro.

Mr. Holcomb formerly was pastor of LaDell Church, Monticello.

## Sets attendance record

Miss Parrie Jane Rushton, 17, daughter of Dr. and Mrs. Joe F. Rushton, Magnolia, has not been absent from Sunday School since enrolling at the age of six months. She has attended in many states during the years. Her home church is Central Church, Magnolia.

Miss Rushton has served as pianist for her Sunday School department since she was a junior and for the Magnolia Rotary Club for three years. She has been a member of the youth choir and of the "Singing Teens," a select group from the choir. She was active in YWA and was the 1965 sweetheart.

She has enrolled as a freshman student at Sullins College, Bristol, Va., and united with First Church there. Dr. Rushton is a member of the boards of Arkansas Baptist Medical Center and Southern Baptist Annuity.

## To build mission

Mr. and Mrs. W. Murray Scarborough, Southern Baptist missionary associates, have left the States for Yemen, where he will supervise construction of a hospital and other buildings needed at a new Baptist mission station in Jibla. At present they may be addressed at Baptist Clinic, Box 404, Ta'izz, Yemen.

They are natives of Jonesboro; she is the former Muriel Green. When they were employed by the Foreign Mission Board he was a contractor in Memphis, Tenn.

## Ledfords return on visit

Rev. and Mrs. Lowell E. Ledford, Southern Baptist missionaries on furlough from Peru, may now be addressed at 2101 Meadow Rd., Waco, Tex., 76710.

He was born in Conway, but grew up in Ft. Smith. She, the former Shirley Stephan, was born and reared in Little Rock. At the time of their missionary appointment in 1955 he was pastor of First Church, Ashland City, Tenn.

## Accepts Ozark church

Garland Brackett resigned recently as pastor of Cedarville Church, north of Van Buren, to accept the pastorate of Webb City Church, Ozark.

In the two and one-half years Mr. Brackett was pastor at Cedarville there have been 40 additions, 27 of these by baptism. Financial receipts have increased each year.

The church completed paying for the parsonage during this time and is out of debt. Chairs and tables were purchased for the Sunday School. The auditorium was air conditioned. The dormitory owned by the church at Baptist Vista was furnished with bunks and mattresses.

Mr. Brackett is chairman of the Clear Creek Association nominating committee. He has attended West Ark Junior College at Ft. Smith.

He and Mrs. Brackett have four children: Rickey, 11, Randy, 8, Danny, 6, and Tracy, 3.



PARRIE RUSHTON



GARLAND BRACKETT



## Cite nursery worker

Mrs. S. H. Shoppach was honored by First Church, Benton, for her 30 years work in the nursery department at Sunday morning worship services Sept. 18. The service was led by Superintendent R. T. Hipps of the Sunday School.

During the evening service the church ordained seven deacons: Frank Hellen, Walter Wimmer, James Powers, Stuart Fikes, James Gladden, Neil Robertson and James Hunt.

Bernes K. Selph is pastor.



## Feminine intuition

by Harriet Hall

### One big, happy family?

A recent letter from a woman in another city brings this troubled message: "I am hurt, upset, bewildered. I feel the need to talk things out with someone. Our church has always been our whole life for me, my husband, and children. Going to church and taking an active part is as natural for us as breathing." The writer continues by explaining that through a misunderstanding she has been victimized by malicious talk. "What should I do?" she asks. "I know that Christians should expect persecution from the outside world. Should we expect to be persecuted by our own church family?"

Disillusionment in church leaders is a severe indictment. There are those who say there should not be a double standard, but the fact remains that people do expect some sort of superman or superwoman in the persons who accept leadership responsibilities in the church. Unfortunately we are all human and all of us make mistakes.

There are several paths we may take when trials come our way. We may choose to become bitter. Job's wife advised him to "curse God and die." But Job said, "I know that my redeemer liveth." If you talk to anyone who has been through real trouble in a church, he or she will tell you it is much easier to endure a physical illness.

You may also try to act as though this trial never happened. This choice, however, is not very satisfactory, for it is very difficult to deny reality.

There are those of the "grin and bear it" philosophy. One little woman in a country church in the Ozarks said, "As long as I'm a member of this church there ain't nothing ever gonna be unanimous." Her remark reminds us that we will not always please everyone in a congregation, no matter which course of action we pursue.

Some choose to join another congregation—but running from a problem is not always the answer.

James, the "practical man," has a strange suggestion as to what our attitude toward trials should be. He says, "Count it all joy when you face the different trials of life." What a paradox!

Peter reminds us that we are to humble ourselves under the mighty hand of God, "casting all your care upon him, for he careth for you." (I Peter 5:6, 7). In the tenth verse of the same chapter he reminds us that Jesus will "after that he have suffered a while, make you perfect, stablish, strengthen, settle you."

All of us face trials in life. If we do not learn to master them, they will master us. Christ can help us rise above discouragement and defeat. We must forgive others and ask God's continual forgiveness of our own mistakes. Only then can we forget yesterday and begin to live in the present.

Questions, comments, or suggestions may be addressed to: Mrs. Andrew Hall, Mount Sequoyah Drive, Fayetteville, Ark.

## Wrestler testifies

Tommy Phelps, former professional wrestler for more than 17 years, gave his testimony at morning services Sept. 18 when Oak Cliff Church, Ft. Smith, observed its sixth anniversary.

Mr. Phelps was converted four years ago.

An old-fashioned dinner on the grounds was served at 1. Rick Ingle is pastor.

## Arbanna organizes

Arbanna Church was organized in the Little Red River Association Sept. 18, with 10 charter members, seven of them converted when it was a mission.

Participating in the service were Walter Hill, pastor, First Church, Heber Springs, moderator; Noble Wiles, pastor of the sponsoring church, Concord; and Missionary Bob Holland.

The new church has not called a pastor.

## Becomes Calvary first

Miss Marilyn Metcalf was honored by Calvary Church, Texarkana, Sept. 11 as the first GA in the church's history to qualify as Queen with a Scepter.

Other girls in the coronation were Mary, Betty and Nell Christilles, maidens; Diane Schanfish and Karen Cook, princesses; Sharon Askins, Sherry Pate and Mary Lou Hawkins, queens; and Betty Rymer, Queen in Service.

Mrs. Roy V. Cook is director. Mrs. W. H. Schanfish and Miss Marilyn Hickman are counselors. The WMU president is Mrs. J. V. Hickman.

## Missionary back home

Preston Taylor, missionary to Argentina, returned to his home church, Caledonia, El Dorado, to show slides and tell of his work at the evening service Sept. 18.

Mr. Taylor spoke at the morning service, the first time he had preached in English in more than five years. He is the son of Mrs. Ora Taylor.

Hugh Nelson is pastor of Caledonia.

## Ordination set

Park Place Church, Hot Springs, will hold deacon ordination services Oct. 2 for J. D. Payte, Jerry Thompson and Charles White.



—Arkansas Baptist Newsmagazine photo

Charter membership, Harlan Park Church, Conway

## Conway church constituted

A new Southern Baptist church for Conway, the first in more than 40 years, was organized Sept. 18.

The new church will be known as Harlan Park Baptist Church and will seek affiliation with the Faulkner Baptist Association, the Arkansas Baptist State Convention, and the Southern Baptist Convention. Thirty-two charter members form the nucleus and any other members received in the next 30 days will also be counted charter members.

Serving as moderator of the service of constitution was Allen T. McCurry, missionary of the Faulkner Association, who will serve as pastor of the church for its first year.

The church is currently housed in the former George E. Owens home, at 1405 College street. It has a four-acre site in Southwest Conway where the first unit of its permanent home, a \$50,000 educational building, will be erected this fall.

O. M. Stallings, retired minister of Conway, preached the sermon to the new church. Others participating included: Ed F. McDonald Jr., secretary, Arkansas Baptist Foundation, scripture

and prayer; R. F. Weeks, pastor of Pleasant Grove Church, who read the names of those constituting the church; William West, pastor of Conway Second Church, who read the Church Covenant; Jack Bean, pastor of Cadron Ridge Church, who read the New Hampshire Articles of Faith; Editor Erwin L. McDonald of Arkansas Baptist Newsmagazine, who led the prayer of dedication; and Freddie Pike, of Cadron Ridge, who led the music.

Among those present was E. F. Simmons, Vilonia, who has led in the organizing of seven churches in the Faulkner Association, including Second Church, Conway, which started with seven members and now has a membership of 900.

### Church adopts mission

Second Church, El Dorado, has voted to sponsor Cook Street Mission.

The mission has been operating without church sponsorship with an enrollment of 45 in Sunday School and four awaiting baptism. The mission owns property that is almost debt free.

Tom E. Bray is pastor of Second Church.

## Deaths

**MRS. JOHN W. SHEPARD**, 85, emeritus Southern Baptist missionary to Brazil, Sept. 12, in Atlanta, Ga., where she made her home. The former Rena Groover, she was a native of Dixie, Ga. She studied at Southern Seminary, Louisville, Ky., before going to Brazil.

Mrs. Shepard's survivors include a missionary son, Dr. John W. Shepard Jr., professor in Seinan Gakuin, Baptist school in Fukuoka, Japan; another son, Dr. Samuel G. Shepard, Baptist pastor in Tupelo, Miss.; and two daughters, Miss Mary Shepard and Miss Evelyn Shepard, both of Atlanta.

**MRS. HORNE TYSON**, Shawnee, Okla., mother of Mrs. Ervin E. Hastey, Southern Baptist missionary to Mexico,

Sept. 6. Now on furlough, Mrs. Hastey may be addressed at 3708 Wilbarger, Ft. Worth, Tex. The former Ruth Tyson, she is a native of Oklahoma.

**JOHN DOUGLAS CARTER**, 46, pastor, Burlington Church, Harrison, Sept. 10.

Mr. Carter had served pastorates at Everton, Union and Gaither churches. He was a World War II veteran and a Mason.

**MRS. ROBERT L. BAUSUM**, 66, emeritus Southern Baptist missionary to the Orient, Sept. 3 in Mount Vernon, Ky., where she and her husband had made their home for 10 years. After a memorial service there, she was buried in Annapolis, Md.

## Revivals

West Memphis Ingram Blvd., Sept. 4-11; Orvind Dangeau, First Church, McKenzie, Tenn., evangelist; Edward R. Black, Memphis, music director; 10 for baptism; 10 by letter; Henry Applegate, pastor.

Hot Springs Central, Oct. 9-16; Dr. John H. McClanahan, evangelist; Don Orr, song leader; James E. Hill Jr., pastor.

Melbourne Belview, brush arbor revival, Aug. 21-27; Doyne Robertson, pastor, evangelist; Marvin and Gayle Cooper, music directors; 11 professions of faith for baptism; 2 by letter; 25 rededications.

Walnut Ridge First, Oct. 2-9; Jim E. Tillman, pastor, evangelist; Amon Baker, music director.

Maynard Witt's Chapel, Current River Association, Aug. 22-Sept. 4; Paul Ragland, Myrtle, Miss., evangelist; Curtis Shatley, Memphis, music director; 17 professions of faith; Doyle Wesson, pastor.

North Little Rock Bethany, Sept. 11-18; Henry M. Evans, pastor, evangelist; Paul Parker, South Highland Church, Little Rock, singer; 4 for baptism; 4 by letter.

Malden, Mo., First Church, city-wide tent revival, Aug. 31-Sept. 11; Walter K. Ayers, evangelist; Red Johnson, music director; 7 by baptism; 1 by letter; Dr. C. H. McClure, pastor.

Ft. Smith Immanuel, Sept. 12-18; Walter K. Ayers, evangelist; Jack Hazelwood, music director; 3 by profession of faith; 2 by letter; L. B. Stallings, pastor.

## Members analyze church

First Church, Fayetteville, has approved a deacon recommendation for a self-analysis.

In groups of 15 to 20, meeting in homes, the church will determine its responsibility in its locale and will examine its weak points and places of strength.

Dr. Andrew Hall is pastor.

## Paper names associate

**RALEIGH, N. C.**—The director of the news bureau at Baylor University, Waco, Tex., has been named associate editor of *Biblical Recorder*, official publication of the Baptist State Convention of North Carolina. Toby A. Druin, 31, assumes the post effective Oct. 10, succeeding Roger Branch who is returning to the University of Georgia for graduate study in sociology. (BP)

# Ouachita dedicates Rockefeller Field House

Dedication ceremonies for the new \$250,000 Winthrop Rockefeller Field House at Ouachita University, Arkadelphia, were held Sunday, Sept. 18.

Dr. Ralph A. Phelps Jr., president of Ouachita, called the new field house "the achievement of one of the primary goals" of the university. He said that during the final phases of the two and one-half years of construction, when because of financial need "it seemed we couldn't possibly finish the job," Mr. Rockefeller came forward with a \$50,000 contribution which made possible the completion of the project.

Dr. Phelps praised Mr. Rockefeller for his assistance to Arkansas' education program and for his help to Ouachita in particular.

"I don't know anyone more deserving of praise than Mr. Rockefeller," Phelps said. "The manner in which he has continued to fight for progress in this state in spite of personal abuse is evidence of his limitless stature."

Speaking for the Trustees of Ouachita, board chairman Marvin Green cited the resolution of the board in naming the building Winthrop Rockefeller Field House in order "proudly to identify the Rockefeller name with this institution."

Other speakers on the program, all of whom expressed appreciation to Rockefeller, included Travis Beeson, representing former Ouachita students; John Heflin, speaking for the Ouachita

## The Cover



Dr. Phelps, Mr. Rockefeller, Mr. Green

student body; and Cass Hough, president of the Daisy Manufacturing Company in Rogers, speaking for the people of Arkansas.

Responding to the remarks of those on the dedication program, Rockefeller said that the field house "represents a fulfilled dream." He described it as

"proof, in brick and mortar, that Ouachita is seeking to meet the total educational needs of those whose lives it influences so much. It is my honor to have my name attached to this beautiful building. I am deeply grateful, and also proud to be associated in this way with Ouachita University."

Mr. Rockefeller praised Ouachita for its "stable and responsible leadership" and for having the type of educational program "covering the whole range of human needs . . . intellectual, spiritual and physical."

Only brief mention was made by Rockefeller of his bid for governor. He stated that he wished to see Arkansas go forth with good plans and build its economic strength without destroying the state's great beauty.

The new field house will now seat 2,000; an additional 1,000 will be accommodated when additional folding bleachers are provided. The gymnasium contains offices and training facilities for the physical education department, while a paved parking area and four concrete tennis courts are part of the total layout.

The program included a vocal solo, "My Songs Shall Arise," by Mrs. David Scott, who was accompanied by Miss Virginia Queen. The prayer of dedication was given by Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention.

## The bookshelf

**Plain Papers on the Doctrine of the Holy Spirit**, by C. I. Scofield, reprinted in 1966 by Baker Book House, \$1.50

This Scriptural study sets out the doctrine of the Person, relationships and offices of the Holy Spirit. It answers many questions and clears up much confusion concerning the Holy Spirit.

**When Morning Comes**, by Wallace D. Chappell, Abingdon, 1966, \$2.50

This is a book of evangelistic sermons by the pastor of Woodbine Methodist Church, Nashville, Tenn.

**Courage to Conquer**, edited by LeRoy King, Fleming H. Revell, 1966, \$2.95

The introduction to this book is by Coach Frank Broyles, of the University of Arkansas. Here is a fascinating mixture of hours of practice and hours of prayer, of fame and faith, touchdowns and theology. Nearly thirty of America's great athletes, including Lance Alworth and Frank Broyles, bear their Christian witness.

**The Making of the King: 1066**, Alan Lloyd, Holt, Rinehart, Winston, 1966, \$6

The author brings to life the stories of three outstandingly ambitious men whose careers finally clashed in the famous year 1066 which climaxed in the Battle of Hastings: Harold Godwinson of England, Harold Hardrada of Norway, and William of Normandy.

Treatment of a wide range of subjects, from food, drink and agriculture through arms, costume and ship construction and including superstition, legend and local history, add color to the environment of the time.

**Freedom and the Public**, by Donald Meiklejohn, Syracuse University Press, 1965, \$4.95

The main concerns of this book are to show that in America today freedom and the public are inherently linked, to recognize that an American public capable of achieving freedom as a public good does exist, and to show how Americans develop and confirm their unique

public morality when they exercise the privileges and responsibilities of self-government. Mr. Meiklejohn concludes with reflections on the vital implications of the American public morality for the rest of the world.

**I Think of Jesus**, by Herbert Brokering, Eerdmans, 1966, \$3.95

The author, a native of rural Nebraska, uses his alert senses to detect the things of God in the things of the earth. The reader will be inspired by these highly perceptive and deeply devotional meditations.

**Mind and Heart**, by Ronald A. Ward, Baker Book House, 1965, \$3.95

That doctrine and Christian experience belong together and can be knit together in a dedicated, active Christian life is the strong emphasis of this book. The author makes the following doctrines come alive: the Incarnation, the Cross, the Resurrection, the Ascension, the Holy Spirit, the Church, the Bible.

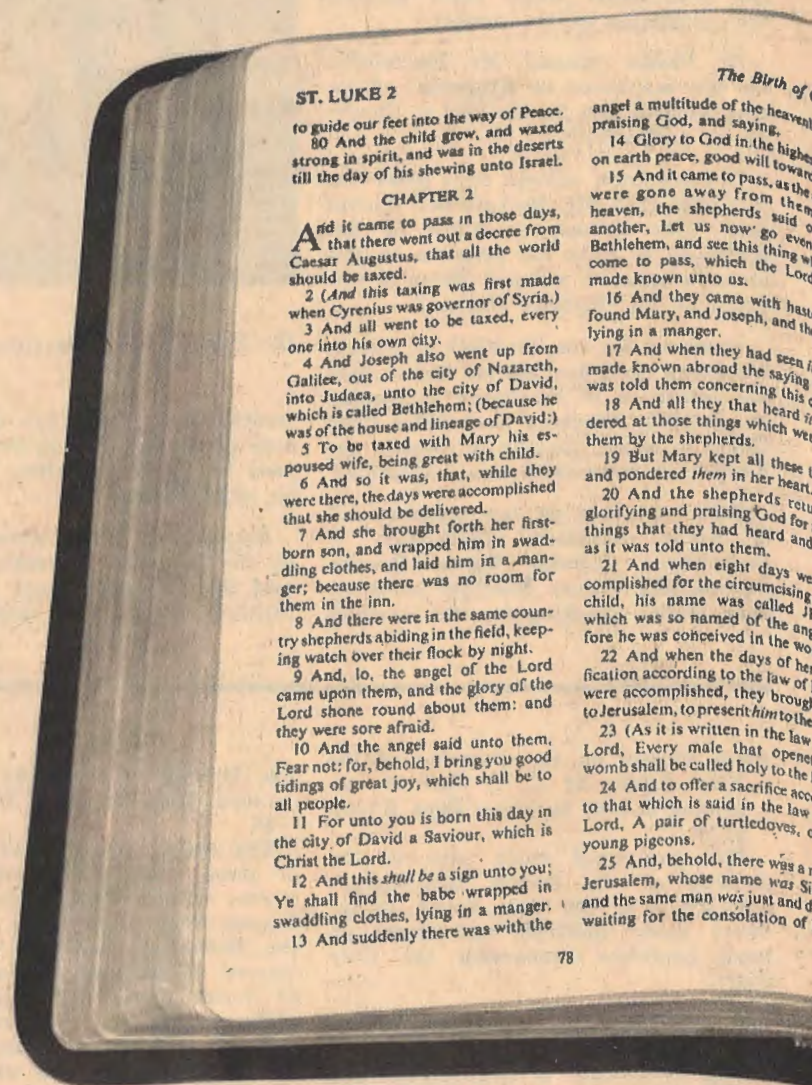


Dr. Ralph M. Smith  
Austin, Texas

# TRU

# TO

# SET



ST. LUKE 2

to guide our feet into the way of Peace.  
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER 2

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the

*The Birth of*  
angel a multitude of the heaven praising God, and saying.

14 Glory to God in the highest on earth peace, good will toward

15 And it came to pass, as they were gone away from them to heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the lying in a manger.

17 And when they had seen it, made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought her to Jerusalem, to present her to the Lord.

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

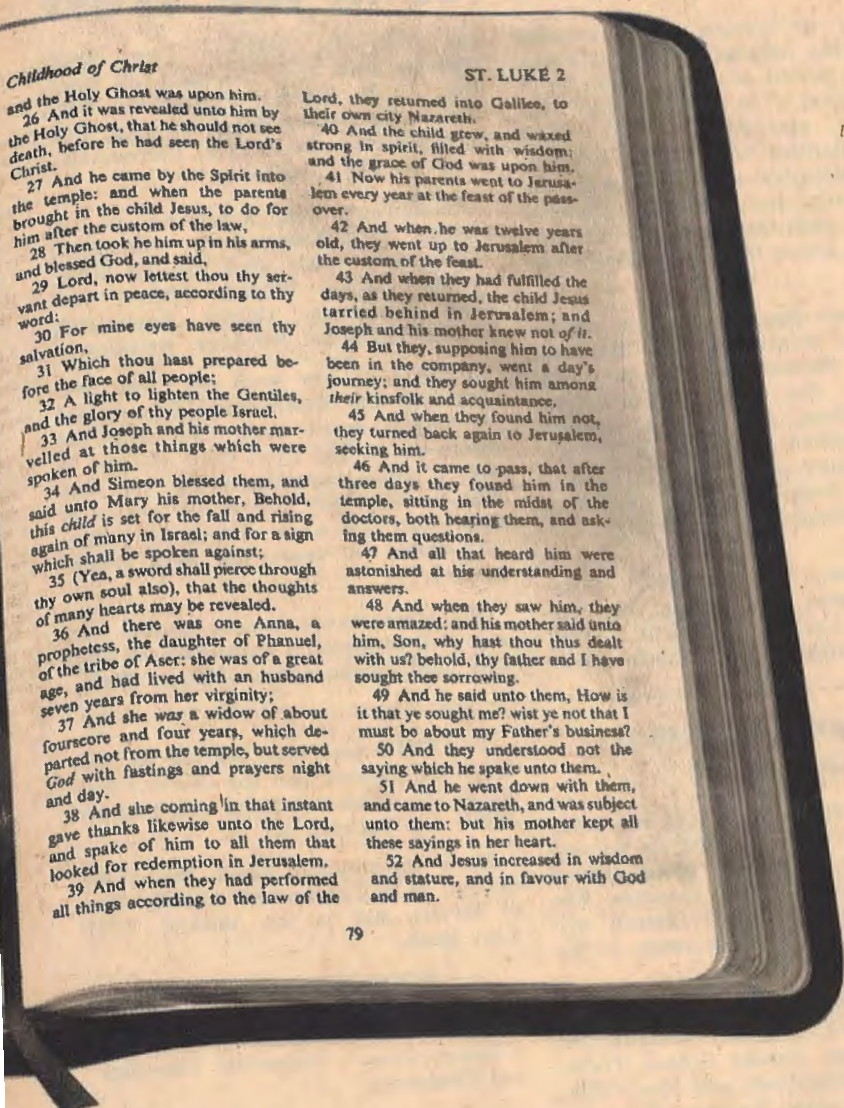
25 And, behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel.

## State-wide Evangelism Conference Second Baptist Church

# UTH



**Dr. Ray E. Roberts**  
Executive Secretary  
Ohio Baptist State Convention



*Childhood of Christ*

ST. LUKE 2

and the Holy Ghost was upon him.  
 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.  
 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,  
 28 Then took he him up in his arms, and blessed God, and said,  
 29 Lord, now lettest thou thy servant depart in peace, according to thy word:  
 30 For mine eyes have seen thy salvation,  
 31 Which thou hast prepared before the face of all people;  
 32 A light to lighten the Gentiles, and the glory of thy people Israel.  
 33 And Joseph and his mother marvelled at those things which were spoken of him.  
 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against:  
 35 (Yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed.  
 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;  
 37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.  
 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.  
 39 And when they had performed all things according to the law of the

Lord, they returned into Galilee, to their own city Nazareth.  
 40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.  
 41 Now his parents went to Jerusalem every year at the feast of the pass-over.  
 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.  
 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.  
 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.  
 45 And when they found him not, they turned back again to Jerusalem, seeking him.  
 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.  
 47 And all that heard him were astonished at his understanding and answers.  
 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.  
 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?  
 50 And they understood not the saying which he spake unto them.  
 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.  
 52 And Jesus increased in wisdom and stature, and in favour with God and man.

# MEN FREE

erence Jan. 23-25, 1967  
Hot Springs, Ark.

# Your state convention at work

## Convention to hear recommendations

Recommendations were passed by the Executive Board in its Aug. 30 meeting to be presented to the Convention at its annual meeting, Nov. 7-9:

### 1. COOPERATIVE PROGRAM

(a) "That we ask our churches to make a ten percent increase in 1967 to the Cooperative Program.

(b) "That June 12-16, 1967 be designated as 'Cooperative Week,' and

(c) "That Oct. 15, 1967, be called 'Catch-Up Sunday' and churches which have made no contribution to the Cooperative Program during the year will be urged to make an offering."

### 2. ARKANSAS BAPTIST MEDICAL CENTER

(See Sept. 22 issue of Arkansas Baptist Newsmagazine, pages 5, 22.)

### 3. OUACHITA BAPTIST UNIVERSITY

"That the Trustees of Ouachita Baptist University be given permission to sell up to \$2,000,000 in first mortgage bonds for building purposes."—S. A. Whitlow, Executive Secretary



## Arkansans witness in the West

A group of laymen and preachers went into the Colorado-Nebraska areas during the period of Aug. 21-28, for a week's revival. The men, along with two wives, assembled at the First Southern Baptist Church in McCook, Neb., on Saturday afternoon, Aug. 20, for their only group meeting. Several other men participated in the Crusade but did not arrive in time for the group meeting.

Pictured are (back row, left to right): Eddie Elrod, Monticello; Jean Williams, Ft. Smith; Richard Holland, pastor at Burlington, Col.; Billie Cartwright, Mountain View; Mr. Jeffers, McCook, layman; Garland Goodwin, El Dorado; Harrison Jones, pastor at Ft. Morgan, Col.; J. W. Hull, Floral; Elbert Wilson, Batesville; Homer Rich, Conway:

(Front row, left to right): James Young, Warren; Mrs. Young; Mrs. Elrod; George Lassett, Damascus; a summer field worker from Conway (name

not obtained); Coleman Pole, Heber Springs; Carl Nelson, pastor at Wray, Col.; C. E. Sparks, Ft. Worth, Tex.; Harold Anderson, Heber Springs, Crusade director; Paul Jolly, Denver, Col., area Baptist missionary.

Participants not appearing in the picture were Frank Lady, Jonesboro; Nelson Tull, Little Rock; Shelby Bittle, Fisher; Johnny Wixson, Fisher; Carl King, Caraway; Gaines Armstrong, Royal; and Jubal Ethridge, Brinkley.

Reports of the work of these men sent into the Brotherhood Department all reflect much work done and the blessings of God upon their efforts. It was a great opportunity for the men who participated; and in the words of Paul Jolly, the area missionary, "Eternity alone will reveal the work accomplished."

We trust that Arkansas Baptist laymen will continue in such crusades until the Lord comes again.—Nelson Tull

## WMU planning group takes new name

The WMU Executive Board has taken a new name. "WMU Council" is the new term for the planning group which guides a church's WMU program. The membership of the WMU Council will be the same as that which made up the WMU Executive Board.

The name change simplifies terminology of church program organization planning groups. Sunday School, Training Union, Brotherhood, and Music Ministry have also given the name "Council" to their organizational planning groups. The churchwide planning group is called the church council.

Meeting monthly or quarterly, the WMU Council plans, co-ordinates, and evaluates WMU work in a church. Plans made in the WMU Council are communicated to WMU organizations through their representatives on the Council through these representatives.

The WMU president, serving on both the WMU Council and the church Council, is the communications link between WMU and the church.

More information about the WMU Council is in "Forcaster" in July Royal Service and in the 1966-67 WMU Year Book.

### WMU DISTRICT MEETINGS

October 17-26

Watch for Announcement of Places —Nancy Cooper, Executive Secretary and Treasurer

## Ends fifth year

James F. Yates observed his fifth anniversary as pastor of First Church, Yazoo City, Miss., Aug. 19.

Mr. Yates went to Mississippi from Paragould, where he served for several years at First Church.



Keep in touch with your college students while they are away at school by sending them the *Arkansas Baptist Newsmagazine*.

Ask your church to add their names to their subscription list through the church budget.

Or you may subscribe for them for the nine month school year at the special student rate of \$1.25. Send name and complete address including zip code to:

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

## Request reports on music ministry

Now that the last Sunday of the 1965-66 church year is past, each church is reviewing its accomplishments, failures, and potentials in order to do the Lord's work more effectively.

The music ministry in your church has a vital place in this spiritual and numerical evaluation. The church clerk for each church should provide the music director with that portion of the annual church letter which pertains to the music ministry. We feel sure that 90 percent or more of our churches in Arkansas can meet the following qualifications to be considered as having a music ministry:

- The church elects a person to direct the music;
- There is at least one music group (choir, quartet, ensemble, etc.) which meets regularly;
- Music is used to strengthen worship, education, and evangelism.

For 1964-65 only 356 churches in the state reported a music ministry, with a total choir enrollment of 22,909. We are setting a goal of 700, approximately twice that many churches reporting this year and the choir enrollment increasing to 25,000.

The music director should check with the church clerk to be sure that the music information is made available. After the clerk has made this available to the church for approval, then the associational and state offices can be informed of what your church is doing. If there are questions about the information to be reported, please contact our office.—Hoyt A. Mulkey, Secretary

## Bramlette to commission

NASHVILLE — W. Howard Bramlette, consultant in the student department of the Southern Baptist Sunday School Board here, has been named director of placement and promotion for the Education Commission of the Southern Baptist Convention, also with offices in Nashville. Bramlette assumed the position Sept. 15.

## DADS DAY AT OBU

The student body of OBU invites you to visit our campus, and stay to watch our Tigers take on the Harding Bisons.

Registration begins at 1:00

**Come to Dads Day 1966**

**October 1**

A native of Texas, he has served with the student department for the Sunday School Board since 1956. He first was in charge of religious emphasis week (focus week) programs at Baptist colleges and universities, and more recently has worked in the area of graduate and professional schools. (BP)

## Clyde Hart lauds Negro Baptist leader

*Editor's Note:—Following is copy of a telegram sent by Dr. Clyde Hart, director of the Department of Race Relations of the Arkansas Baptist State Convention, to Dr. J. H. Jackson, president of National Baptist Convention, during the meeting of the NBC in Dallas, Sept. 9.*

The Associated Press reports that you had called on your 5½ million convention members to use their votes "not to build black power" but to "enrich the nation's life" and "not to use the ballot for revenge, for it is too sacred to be desecrated," and that the struggle for civil rights "must remain within the framework of the law," and that "civil riot is a means of destroying the nation from within." Your positive, lawful and peaceful approach to this very grave crisis should shine like a new star of hope to a nation in tragic civil strife.

What has happened in Watts, Chicago, Atlanta and a dozen other cities in America in recent months has turned millions of white friends into enemies of the Negro people, and unless the cause of civil rights can be brought out of

the streets to the conference table and the courts, the Negro citizens of America stand to lose far more than they have gained. The tragedy is that those being hurt the most are the patriotic, law-abiding Negro citizens who desire first-class citizenship on the basis of personal character and qualifications. White members of some religious groups, easily identified by their "garb," have been active in these street "mobs" because their historic position has been to propagate their particular brand of "so-called Christianity" by the use of force, even the use of armies to subdue nations and force upon them their faith.

Dr. Jackson, I believe you are God's man of the hour, and that you and your great denomination can do more to lead our nation out of racial strife than all other individuals and groups combined.

It is regrettable that the AP and other news media give ten times as much coverage to the leaders of the forces of strife, hatred and destruction as they do to the leaders of lawful, peaceful progress.



**BSU CONVENTION SPEAKERS**—(Left to right) Dr. Ken Chaffin of Louisville, Ky., Dr. Culbert Rutember of Newton Center, Mass., (not pictured), Louis Cobbs of the Foreign Mission Board, and Warren Woolf of the Home Mission Board will be the principal speakers at the annual Baptist Student Convention to be held at First Church, Russellville, Oct. 14-16. The Retreat Singers of Little Rock and the testimonies of 18 Arkansas BSU summer missionaries will also be featured at the student meeting expected to attract 700 students.

## OPPORTUNITY

Due to expansion program, openings for part-time and full-time representatives. \$50.00 weekly guaranteed income for part-time representatives, greater income for full-time representatives. If interested, call FR 5-1274 or write —

**Christian Foundation**  
Life Insurance Company

P. O. DRAWER 1819  
LITTLE ROCK, ARK. 72203

# Redemption is studied

BY HOWARD P. COLSON

Readers of this page will be interested to learn about the January-March quarter of the Life and Work Sunday School lessons. These lessons will constitute the second half of the six-month study of "The Story of Redemption" begun in October. In the six-month period the effort is being made to present a bird's-eye view of God's unfolding purpose of salvation as recorded in the Bible from Genesis to Revelation. The aim is to help learners grasp the nature of the biblical revelation in terms of God's redemptive dealings with his covenant people.

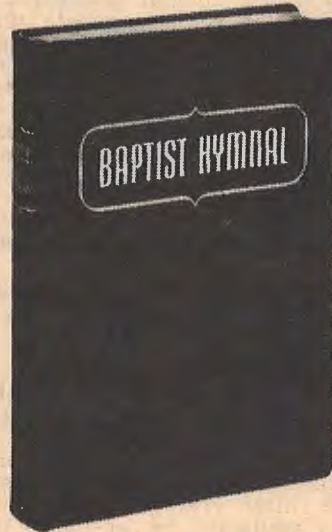
During October, November, and December the lessons are presenting the Old Testament phase of salvation history. The New Testament phase will present Jesus Christ as the climax of divine revelation and deal with God's actions in and through the early church. The survey will conclude with a brief consideration of the triumph of God's Kingdom as promised in the book of Revelation. The final lesson will confront the student with the challenge of responding to God's revelation in Christ with personal faith, commitment, and loving obedience.

The lessons for January and the first three Sundays of February form a unit on "Christ and the Gospel." The purpose of this unit is to help class members grow in their knowledge and appreciation of Jesus Christ and his central place in God's plan of redemption.

The next three lessons are from Acts and I Peter, forming a unit on "God's New Covenant People." This unit presents believers in Jesus Christ as new people empowered by the Holy Spirit and living in a special covenant relationship to God in Christ.

The lesson for March 19 is entitled "When Redemption is Complete" and is based on passages from Revelation. The closing lesson of the quarter comes on

Easter and is entitled "Confessing the Risen Lord," surely an appropriate conclusion to the entire six-month study of "The Story of Redemption."



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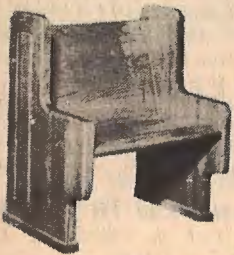


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# Institutions — Arkansas Baptist Medical Center Executive Board Approves Hospital Separation

The Executive Board of the Baptist State Convention voted August 30 to recommend to the Convention in November that the Arkansas Baptist Medical Center be separated from the Convention so that it may receive federal funds without violating the Convention's principle of separation of church and state.

The initial recommendation for this action came from the ABMC Board of Trustees whose members met with the Operating Committee of the Executive Board on August 3. A joint statement made by Administrator J. A. Gilbreath, and Rev. S. A. Whitlow, executive secretary of the State Convention, declared that some action is called for because of the growing financial impact of Medicare which may cause the Center to lose a minimum of \$150,000 a year.

## Suggested Solutions

After careful study of the situation, the ABMC Board, according to Mr. Gilbreath and Mr. Whitlow, came up with four possible solutions:

1. Some hospitals accept federal funds as direct grants, which the Convention could authorize the trustees to do, after careful study of the condition for each grant.
2. Some transfer hospital property to a private corporation, which accept the federal grants, with the trustees signing a long-term lease to operate but not own the institution.
3. At least one Baptist hospital has a self-perpetuating board operating through a completely separate corporation outside the convention. The

Board said that in the case of Arkansas "our Convention could release control of the hospital to its present Board of Trustees. The terms of the Board members could remain unchanged. The Convention could nominate three individuals to each vacancy on the Board annually and allow the remaining members of the Board to elect from these nominees."

4. A non-profit association could be formed of present and past members of the Board of Trustees of the Center, who would appoint additional members from Baptist churches affiliated with the State Convention and thus perpetuate itself. The members of the association could meet annually and elect the Board of Trustees which would operate the hospital.

## First Not Acceptable

"It is the feeling of many that the first suggestion is preferable, it would not disturb the relationship of the hospital with its denomination," the statement said. "It seems evident, however, after years of study, that this plan would not be acceptable to some Arkansas Baptist."

The Board of Trustees recommended that the Convention transfer the Medical Center to a private association composed of Baptists, relinquishing its control of the institution and transferring the \$85,000 to \$100,000 annual appropriation it now gives the Medical Center to other Baptist causes.

## Income Less Than Costs

Mr. Gilbreath said that patient income provides only about 85 per cent of the \$500,000 a month which it costs

to operate the Medical Center. The Convention's contribution amounts to 1 per cent and the remainder comes from profits from the Medical Arts Building, its cafeteria, drug store and individual gifts.

The cost formula used for Medicare does not provide any cushion for a hospital's bad debts and charity, purchase of equipment, remodeling mortgage payments or new construction. Hospitals normally charge enough on paying patients to cover charity and bad debts but Medicare does not allow this.

## Medicare To Grow

By the time Title 19 goes in, as many as 50 per cent of the Center's patients may come under Medicare, since this Title provides for care for all indigent families, regardless of age.

Mr. Gilbreath and Mr. Whitlow said that the Center could not operate at present standards with reduced income. "Since the life and health of our patients are dependent on these standards, any retrogression is a breach of Christian morality," the statement said.

## Under Federal Control

"This hospital is now controlled with governmental regulations exactly in the same manner as those institutions which have accepted federal grants," the Gilbreath-Whitlow statement said, including policing of civil rights, square footage of patients' rooms, number of nursing hours per patient, regulation of type of construction and close scrutiny of the level of medical practice in the hospital.

"The denomination has lost its ability to maintain separation of control even though it has not accepted federal grants," the statement said.

The Board is also now faced with the implementation of the Block, McGibony, Coburn and Associates report which recommends a new \$7.5 to \$8 million hospital at University Avenue and K Street.

"On the matter of conscience it is felt by many Arkansas Baptists that the hospital is not a church but an institution which serves the public in a community and state in the name of Baptists. For this group it is felt that accepting federal grants to enhance the care given to the community and state is not a violation of the principle," the statement said. "It is well-known that other Arkansas Baptists do not share this view."

The present plant at 13th and Marshall will continue in operation when the new hospital is built.

## Practical Nurses Hold Graduation



The graduation for 17 practical nursing students was held at 8 p.m. in the Student Union Building Chapel on September 8. Dr. Hoyt Choate was the speaker. Certificates were presented to 17 graduates.

Front row: Paula Green, Little Rock, Ark.; Rosemary Cotton, Benton, Ark.; Paula Kirkpatrick, North Little Rock, Ark.; and Diane Hoffman, Monticello, Ark.

Second row: Linda McClung, West Helena, Ark.; Betty Ella, Little Rock, Ark.; Peggy Hill, North Little Rock, Ark.; Delois Davis, North Little Rock, Ark.; Nancy Zornes, Booneville, Ark.; and Laurel Ann Briley, Jacksonville, Ark.

Third row: Louise Robelot, Scott, Ark.; Harriet Anthony, Alexander, Ark.; Lucile Carlson, Little Rock, Ark.; Virginia Garcia, Jacksonville, Ark.; Lois Owens, Jacksonville, Ark.; Marilyn Lake, Little Rock, Ark.; and Bonnie Oglesby, Little Rock, Ark.

## CHAPEL SPEAKERS

Chaplain Segred Nelson, Lutheran minister from the Little Rock Air Force Base, was guest speaker for the Student Nurses' Chapel on August 22. Airman Bill Stricker was the guest pianist.

Glyn McCalmon, pastor of University Baptist Church, was the guest speaker at Chapel on August 29.

# Doctors Form Staff Psychiatric Section

The growth of the mental care section of the Arkansas Baptist Medical Center has been accompanied by a similar growth of the psychiatric section of the Medical Staff and earlier this year it received approval as a separate section apart from the section on medicine.

The formation of the separate psychiatric section was approved by the Staff on April 25 and this section has been holding regular monthly meetings since. Dr. Payton Kolb, who was active in planning and working with the original psychiatric unit at ABMC, is chief. Dr. Frank Westerfield is vice chief and Dr. Wanda Stephens is secretary.

## Staff Psychiatrists

Other psychiatrists on the staff are: Dr. Elizabeth Fletcher, Dr. A. Vale Harrison, Dr. Frederick Jarvis, Dr. R. H. Whitehead, Dr. W. O. Young and Dr. Harold B. Hawley, active staff; Dr. Fred R. Broach, Dr. Henry Good, and Dr. Robert F. Shannon, associate; Dr. Charles Betts and Dr. J. G. Howard, courtest; and Dr. Jack Earley, temporary staff privileges. On the consulting staff are Dr. Bart H. Danford, Dr. Otho H. Hesterly and Dr. William M. Prado, psychologists; and Lewis W. Hyde, social worker.

The consulting psychologists do testing on a part-time basis which is ordered by the psychiatrists on the staff.

## Opened in 1956

The unit was original opened on October 8, 1956 as the first private facility for psychiatric patients in the state. There is still only one other at Fort Smith, although the University Medical Center now takes some private as well as charity patients. The unit had 20 beds, all on a closed unit, and was constructed on two west as

a cost of \$15,000. Dr. Kolb and Dr. Young were the first psychiatrists on the staff.

Since that time concepts of hospital psychiatric care have been changing rapidly and the ABMC unit has felt the impact of these changes. In the beginning all patients were in the 20-bed closed unit. Two and a half years ago an experiment in open ward care was begun for patients who did not need such complete restriction. It worked so well that last year an open ward until for 28 patients was opened on two south and only 15 beds are now kept in the closed section.

## Open Ward A Success

Unit Supervisor Gwendolyn Emde reports that the open ward has been an unqualified success. Patients are happier with more freedom, they stay busier and they get well quicker. She has had no complaints from any other part of the hospital since the new arrangement was started. Often is a patient goes into a period of depression he will ask to temporarily be put back into the closed section where he feels more secure, sometimes only for a few hours.

## Schedule For Patients

The open ward patients stay on a busy daily schedule. They are encouraged to get up at 7 a.m., and be dressed for breakfast by 8 a.m. They get their own meals off the food cart and either eat in their rooms or in the lounge where they gather to visit and to watch colored TV. Women may visit back and forth in each other's room or men may be together for visiting and meals if they wish. After breakfast, they have an hour of individual psychotherapy and then go to occupational therapy. For this, the patients go

to the occupational therapy department which was opened a year ago. Afterward they have a coffee break and may go to the cafeteria or drug store if they wish.

Gym in the physical therapy department comes later, then lunch, then more occupational or recreational therapy. From 3 to 4 is a free time to shop or rest. Then dinner, visiting hours and TV with bedtime after the 10 o'clock news. The patients go over to the Student Union Building for some of their recreational therapy and will be using the new swimming pool when the scheduling for its use is completed.

The unit itself has, besides the lounge, a room with a washer, drier and ironing board and a room for washing hair with hair driers. Right now the chief lack is adequate facilities for children and teenagers but these will be added when an expanded unit is built. Plans for the new mental health unit are still indefinite.

## Long-Term Staffers

The 23 members of the nursing staff include four people who have been there more than five years: Mrs. Emde, who has completed her sixth year; Mrs. Elsie Ginger, an aide, 10 years; Mrs. Dorothy Carr, an aide, seven year; and Donnie Richards, an orderly, six years.

Right now they are taking inservice training which began with two hours a week and is now continuing on a one-hour a week basis. It is taught by psychiatrists on the staff who come on their days off without charge to aid the nursing staff in increasing their knowledge about various types of mental illness.

Mrs. Gwendolyn Emde, psychiatric unit supervisor, discusses equipment with Dr. Payton Kolb, chief of the newly formed psychiatric unit of the medical staff. These two hair driers are part of the personal care equipment which the unit offers. The psychiatrists work closely with the unit staff in planning for patient needs. At right is Dr. Frank Westerfield, vice chief. Dr. Wanda Stephens was absent when the pictures were made. She is secretary of the section.



# Mrs. Smith Has Varied Talents In Lab



It was supposed to only be a posed shot but Mrs. Lennie B. Smith inquired how long it had been since the Buzzer editor had had a blood count made. Then zing, the needle was in and Photographer Wayne Boilick got a picture of the real thing. "I hope it turns out well," said Smitty as we left. The picture or the blood test? "Both," she said cheerfully.

Lyndell B. Smith, better known to her friends in the laboratory as "Smitty," has no idea how many fingers she has stuck over the years but the figure runs high into five and perhaps six digits. For several years she made the morning rounds for the laboratory of ABMC patients and prior to that she was sticking as many as 600 patients a day in a Public Health Service Clinic in Hot Springs.

Now Mrs. Smith's work is primarily in the areas of mycology and microbiology—the sections of the laboratory of which she serves as chief—but she is still in demand as a much experienced and highly skilled needle sticker.

"I get calls every day on difficult cases where veins are hard to locate or where there is some complication either to draw blood or to start a transfusion," she said. "Then because I have been here so long, patients remember me from previous stays and ask for me again."

### Enjoys Work

Mrs. Smith is always ready to help out even when the work takes her outside her present specialties and genuinely enjoys every minute of what she is doing.

"I have the best job in Arkansas," she says without qualification. "I am learning all the time, I have contact with the patients, and I have wonderful people to work with."

Mrs. Smith, a native of Conway, attended Arkansas State Teachers College for one year before going into nurses' training at the old Little Rock General Hospital which was connected with the University School of Medicine. She became a registered nurse and went with her sister, Mrs. Montine Fisher, now director of nursing serv-

ice at North Little Rock Memorial Hospital, to work at the U.S. Public Health Service Hospital at Hot Springs. A laboratory worker was needed at the Hospital and Mrs. Smith was placed there, which marked the end of her relatively short nursing career. She has remained in laboratory work ever since.

### Received Special Training

Mrs. Smith became a registered Medical Technologist (M.T.-ASCP), which is now possible only after three years of college plus a year of hospital laboratory internship. She has also taken special courses in microbiology at the University Medical Center and in mycology at Duke University.

Besides her sister, Mrs. Fisher, four other members of her family have gone into hospital-related careers. Another sister, Mrs. Annie Bush, is a licensed practical nurse at Memorial. Two nieces, Mrs. Linda Prothro Collier and Mrs. Glenda Bush Wood, finished the ABMC School of X-Ray Technology and another niece, Becky Prothro, is now in the ABMC School of Nursing.

### Likes Mycology Best

Mrs. Smith likes the mycology work best of all. This is a relatively new section of the laboratory where the study of fungi takes place. She said that blastomycosis, which is contracted by handling moldy lumber stored under houses, and histoplasmosis, which is usually contracted around chicken houses and from pigeons, are becoming fairly common in Arkansas. She also discovers cases of nocardia fairly often, which is a lung disease which resembles tuberculosis but requires quite different treatment.

Tuberculosis is on the increase in Arkansas, according to Mrs. Smith,

## Memorial Gifts

Memorials during the month of August were made to ABMC in memory of:

**Dr. B. T. Kolb** by Dr. John W. Smith and Dr. Agnes Kolb

**Mr. Hamilton Moses** by Dr. and Mrs. Raymond C. Cook and Mr. W. M. Freeze, Jr.

**Dr. Joe Shuffield** by Dr. John Smith

**Dr. Harvey Shipp** by Dr. John W. Smith and Dr. and Mrs. Raymond C. Cook.

## LETTER TO A NURSE

*From the American Protestant Hospital Association Journal:*

The following by Dr. Ray Montgomery, minister, appeared in the weekly newspaper issued by Speedway Christian Church:

Dear Nurse:

It was just a glimpse of you that I caught as you left his room and walked by me in the corridor, so I do not know to whom I am sending this letter.

You were wearing white and a smile so pleasant that I did not notice what kind of apparatus you were pushing before you. I later learned it was one of those machines by which you take a graph of a person's heartbeat.

So often we give the credit for healing to doctors. But I'm around the hospital enough to know the medical practice cannot function without some plus factors going for it.

After you had done your professional duty, you did something that my friend will never forget. Nor I.

You asked if you could offer a prayer. And you did.

You did not learn this in nurses' training. This you learned from some church, your mother or dad, or from some deep experience in your young life.

Thank you for demonstrating that prayer is not just the stock-in-trade of a preacher or a hospital chaplain. Thank you for making prayer as practical as penicillin.

Sorry I did not catch your name or even your face. Maybe it's just as well. For now, every time I see a nurse, I will hold your profession in an even more exalted place of respect.

Most respectfully yours,  
Ray Montgomery

who said she ran 3,000 cultures last year, far more than in previous years. Not all were positive but a high percentage were, she said. One incubator stays full of T.B. cultures at all times, she added.

She also does PKU's on newborns which is a test for a certain type of retardation. One positive case has been found since the testing began 18 months ago, which she said was unusual because this disease is supposed to occur in only one out of every 18,000 to 20,000 babies. The baby was immediately put on special treatment. Some states have laws that such a test must be done routinely but ABMC initiated the testing on its own.

# WHAT'S IN A NAME?

BY JOSEPHINE M. OPSAHL

If you ask one of San Francisco's Chinese homemakers whether she prepares native foods for her family, no doubt she will beamingly answer, "Yes, but not Chinatown food. Chop suey not Chinese."

Other San Franciscans, however, might tell you that chop suey was first made in their city in 1896 when a Chinese viceroy came for a visit. The mayor of San Francisco asked the Chinese chefs of the city to prepare a great banquet for the occasion. The poor visitor could not eat the grand dinner. His doctor had ordered him to eat only simple foods.

One hotel chef volunteered to prepare food the great nobleman could eat. He picked together small pieces of various foods, making the world's first "chop suey." *Chop* means miscellaneous and *suey* stands for small bits. The man from China enjoyed his dinner. Thousands of Americans throughout our country today also enjoy chop suey.

Perhaps pretzels are one of your favorite TV snacks. They were first made by a frugal Italian monk in the seventh century for neighborhood children who said their prayers with unusual proficiency. The monk rolled the bits of dough left from his regular baking at the monastery into *pretiolas*, or little rewards. Each represented the arms of a child folded in prayer.

Although we call those spicy red berries, which are roast turkey's side partner, cranberries, the Pilgrims named them "craneberries."

1.	2.	3.
2.		
3.		

**Bible word square**

BY DOT WOMACK

1. Creator of all things
2. Number of stones David used to kill Goliath
3. Places in which Daniel spent a night

**Answers**

1. God, 2. one, 3. den

The berries grew on slender stems, resembling the curved neck of a crane. The Pilgrims learned the use of cranberries from their Indian neighbors, who called them *sassamanesh*.

West Indies natives called this fruit *anana*. The Spanish dons christened it *pina* because it resembled a giant pinecone. The English translated the Spanish *pina* to "pine" and added "apple" to prevent its being confused with the pinecone itself.

The Spanish also called the pineapple the "friendly fruit." They found they were always graciously welcomed at villages or homes where pineapples grew near the entrance. The Spanish liked this custom, and they carried it from South America back home with

them. From Spain, it spread to neighboring European countries.

In time, the English colonists, migrating to the New World, brought this interesting Indian custom back to its native land. Not having fresh fruit to use as welcome signs, the New England colonists painted or carved pineapple designs above their doorways, on their window shutters and gates, even on their bedposts and other furniture. Wanting friends, they used the friendship symbol freely in decorating their New World homes.

We get our word tomato from the Aztec *zitomate*. When Spanish and English visitors to the New World carried tomatoes home with them, they named them "love apples" and grew them only as garden curiosities. This name pleased the English knights, and they gave tomatoes to their sweethearts as special favors. Sir Walter Raleigh even gave one to Queen Bess.

No one ate tomatoes in those days. Even as recently as one hundred years ago, our great-grandparents called them "paradise apples." They thought those eating them would not live long.

We now use the word "restaurant" to mean a place to eat. Originally it meant a special kind of soup, which was popular in sixteenth-century France. The soup was supposed to have restorative powers. One enterprising cafe owner printed the word "restaurant" over his door to let people know he served the soup. Others followed suit, and in time the word came to mean just an eating place.

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## The Book that tells the story

BY DR. L. H. COLEMAN

PASTOR, IMMANUEL BAPTIST CHURCH, PINE BLUFF

Life and Work

October 2

Text: Luke 1:1-4; 4:16-19; 24:25-27

This lesson deals with the Book, our Bible, which tells the story of God's redemption for lost humanity. The



L. H. COLEMAN

Bible is a record of the revelation of God from God to man and through man. It is a divine-human book. The Bible is divine in its inception, scope, and purpose; human in its mediation and actual writing. God used men to receive God's revelation and write his message.

God inspired the thoughts and he respected individual personality to the extent that each author wrote the message in his own individual style. Certain words and phrases are peculiar to certain authors. An important verse to ponder is:

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). The Scriptures therefore were "God-breathed," inspired of God. The Holy Spirit directed those who wrote the message of God.

### I. A Look at Luke

Luke, the beloved physician and close companion of the Apostle Paul, was the only Gentile writer in the Bible. He penned the "Gospel of Luke" and "The Book of Acts." He researched carefully before he wrote an account of the life and work of Jesus Christ.

Evidence abounds that Luke is the author of these two books. Not only is there external evidence from such sources as Eusebius, Tertullian, and other of the early "Church Fathers," but there are abundant internal evidences. Both books are dedicated to the same man, Theophilus, who was a wealthy official of the Roman government and perhaps bore the expense of the publication of these two books.

The literary style of both books are the same. There are at least fifty words that are found in Luke and Acts which are not found in any other books in the New Testament. The author had a special interest in medical matters as shown by the fact that he used technical medical terms and graphically described disease. He was a man of culture, for the books contain a very high quality of Greek. Note that there

are only three passages where Luke is named specifically: Colossians 4:10-14; Philemon 24; II Timothy 4:11.

In summary we have noted:

- (1) that Luke was a Gentile
- (2) that he was a physician
- (3) that he was a close personal friend of Paul
- (4) that he did painstaking research on the life of Christ

### II. Luke 1: 1-4

Here Luke gives an historian's introduction. Of the first three gospels only Luke uses the pronoun "I."

Somehow other accounts of the life of Christ did not satisfy Luke. His writing in the above passage takes on the perspective of a personal rediscovery of Jesus Christ.

Where can you find a passage elsewhere in the Bible that sheds more light on the doctrine of the inspiration of the Scriptures? Luke declares that his book is the result of painstaking, careful, scholarly research. This inspired document came when the seeking mind of Dr. Luke functioned in complete cooperation with the revealing Spirit of God.

### III. Luke 4:16-19

These verses indicate to us Christ's habit of synagogue worship, his view of the importance and relevance of the Jewish Scriptures and his own person as a fulfillment of what he had read from Isaiah.

Jesus regularly went to the synagogue for worship and religious instruction. He built his ministry more on synagogue worship than on temple worship. The synagogue pattern em-

phasized teaching and preaching rather than ceremony, ritual and sacrifice, as found in temple worship.

Jesus read from the Isaiah scrolls. The place of the Scriptures was central, the focal point of worship. How surprised the hearers must have been when he said, "Don't wait for these verses to be fulfilled in the future; they are hereby fulfilled."

What is the meaning of the Isaiah passage? Christ was Spirit-anointed, filled and directed. His ministry included (1) proclamation of the Good News (God sending his son to die for man's sin, to everyone, including the poor); (2) release to the slaves; (3) healing of the blind; (4) spiritual release to those who've experienced the captivity of sin; (5) proclamation that the year for which everyone had been waiting (coming of the promised Messiah) has come. This passage indicated the heart of Jesus' ministry. Here he is teaching the people and at the same time emphasizing the preaching and healing aspects of his work.

### IV. Luke 24:25-27

This passage further indicated his referral to the Scriptures. He is instructing the people. He chided them gently for being so slow of heart to believe everything that the prophets had spoken. They had a spiritual deficiency—not knowing the Scriptures. Because of this they failed to sense the glory of victory that had been promised the Messiah through his suffering. He furthermore expounded to them in broad outline all the Scripture that referred to Him from the first books right through to the end. Thus they learned that what happened to Jesus at Calvary was in agreement with the prophetic teachings.

## Southwest Baptist College High School Day

October 8

9 a.m. to 3 p.m.

Southwest Baptist College, Bolivar, Mo., is pleased to invite high school students, parents, pastors, counselors, teachers and friends to attend High School Day, October 8, 9 a.m. to 3 p.m.

A program including tours, lunch, chapel, entertainment and information is planned to acquaint prospective students with the advantages to be found on the new senior college "Campus of Christian Ideals."

# Response to God's call

BY RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA UNIVERSITY

If the function of the Old Testament prophets had to be summarized in a single phrase, "spokesmen for God" would probably be the best choice possible. The men communicated—or, perhaps better, tried to communicate—the message God wanted the people of that day to hear. Sometimes they got a hearing; more often they got a stoning for their efforts.

With today's lesson we begin a new quarter of study, the first eleven topics of which will be devoted to two spokesmen, Isaiah and Jeremiah. Though they spoke originally to the troubled and trying times in which they lived, the spiritual truths in their messages are still relevant. A depth study of these two men who struck angry sparks on the anvil of truth will show us just how timely and timeless their messages are.

Isaiah's ministry extended over a period of forty years and touched the reigns of four kings of Judah—Uzziah, Jotham, Ahaz and Hezekiah. It is assumed that he was born in Jerusalem somewhere around 760 B.C. He was the son of Amoz (not the prophet Amos), was married to a woman he refers to as "the prophetess," and had two sons with weird names. Some scholars contend that he was either a priest or a prophet attached to the temple; the Bible does not give a precise job classification for him, but it does give a specific indication of his state of mind when God extended a special call to him. It is this call that we are studying today.

## I. The time of the call.

Speaking autobiographically, Isaiah in 6:1 says that his call came "in the year that King Uzziah died." This brief statement tells a good bit about conditions at the moment. Uzziah had ruled well over a long period of time, and his death was a cause of great mourning throughout the nation. Those who remember the reaction of the American

people when President Franklin D. Roosevelt, who had served longer than any other chief executive, passed away at Warm Springs, Ga., can understand something of the feeling through the length and breadth of Judah when the king expired. Although the nation had prospered under his rule, conditions were critical because of the imminent threat of invasion by powerful Assyria.

A further reason for apprehension was the prospect of having Jotham, Uzziah's weak and unimpressive son, as monarch. Since Jotham had been coregent with the leprosy-stricken Uzziah during the last part of the latter's life, the people had had a good preview of coming unattractions. The inconsequential reign of Jotham would prove their fears well-grounded.

One of the most significant things about the vision which was a part of Isaiah's call was that he saw the King of kings, Jehovah himself, and realized that while earthly kings might come and go, the everlasting king was still enthroned and in business. The security of Judah rested upon her Eternal King, not on who occupied the man-made chair in the big palace.

## II. The place of the call.

This inaugural vision came while Isaiah was in Solomon's temple. Apparently he was participating in some way in a ritual celebrating the kingship of Jehovah, when suddenly a vision unlike anything he had ever seen appeared before him, impressing as he had never been impressed with the glory and majesty of Jehovah.

The place of formal worship is a good site for a meaningful encounter with God.

## III. The content of the call.

Isaiah saw Jehovah sitting on a throne, high and lifted up, in majestic exaltation. The seraphim attending God shielded themselves from the dazzling radiance as they cried, "Holy, holy, holy

is the Lord of hosts; and the whole earth is full of his glory." The threefold use of "holy" was the Hebrew way of expressing the superlative.

When Isaiah saw the perfect moral purity combined with the transcendent exaltation of God, he was smitten with a sense of his own sinfulness and his identity with a sinful people. "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. . ."

After this confession of sin and unworthiness, Isaiah was symbolically cleansed by a burning coal carried in tongs by one of the seraphim, who said, "Behold, this has touched your lips; your guilt is taken away, and your sin is forgiven."

This was followed by God's question, "Whom shall I send, and who will go for me?" There was no question in Isaiah's mind, then or many years later, that his special call to service had come from the Lord. Conviction that God has called one to a task will help him "hang in there" when otherwise he might give up—as was to be the case with Isaiah.

## IV. Response to the call.

To God's question, Isaiah replied simply, "Here am I! Send me."

This simple yet straightforward answer to God's challenge to service has been cited countless thousands of times as the spirit and manner in which every sincere believer should respond to God. It is interesting to note that after he volunteered to "go," Isaiah spent his ministry in Jerusalem. We need to be willing to be used anywhere before God can use us effectively across the street.


## V. Result of the call.

When Isaiah volunteered, he was immediately given what one authority calls "a dreadful commission." He was told to declare the message of God even though the people would be so unre-

International

October 2

Text: Isaiah 6:1-9, 11-12

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**God is dead?**

## Our idols

A MISSIONARY in China sent a small Chinese idol to a friend back in the United States. "This is what the people worship over here," he related in a letter.

The friend from America sent the missionary an American silver dollar and wrote, "This is what they worship over here."

Some people worship the god of money. Others worship that which money can buy—the god of possessions.

Some worship the god of pleasure. Some even worship the god of knowledge.—Tal D. Bonham

sponsive that obedience would finally be impossible.

"How long, O Lord?" asked Isaiah, alarmed. "Until cities lie waste without inhabitant, and houses without men, and the land is utterly desolate, and the Lord removes men far away, and the forsaken places are many in the midst of the land." There was no terminal date for his enlistment in God's service.

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## Afterthought

Vacation: Two weeks in which to learn where to stay away from the next year!

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# A Smile or Two

## All small boys

A small boy was brought to a clinic for examination by his mother, an extremely talkative woman. During the preliminary quiz period the doctor noticed that the boy didn't seem to be paying much attention to the questions. "Do you have trouble hearing?" he asked.

"No," the boy replied, "I have trouble listening."

## Painful but healthy

THE young mother was extremely cautious in bringing up her infant. Visitors were required to wear surgical masks, and disinfectant was sprayed around the room periodically. One day she told her husband, "Junior seems to be cutting a tooth, but I can't get him to open his mouth so I can see."

"Well, do as my mother did," the new father replied. "Stick your finger in his mouth and feel." When he saw her shocked look, he quickly added, "Of course, Mother always boiled her finger first."

## Fundless, friendless

A COLLEGE student wired home: "Am without friends or funds." Dad wired back: "Make friends."

## Ask any housewife

Junk is anything that lies around in your way for 10 years and you throw it away two weeks before you need it.

## Ask any patient

Today medicine is very specialized—I had a head cold and when it went to my chest I had to change doctors.

## Multiply by 12

First grader: "The thing about school is—you can live with it if you take it one day at a time."

## Who stands high

Never pity the man standing lone,  
High on a rugged hill,  
Even when dark clouds surround  
him,

Or winds are sharp and shrill.

Hold no pity for the searching  
man

With vision in his eyes,  
Nor one who follows the rainbow  
That arches dampened skies.

Climbing upward he may find the  
truth,

Above all sculptured stone—  
So, pity no man who stands high,  
Though he may stand alone.

—Etta Caldwell Harris

## Attendance Report

Church	September 18, 1966		Ch. Addns.
	Sunday School	Training Union	
Ashdown Hicks	36		
Berryville Freeman Heights	134	55	
Blytheville			
Gosnell	221	61	
New Liberty	118	47	
Trinity	178	51	1
Camden First	468	119	
Crossett			
First	554	171	2
Mt. Olive	215	109	1
El Dorado			
Caledonia	44	41	
First	716	491	
Immanuel	458	151	2
Foreman First	167	48	2
Ft. Smith Towson Avenue	153	82	1
Greenwood First	259	120	
Gurdon Beech Street	141	62	2
Harmony	87	40	
Harrison Eagle Heights	241	115	
Jacksonville			
Bayou Meto	131	97	4
First	447	181	2
Marshall Rd.	255	115	1
Jonesboro Central	510	187	3
Little Rock Life Line	451	116	4
Magnolia Central	534	257	10
Manila	154	75	
Monticello			
First	363	114	4
Second	241	134	1
North Little Rock			
Baring Cross	625	155	
South Side	40	21	
Forty-Seventh Street	197	92	
Gravel Ridge First	164	93	
Runyan Chapel	60	32	
Levy	498	170	
Park Hill	920	277	9
Sixteenth Street	43	26	
Sylvan Hills First	298	90	6
Paragould First	479	172	2
Piggott First	362	135	
Pine Bluff			
Centennial	263	108	1
Second	230	72	3
South Side	728	282	4
Tucker	24	22	3
Watson Chapel	212	101	4
Springdale			
Elmdale	258	88	5
First	485	126	3
Star City	95	81	2
North Side	95	81	2
Texarkana Beech Street	461	113	
Community	24		
Van Buren			
First	426	195	3
Second	94	37	
Vandervoort First	39	37	1
Warren			
First	415	109	
Southside	101	88	
Immanuel	288	97	
West Memphis			
Calvary	298	122	
Ingram Blvd.	315	123	5

# In the world of religion

## Represent 18 nations

RUSCHLIKON, SWITZERLAND—Eighteen nationalities and five continents are represented here in the student body at Baptist Seminary, for the first semester of 1966-67 school year.

There are 38 students and six auditors. The auditors generally are wives of students. Among the 38 regular students, there are also four women. The three student categories are diploma, bachelor of divinity, and master of theology.

The countries from which they have come are Brazil, Spain, Italy, the Netherlands, England, Australia, Switzerland, Denmark, the United States, Canada, Portugal, Norway, Germany, Finland, Wales, Rwanda, France and Cuba.

In his opening address to students, Seminary president John D. W. Watts spoke of finding "that peace of God within our hearts which comes by faith in Jesus Christ." He also said they should "with calculating and critical work" find ways to understand the love of Christ and to live out right standards of action. (EBPS)

## Baptized at 103

NAIROBI, Kenya — At the age of "about 103," Peter Kimani of Miiiri, Kenya, was baptized into the Christian church.

The festive ceremony took place outside the white-haired, bearded tribesman's mud hut.

Mr. Kimani told reporters that he had decided to get baptized after an illness which made him feel he should always be with God in case "something unknown, like death," happened to him. He argued, however, that he is in good health, apart from swollen legs. (EP)

## Cheap Bible published

NEW YORK—Although the cost of living is constantly rising in almost all categories, the world's most priceless possession is still available at less than the cost of any paperback on your newsstand.

On Sept. 15 the American Bible Society published *Good News for Modern Man*, the entire New Testament complete with illustrations in Today's English Version. The 608-page paperback, featuring almost 200 modern line drawings by the contemporary Swiss artist Annie Vallotton, sells for 25 cents a copy, compared to more than \$500 that a parchment-scroll New Testament would have cost early Christians.

## Don't tempt the law

CARLISLE, England—This story appears in the latest issue of the Anglican parish magazine of Stanwix, near here.

A vicar attending a conference of clergyman left his auto in a prohibited area of York with this note on the windscreen: "I am a minister of the Church attending a conference which I have done for 15 years. I am already late and the parking places are getting fewer—Forgive us our trespasses."

When he returned he found the following note: "I am an officer of the law and I have been doing this beat for 20 years. My superior is due within the hour and they are getting stricter—'Lead us not into temptation.'" (EP)

## Records loss acute

PHILADELPHIA—The loss of valuable church records by fire, vandalism, vermin or sheer carelessness is approaching a crisis stage, according to a warning from the Genealogical Society of Pennsylvania.

The Society is calling on churches and synagogues to make sure that records are kept in safes and cabinets that are guaranteed fire proof and can be locked. In addition, the Society recommends that records be copied by local historical or genealogical societies and placed in suitable depositories.

In accordance with this emphasis, the Pennsylvania genealogical body is stepping up its program of microfilming those church records which come within its scope. (EP)

## Oppose prayer measure

ATLANTIC CITY, N. J.—The Jewish War Veterans of the United States voiced opposition here to any move to nullify the Supreme Court decision banning devotional acts in public schools.

The veterans, some 2,000 strong at their 71st annual national convention, by resolution opposed "tampering with the Constitutional precept of the separation of church and state in order to permit watered down and meaningless prayers in public schools." (EP)

## 'Day of Prayer'

WASHINGTON, D. C. — President Lyndon Johnson, pursuant to an Act of Congress passed previous to his term of office, will again proclaim the third Wednesday of October as the "National Day of Prayer," according to his press secretary Bill Moyers. (EP)

## Suicide prevention

SYDNEY—Establishment of a "Life Line International" organization for suicide prevention work was voted here by 300 delegates from Life Line centers around the world.

Headquarters for the global program will be in Sydney, where Methodists started the program about three and one-half years ago. The center here operates a 24-hour emergency telephone counseling service for people with suicidal tendencies or emotional or spiritual problems. (EP)

## Dramatize safety effort

LANDISBURG, Pa.—The lawn of the Landisburg Church of God is piled high with 3,000 empty beer cans and about 100 empty liquor bottles.

They were collected by the youth group at the church, from roadsides in the area, and put on display as a Labor Day highway safety effort.

The Rev. Kenneth E. Henry, pastor of the Landisburg Church of God circuit, got the idea for the project from the can-and-bottle-littered highways in the area.

The "Top Notch Teens," an interdenominational youth group, worked with the Church of God teenagers to collect and assemble the "empties." (EP)

## Rescue mission is 89

Chicago's oldest rescue mission, the Pacific Garden Mission, 646 S. State St., will celebrate its 89th birthday anniversary with a rally Nov. 13, at 2:30 p.m. at Conrad Hilton Hotel, Chicago.

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