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9-22-1966

### September 22, 1966

Arkansas Baptist State Convention

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#### Recommended Citation

Arkansas Baptist State Convention, "September 22, 1966" (1966). *Arkansas Baptist Newsmagazine, 1965-1969*. 232.

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**Arkansas Baptist**

*newsmagazine*

SEPTEMBER 22, 1966



Personally  
speaking



## Pointed missive

IN my book, ACROSS THE EDITOR'S DESK, I make the point that an editor and his paper are never any farther away from the most distant (or most irate) reader than the nearest mailbox. And how true this has turned out to be, for we have a letter this week from a reader in Ruschlikon, Switzerland—Theo Sommerkamp, formerly of the Baptist Press, Nashville, and now director of European Baptist Press Service.

Theo is a railroadphile, or something. He likes railroading and never goes anywhere by any means but by rail, if he can have his way. So he is writing in response to my appeal—after the death of a carful of people at the railroad crossing down on Bunker—for an electric warning signal. Writes Mr. Sommerkamp:

"I have always found much to commend in your editorial viewpoints. This is no exception—Aug. 4 "Bunker Hill tragedy"—when you call for a law to erect crossing protection at all railroad crossings. This is a highly worthy cause to espouse. But who's going to pay for all these flashers at several thousand dollars per crossing for how many thousand crossings in the state of Arkansas? The road easements weren't opened by the railroads but by public necessity, and the traffic to warrant such signals came long after the railroad was a fixed piece of property.

"The railroads are taxed to death by local school districts in various states already. Shall they pay for the crossing signals, or shall it rather be the public, who requires the crossings?"

"Actually most grade crossings on major highways are being eliminated by grade separations or are already protected by flashers or both flashers and half-gates. It is the tertiary road, the farm-to-market road of light traffic that is not yet fully protected. If you say, make the railroads pay by law, then you must in all fairness remind the people of Arkansas they voted down a bill which would eliminate the utterly needless sixth crewman on all trains passing through Arkansas. . ."

One thing would seem to be self-evident. Until such time as automatic warning signals are installed at all railroad crossings, all of us better cultivate the habit of doing what the old-time cross-beam signs call for: "Stop, Look, and Listen," before pulling ont a crossing.

*Erwin L. McDonald*

## IN THIS ISSUE:

OF foremost importance to Arkansas Baptists today is the request of the Arkansas Baptist Medical Center for its release from State Convention control. Today, beginning on page 5, Administrator John Gilbreath gives further material related to the proposed action of the November convention.

\* \* \*

DR. Ben M. Elrod's conclusion of his "Case for the Baptist College" is brought to you in this issue on pages 6 and 7. Today Dr. Elrod takes up the precept that the Baptist college and university are fully dedicated to the preservation of the foundations of national greatness.

\* \* \*

OCTOBER is an important month to the associations of the Arkansas State Convention. It is the time when their annual meetings are held. On page 8 we bring you the sites for the meetings and the Baptist building personnel who will attend.

\* \* \*

WE live in the age of mechanization, the age of the computer. Harriet Hall puts her "Feminine Intuition" to work on the subject, page 11.

\* \* \*

RACE relations and the Christian minister—a thorny problem of today. The Baptist Press reports on a conference discussion of the question at a recent meeting at Ridgecrest Assembly.

\* \* \*

DID you know that our national hymn, "My Country 'Tis of Thee," was written by a Baptist minister? His name was Samuel Francis Smith, the subject of Dr. Bernes K. Selph's "Beacon Lights of Baptist History," page 16.

\* \* \*

COVER story, page 4.

**Arkansas Baptist**  
newsmagazine

September 22, 1966

Volume 65, Number 37

Editor, Erwin L. McDonald, Litt. D.

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Mail Clerk, Ann Taylor

401 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance), \$1.75 per year. Subscriptions to foreign address, \$8.75 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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



## 'Land of the free'

*... We mutually pledge to each other  
our Lives, our Fortunes and our sacred Honor.*

THUS did the signers of the Declaration of Independence lay all they had on the altar for our democracy. And many an American since that time has made the supreme sacrifice in the defense of our government and the freedom it provides for its people.

Now there are more than 300,000 Americans on military duty in South Vietnam. Our men are there at great personal sacrifice. For they have given up for a while—some of them forever—homes, businesses, and the rights to "life, liberty, and the pursuit of happiness" in their homeland. Recently they helped the South Vietnamese to hold their first democratic election in several decades of anarchy and warfare.

It is a sober thought that our men in Vietnam, and others like them across the years, have given all that we might continue to have the rights and privileges in a democracy which, at least ideally and theoretically, is free. We are appalled that terrorists anywhere would, as they did in South Vietnam, try to frighten people away from the polls.

And yet we are frequently reminded that we have among us the counterpart of the Vietnamese terrorists—those who are not willing for the people to speak freely and to vote fearlessly their convictions. For strange as it may seem, there are multitudes of people right here in Arkansas who are afraid to let it be generally known how they stand on issues and candidates. Some have reason to believe that their open espousal of a particular candidate or cause would hurt their business, or, in the case of those who are employed, cost them their jobs.

What a pity this is. For how can one exercise the rights and responsibilities of good citizenship except he be free to determine how he should stand, and then take his stand. This is American and democratic. It is in sharp contrast to the practices of some, who would shut up those of other opinions and hold them to a silent neutrality. Here are some ungodly practices sometimes carried out in the name of good Americanism:

- Trying to buy votes and influence, either with money or other proffered rewards.
- Trying to frighten people to vote for or against something or someone to save themselves from injury or loss.
- Threatening to boycott one's business unless he remain neutral and silent in political or other affairs.

THIS is a free country. And one battle we must never stop fighting is the battle against being bullied

by those who would deny us the free and open exercise of our rights and privileges as American citizens. In this election year, much is at stake in political affairs. And the curse of Arkansas today, not only in political matters, but in business, civic, and religious affairs, is a widespread neutrality that keeps so many from living like men and women in a free country.

Dante declared 700 years ago:

"The hottest places in hell are reserved for those who, in a period of moral crisis, maintain their neutrality."

Let every Arkansas citizen make up his mind on the candidates and issues to be voted on in the coming election and dare to stand for what he thinks is right.

## Occupational witness

A CHRISTIAN'S best opportunities for Christian witnessing are likely to be tied in with his occupation, as Wayne Robbins said so well in his article entitled "Occupational Christianity," carried in the Sept. 1 issue of our paper. We believe Mr. Robbins was emphasizing a point that needs the attention of all of us. For if there is one weakness among us, it is that of being "Sunday Christians"—of turning our religion on as we go to church and turning it off as we leave the church services.

Incidentally, we failed to identify Mr. Robbins. So we offer our apologies.

Mr. Robbins is a member of University Church, Fayetteville, and according to his pastor, H. D. McCarty, is "a very outstanding young man"—a graduate of Southwestern Seminary, assistant to the dean of Arts and Science at the University of Arkansas and head baseball coach for U. of A. Pastor McCarty reports that Coach Robbins is active in the church, where he teaches a Sunday School class and has recently been named to head the new member orientation emphasis for the church.

Thanks, Coach Robbins, for an excellent article and for being a stellar example of the thing about which you were writing.

## 'Time to bury'

Apparently funeral directors in many Arkansas communities, announcing they will have no more funerals on Sunday, would add to Ecclesiastes: "A time to bury—but not on Sundays."

From published statements, the banning of Sunday funerals is just a matter of profit and loss. The morticians allege they simply cannot pay the wages required for over-time in a recent wage and hour ruling by the Department of Labor. But even the undertakers can't keep you from dying when your time comes.



## OBU loses trustees

Within three weeks Ouachita Baptist University lost three former trustees whose business knowledge and dedication to the school had much to do with the institution's very survival.

On July 25, C. Hamilton Moses, 78, alumnus of the Class of 1909 and an outstanding business man and civic leader, died suddenly of a heart attack in Little Rock. He had served as chairman of the Ouachita Board of Trustees for 16 years, several of which were during the depression era when it was a constant struggle to keep the doors of the school open.

Ernest Bailey did not attend Ouachita but sent his daughter and two sons here, and there never was a more loyal and devoted trustee than he. He also served 16 years on the Board and was an important figure on the finance and the endowment committees.

Mr. Bailey, 59, successful business man and dedicated friend of Ouachita, died suddenly of a heart attack Aug. 4.

Hamilton Moses Science Hall and Ernest Bailey Classroom Building, constructed with funds given by these two men, stand on the Ouachita campus as continuing tributes to their memories.

John L. Carter, 87, died Aug. 16 after an illness of several weeks. Mr. Carter, a retired lawyer and state banking official, had received his B. A. degree from Ouachita in 1905 and had maintained a dedicated interest in the school right up to the time of his death. He always had a part in every campaign or drive that Ouachita had, and his unflagging interest in and prayerful support of this Christian cause meant much to those of us charged with the school's direction. He served as a trustee for a number of years and was also chairman of the Board.

As we mourn the passing of these friends, we also thank God for their limitless contributions to Ouachita. Even now, we wonder who will take the places of leadership and service filled by these giants who have fallen.—Ralph A. Phelps Jr., President, Ouachita Baptist University, Arkadelphia, Ark.

## Editor is needed

The United States Army, by way of the draft, has taken the services of one of our assistant editors in the Royal Ambassador Department of the Brotherhood Commission. We are seeking a replacement.

If you know of a young man who you feel is qualified to serve in this capacity, we would appreciate it if you would send us his name and address. He should be a Baptist and have an interest in the missionary program of our denomination. We would prefer that he have training in journalism. We feel this is a challenging job with opportunities for advancement.

Any help you can give us in filling this position would be greatly appreciated.—Mrs. Cloyd Dunn, Editor, Royal Ambassador Department, Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn., 38104

## The Cover



Louis C. Williams photo

### Sailing

Calm and serene, my Spirit  
ship  
In harbor waits for me  
To let its earthly moorings  
slip

And start across the sea.  
I wait but for the Master's  
call

And know not when 'twill be,  
But unto Him I trust my all  
Upon that unknown sea.

For though it be the dark of  
night

Or the brightness of the day,  
I'll steer toward the harbor  
light

Where I shall be for aye.

—Carl Ferrell

## Favors freedom

I do not make a practice of writing the editor but "Thank You" for the cartoon "Marching Together" in August 25 Newsmagazine. I have thought that "Black Power" was equally obnoxious with "White Supremacy" ever since I first heard the expression.

I have wanted to see something along that line written in an intelligent manner. I think the cartoon is just that.

I want all people to be free, white black, and other where ever they may be. My Dad told me long ago to watch how a person treated a Negro and see how he would treat me if it would be to his interest to do it, and if he thought that he could get by with it. I have found it to be so true.

Referring to "Voice of Baptist" in the same paper, you may speak for me any time you speak against "Black Power" and, or "White Supremacy." The two are equal and obnoxious.

Thank you for a fine paper whither I agree with you or not—Hellon Daniel, Fountain Hill, Ark.

## Preachers, please note

Should not the first requisite for the ordination of young preachers, next to genuine Christian faith and character, be the ability to read the Word of God distinctly, correctly and with meaningful expression? (See Nehemiah 8:8)

Surely the most vital part of any religious service is the reverent reading of the Word of God—letting God Himself speak to the audience thru His Word.

In the past three years we have had two pastors, one in his late 20's and the other in his middle 30's, who habitually read the Bible with so many blunders that it loses all its meaning, beauty and blessing.

Couldn't you urge preachers as a solemn duty, for God's glory and the benefit of their congregations, to master the art of oral Bible reading?—Somewhere in Arkansas

## 'Pray for me'

In regards to your article about me in the Arkansas Baptist Newsmagazine ['Personally speaking,' Sept. 8] I wish to say thanks. But God has been so good to me I can never do enough for Him. Pray for me that I may always let God have his way in my life, and that I may be a servant to Him and my fellow man.—L. E. Sanders, Route 1, Monette, Ark.



# Medical Center seeks action

If the proposal of the Board of Trustees of the Arkansas Baptist Medical Center, which is being recommended by the Executive Board of the Convention, should pass in November, it would then be necessary for the convention to approve a legal document spelling out the authority and control of the institution in the future. The accompanying resolution would place this control in the hands of a body corporate independent on the convention, solely under the control of its Board of Trustees and membership.

The convention would have the authority to gain control of the hospital again in the event any member of the Board of Trustees should be elected from other than a convention Baptist church.

There is a paragraph regarding the reverter clause which simply states that any one person, association or corporation would not need to scrutinize the composition of the Board of Trustees in order to make contracts with the Board which would be binding. Funds borrowed, mortgages created would be legal and valid even if the convention took the institution back in its fold.

It is the belief of the hospital's attorneys that these two paragraphs make certain the hospital will forever be Baptist and still allow the Board of Trustees to borrow funds or make contracts when necessary.

WHEREAS, Arkansas Baptist Medical Center in Little Rock, Arkansas, is a public non-profit hospital corporation organized and existing by the authority and under the sponsorship of Baptist State Convention of Arkansas, pursuant to the statutes and laws of the State of Arkansas; and,

WHEREAS, under the protection of this Convention, and subject to legitimate controls historically exercised by it, Arkansas Baptist Medical Center, since its establishment, has expanded its services to the ill and the halt so that it now has become a great health complex serving the needs of all people of the State without discrimination and regardless of financial means or lack of them; and,

WHEREAS, the founding and continued growth of Arkansas Baptist Medical Center have been made possible by unstinted contribution of resources, both human and material, emanating from the Baptist denomination in Arkansas, the public generally, those engaged in the healing arts, the men and women who voluntarily have applied their time and talents to the building of a great institution, the dedicated trustees who wisely have created policies and the administrative personnel who have artfully applied those policies to the myriad daily tasks of operating a vast hospital and many others who have been devoted to its humane purposes; and,

*EDITOR'S NOTE: The accompanying resolution, with its introductory statement, is provided by Dr. John Gilbreath, administrator of the Arkansas Baptist Medical Center, and is published for the attention of Baptists of Arkansas.*

WHEREAS, Arkansas Baptist Medical Center is so firmly rooted in the institutional soil of this State that its perpetual existence as an agency of succor is assured, and this Convention may now dedicate itself and its material resources to other institutional beneficiaries under its ages;

NOW, THEREFORE, BE IT RESOLVED:

## I.

That Baptist State Convention of Arkansas hereby does declare that Arkansas Baptist Medical Center henceforth is, and forever shall be, a body corporate independent of this Convention, solely under the control of its Board of Trustees and membership, fully discharged of responsibility to or control of this Convention.

## II.

That Baptist State Convention of Arkansas henceforth relinquishes all its dominion of, and its rights and powers in anywise pertaining to, Arkansas Baptist Medical Center, and it acknowledges that it no longer asserts, and shall not have henceforth, control of any of the property, real, personal or mixed, of Arkansas Baptist Medical Center, the complete powers and right to hold and alienate which are vested entirely in its Board of Trustees, all subject to the restriction, hereby imposed, that Arkansas Baptist Medical Center shall be forever under the control of a Board of Trustees composed wholly and entirely of Convention Baptists, and that no person other than a Convention Baptist shall be elected to membership on the Board of Trustees or shall be eligible to serve thereon, or upon the controlling Board of Arkansas Baptist Medical Center by whatever title said Board hereafter may be designated and known. The restriction hereby imposed shall constitute, and it is, a covenant running with this relinquishment of control, and should the same be not strictly observed by the membership of Arkansas Baptist Medical Center and by its Board of Trustees, however hereafter designated and known, then the control of said institution and its properties then had and held, as heretofore exercised by this Convention, shall revert to this Convention.

However, no reversion of Arkansas Baptist Medical Center, nor of its assets, to this convention shall in anywise affect any obligation incurred or assumed on its behalf by the Board of Trustees of Arkansas Baptist Medical Center, or incurred or assumed pursuant to the directions of its Board of Trustees; nor shall any conveyance, mortgage, deed of trust, lien, financing statement or other encumbrance or alienation of the properties of Arkansas Baptist Medical Center, however made and for whatever term the same may endure, nor any renewal of the same, be invalid or defended against

(Continued on page 22)



BY BEN M. ELROD

# THE CASE FOR THE BAPTIST COLLEGE

**III. Because the Baptist college and university are fully dedicated to the preservation of the foundations of national greatness.**

WE hear a great deal these days about the "new frontiers" which confront us, and indeed we are dealing with a number of them. When I was a boy, the textbooks in science taught me that the atom was the indivisible building block of the universe. Hiroshima and Nagasaki stand as tragic evidence that my science books were wrong. We are confronted with the reality of atomic power. One SAC bomber carries more destructive power than all of the bombs dropped in World War II.

The medical sciences have opened up broad, new vistas of investigation and discovery. A few years ago the fear of every parent's heart was that his child might be stricken with polio. Today a case of polio is a rare exception, due to the vaccines recently perfected. Research in cancer and heart disease promises relief from the fearful domination of these diseases within the near future.

Space exploration has opened up a new world of investigation and endeavor. Buck Rogers has emerged from the comic books to walk across the pages of contemporary history. Only the names have changed. They are now Shirra, Glenn, MacDivitt, and White. The script is all the same: Man among the planets. The primary difference is that it is no longer fancy but now fact.

America must maintain leadership in these areas in order to preserve her national greatness, and possibly in order merely to survive.

However, there are some "old frontiers," some basic foundations of national greatness which must be preserved. Our church-related colleges are in the forefront in the struggle to maintain them.

**Basic honesty** is one such national foundation. Our forefathers had no nice words for lies and no nice names for liars. The lines were quite clearly drawn, and a man was either a man of truth or a liar, and if he were a liar, he was fairly well excluded from respectable society.

One of the ironies of our age is that we have developed about as many refined methods of dishonesty



as means of communication. The question might reasonably be posed: What have we accomplished when we perfect the means to speak to the entire world over some complex communications system, if that which we speak is untrue? There is no substitute for truth. Business, home life, and the health of one's own emotional system are dependent upon adherence to truth. What a shame if one day it must be written of our society that it was a "tin-lizzie utopia full of liars."

**Devotion to morality, marriage, and the home** is another foundation of national greatness which must be carefully guarded. Henry Bowman in his **Marriage for Moderns** says, "Modern marriage is like a tent, the stakes of which have been pulled out, one by one, each time making it more vulnerable to wind and storms."

That the stakes have been pulled out is quite evident in the statistics. Just prior to the Civil War, one of thirty-six marriages ended in divorce. In 1960, one of four ended in that way. This grave national problem does not await a simple solution. The same ingenuity and effort which are being applied to the conquering of new frontiers must be applied to this old bulwark of national life.

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*Editor's Note: This is the second of a two-part article by Dr. Elrod, Vice President for Development of Ouachita University. For the first installment, see last week's paper.*

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The factors which pose serious questions for the American home are numerous. Imaginative leadership is needed to combat the subtle persuasiveness of the "new morality." Pre-marital chastity and marital fidelity are being attacked with formidable arguments. "Pat" answers will not effectively combat them. The moral implications of the contraceptive pill must be interpreted for present and future generations from a Christian viewpoint. The ever-increasing amount of leisure time available to the family may be utilized either for the destruction or the strengthening of the home. American families need enlightened guidance in such matters.

The young people of our nation are confronted with these problems on a rather high intellectual plane. If they are to be led aright in these matters, the approach must be on the same intellectual level. Our Baptist colleges are best equipped to make such an approach. They reach the young people at the proper stage of mental, physical, and emotional development when they are most receptive to positive leadership in such matters. American youth must be taught the truth about morality, marriage, and the home. The Baptist colleges and universities are making a definite contribution in such teaching.

A third foundation of national greatness is that of respect for law and order, for government. From

various sources the voice of the anachrist is heard in our land. Government by men rather than by law is a constant threat. Before we circumvent the established channels of government, which are admittedly slow, we had best think carefully. The same mob which can decide a matter of government in our favor can also decide against us. If the mob can secure our rights, it can also take them away.

We cry plaintively, "Government is corrupt." If that is so, let us admit it with shame, because in a democracy, the government is but a reflection of the governed. The representative man rises to the top. The man who stands in Congress, sensitive to the votes of the electorate, is but a reflection of the people he represents.

If government is corrupt, then let us make of it something which is respectable. Let the idea that involvement in politics is involvement in something inherently dirty be forever discarded. Certainly there are faults in our government—glaring faults. But that is precisely our challenge. With the devotion of the founding fathers of our republic, let us correct those faults.

Last year our family went to Washington, D. C., for a conference I was to attend. On the way, and while we were there, we visited some of the shrines of America's greatness. At Nashville we visited the Hermitage, the home of the rugged frontiersman, President Andrew Jackson. At Charlottesville, Va., we walked, on a beautiful morning, through lovely Monticello, home of the great Jefferson.

In Washington we visited the Lincoln, Jefferson, and Washington memorials.

At Mt. Vernon we saw the plain loveliness of the home of our first president.

We attended sessions of our national Congress where great and dedicated men have stood.

I must confess that I have a school-boy attitude toward such things. I get a lump in my throat, and occasional tear in my eye. I have a deep conviction that great men stood in those places and that the government which they conceived was the greatest and the grandest government ever created on the face of the earth, the government of the United States of America.

It is the purpose of the Baptist colleges and universities to strengthen and to influence toward the cause of righteousness that great government.

Our Baptist colleges and universities, like our churches, are faulty because they are composed of fallible human beings. Yet, by the grace of God and the dedicated effort of learned and humble men and women on the faculties, I believe the foregoing to be a true picture of the case for the Baptist college.

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This is also developed in my article, "Some Old Frontiers Revisited," THE HOME LIFE MAGAZINE, May, 1966.





*Jerald clears the bars*

## Witnesses in Guyana

Because of Jerald E. Spencer, a high jumper on the Arkansas State College track team, many young men of Guyana met a Christian athlete this summer for the first time.

Jerald spent the summer in Guyana as a missionary of the Arkansas Baptist Student Union. He and three other student missionaries helped career Southern Baptist missionaries with Vacation Bible Schools, revivals, a camp, and an evangelism conference.

But also, at each place he worked, Jerald thrilled large crowds with high jumps measuring six feet two inches to six feet six inches. "In Guyana, a six-foot jump is a record," explains Mrs. Charles P. Love, one of the missionaries stationed there.

When the Amateur Athletic Association needed a place to show films of United States and Russian track competition, he secured the facilities of Central Baptist Church. Each night after the films were shown, a missionary invited the athletes to the church's regular services and to the special "Impact Revival" services scheduled for October.

Then each athlete was given a mimeographed copy of Jerald's Christian testimony.

# Associations set meetings

Scheduled annual meetings of the 43 Baptist associations of the state, with dates, meeting places, and Baptist Building personnel who will attend, are:

**ARKANSAS VALLEY,** Oct. 11-12, West Helena, Second Church, Erwin L. McDonald

**ASHLEY COUNTY,** Oct. 10-11, Corinth, Clyde Hart

**BARTHOLOMEW,** Oct. 20, First Church, Warren, T. K. Rucker

**BENTON COUNTY,** Oct. 10-11, Highfill, John Cutsinger

**BIG CREEK,** Oct. 6-7, Salem, R. A. Hill

**BLACK RIVER,** Oct. 10, Spring Lake; Oct. 11, Smithville, Ed F. McDonald Jr.

**BOONE AND NEWTON,** Oct. 21, New Hope, Nelson Tull

**BUCKNER,** Oct. 13-14, West Hartford, Clyde Hart

**BUCKVILLE,** Sept. 24-25, Cedar Glade, James Griffin

**CADDO RIVER,** Oct. 13-14, Oden, First, Clyde Hart

**CALVARY,** Oct. 10-11, Kensett, First, R. A. Hill

**CAREY,** Oct. 11, New Hope, Erwin L. McDonald

**CAROLINE,** Oct. 11, Cabot, Jesse Reed

**CARROLL COUNTY,** Oct. 17, 18, 19, Rock Springs, Tom Logue

**CENTENNIAL,** Oct. 11, Stuttgart, Southside, T. K. Rucker

**CENTRAL,** Oct. 13, Malvern, Third Church, James Griffin

**CLEAR CREEK,** Oct. 11, Clarksville, First, S. A. Whitlow

**CONCORD,** Oct. 6, Spradling, Ft. Smith; Oct. 7, Charleston, First, Lawson Hatfield

**CONWAY-PERRY,** Oct. 20-21, Harmony, Rt. 2, Perryville, Ed F. McDonald Jr.

**CURRENT RIVER,** Oct. 10, Raven-den Springs; Oct. 11, Moark, Ralph Douglas

**DARDANELLE - RUSSELLVILLE,** Oct. 13-14, Russellville, Fair Park, S. A. Whitlow

**DELTA,** Oct. 20, Shiloh, C. H. Seaton

**FAULKNER COUNTY,** Oct. 7-8, Beryl, S. A. Whitlow

**GAINESVILLE,** Oct. 17-18, Piggott, First, Lawson Hatfield

**GREENE COUNTY,** Oct. 17-18, Paragould, First, Ralph Douglas

**HARMONY,** Oct. 24-25, Centennial, Pine Bluff, Lawson Hatfield

**HOPE,** Oct. 20, Texarkana, Immanuel, Jesse Reed

**INDEPENDENCE,** Oct. 10, Desha; Oct. 11, Floral; Oct. 13, Batesville, First, J. T. Elliff

**LIBERTY,** Oct. 10, Camden, Temple; Oct. 11, El Dorado, Second, Erwin L. McDonald

**LITTLE RED RIVER,** Oct. 10, 11, 12, Palestine, C. H. Seaton

**LITTLE RIVER,** Oct. 10, Lockesburg; Oct. 11, DeQueen, Kern Heights, Ralph Davis

**MISSISSIPPI COUNTY,** Oct. 17-18, Leachville, First, Ralph Douglas

**MT. ZION,** Oct. 17-18, Lake City, First, Tom Logue

**NORTH PULASKI,** Oct. 10-11, North Little Rock, Central, Ed F. McDonald Jr.

**OUACHITA,** Oct. 10, Vandervoort; Oct. 11, Board Camp, Ralph Davis

**PULASKI COUNTY,** Oct. 17-18, Hebron, Windy Burke

**RED RIVER,** Oct. 13, Boughton, J. T. Elliff

**ROCKY BAYOU,** Oct. 13, Ash Flat; Oct. 14, Melbourne, R. A. Hill

**STONE - VB - SEARCY,** Oct. 10-11, Clinton, First, Hoyt Mulkey

**TRI-COUNTY,** Oct. 10-11, West Memphis, Ingram Boulevard, T. K. Rucker

**TRINITY,** Oct. 17-18, Trumann, First, J. W. Cutsinger

**WASHINGTON-MADISON,** Oct. 13-14, Fayetteville, First, J. T. Elliff

**WHITE RIVER,** Oct. 17, Yellville, First; Oct. 18, Cotter, First; Oct. 20, Mountain Home, First, Ralph Davis



## Youth work origins

In line with the Baptist History Honor Calendar, the Arkansas State Convention History Commission recommends that each association take a look at the beginnings of young peoples work in its boundaries. Organized youth service in Christianity probably began in London in 1844 with the formation of the YMCA by George Williams.

Interdenominational work is believed to have started in America with the formation of the Interdenominational Sunday School movement in the 1870's by Jacobs, a Baptist layman.

In 1867, the First Baptist Church, Brooklyn, organized a number of societies into a young people's association. The earliest known Young People's Baptist Union was formed in Brooklyn in 1877.

The earliest known BYPU in Arkansas was in 1895 in First Baptist Church, Pine Bluff.

What is the history of the development of Training Union in your association? When and where was the work begun? Who is still living who had a part in these beginnings? Which church has the best organized program in this ministry? What and when was the first "Study Course" in a church? When did organized work on an associational scope begin? Honor the church and the earliest leaders in this fruitful ministry at your October workers conference by presenting a short paper on it.

Please mail a copy of the paper to Dr. George T. Blackmon, Executive Secretary, History Commission, ABSC, Arkadelphia.

## Missco Association sets SBC record

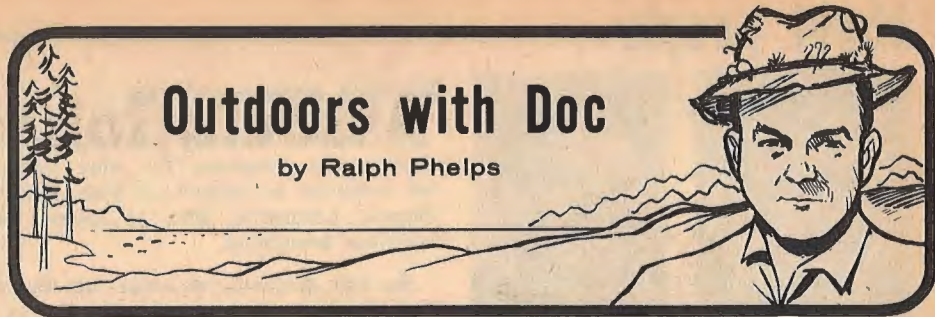
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GARY JOHN BASINGER



E. TRUETT MURPHY

## In NASA training

Gary John Basinger, son of Pastor and Mrs. John M. Basinger, First Church, Lake City, has begun a NASA traineeship in graduate work in physics at Iowa State University of Science and Technology.

Mr. Basinger graduated from Arkansas State College last spring and was employed for the summer in the Atomic Energy Commission Laboratory in Ames, Ia. He is past president of the Crusaders for Christ, the Mt. Zion Association Youth Organization. He served his college years as audio-visual aids director, Intermediate Sunday School superintendent, and president of a young people's training union at First Church, Lake City.

Gary John's sister, Ann, was student nurse of the year and B.S.U. award winner in the 1958 class of Arkansas Baptist School of Nursing. His brother, Jim, was an extern in A.B.H., and another sister, Dorothy, is the wife of the organist of First Church, Trumann.

## Spans in Florida

Rev. and Mrs. J. Frederick Spann, Southern Baptist missionaries on furlough from North Brazil, may now be addressed at 302-2 Pennell Circle, Alumni Village, Florida State University, Tallahassee, Fla. Mr. Spann is studying for a doctorate in music education.

He was born and reared in Levy; she, the former Bettye Brawner, was born in Colt, but spent most of her childhood in Cross County. Prior to their missionary appointment in 1962 he was minister of music and education at First Baptist Church, Mexico, Mo.



MRS. CARSON

## Enters evangelism

E. Truett Murphy, who pastored churches in Arkansas for nine years, has resigned as pastor of Vine Street Church, Louisville, Ky., to become a full-time evangelist.

He will continue to make his home in Louisville.

Mr. Murphy has recently been in two revivals in Arkansas, at Joyce City Church, Smackover, and at Lake City. He is a graduate of Ouachita University.

## In Hall of Fame

The late Wesley Bradshaw, former head football coach at Ouachita University from 1948 to 1949, is among seven athletic personalities recently elected to the Texas Sports Hall of Fame.

One of the few four-lettermen in Southwest Conference history, having won honors in football, baseball, basketball and track, Bradshaw led Baylor to a football title in 1922, scoring 119 points in a single season. This mark continues to rank third in conference history. Bradshaw was named to the all-conference team in 1922 and 1923, and was inducted into the Baylor University Football Hall of Fame in 1961.

Bradshaw became head coach at Ouachita in 1948, posting a 9-3-0 record during his first season and 6-6-0 mark in 1949.

## Leaves Arkadelphia

Jimmie Capel has resigned as minister of music, First Church, Arkadelphia, to assume a position on the faculty of Gulf Park College, Long Beach, Miss.

## Deaths

### MRS. WILLIAM H. CARSON

Mrs. William H. Carson, 74, emeritus Southern Baptist missionary to Nigeria, died Aug. 22 in a Denver, Colo., hospital. A funeral service was held Aug. 26 in Central Park Baptist Church, Birmingham, Ala., led by Dr. I. N. Patterson, another emeritus missionary to Nigeria. Burial was in Birmingham.

Mrs. Carson, the former Grace Schimmel, was born and reared in Birmingham, and she had made her home there after retiring in December, 1961.

### MRS. EVA BURKE

Mrs. Eva Burke, 84, widow of Parham Burke, Glenwood, Aug. 27.

## Pitts chair to Price

GREENVILLE, S. C.—Dr. Theron D. Price, professor of religion and chairman of the Department of Religion at Furman University, has been named Pitts Professor of Religion as the first Furman professor to occupy the recently endowed Reuben B. Pitts Chair of Religion.

Announcement of the honor was made by a Furman vice president and dean, Dr. Francis W. Bonner.

Dr. Price has been chairman of the Department of Religion at Furman since 1963. A native of Arkansas, he holds the B. A. degree from Ouachita College (now University), the M. A. degree from Yale University, and the Th.M. and Th.D. degrees from Southern Seminary, Louisville, Ky.

He was professor of Christianity at Mercer University from 1946 to 1948, and professor of church history and historical theology at the Southern Seminary from 1948 until 1958. While teaching at the Seminary he spent one year on leave studying at Zurich, Switzerland, and teaching at the Baptist Seminary in Ruschlikon-Zurich, Switzerland. From 1958 until 1962 he was pastor of Wornall Road Church, Kansas City, Mo. As he has for the past two years, he will teach an upper-level religion course this fall over WFBC-TV, Channel 4, Greenville.

The Reuben B. Pitts Chair of Religion was established in late January by the Board of Trustees with a bequest of \$60,000 from the Pitts fund, in honor of the late Dr. Reuben Pitts, a trustee of Furman for 31 years and a Furman alumnus. Dr. Pitts was a native of Camden and a textile executive with Hermitage Cotton Mills. He was editor of Furman's first "Bonhomie," the college yearbook.

She was a member of the American Legion Auxiliary, Glenwood PTA, Glenwood SIA, WMU and Sunbeam Band. She was a charter member of First Church, Glenwood.

### DON MADDOX

Don Maddox, 14, son of Dr. and Mrs. John Maddox, Camden, Sept. 10.

Services were conducted at First Church, where Dr. Maddox is pastor.

He also leaves a brother, Johnny, Camden, and a sister, Nancy, Camden, both students at Ouachita University, and his grandfather, Howard Gill, Holly Springs.



## Youth work origins

In line with the Baptist History Honor Calendar, the Arkansas State Convention History Commission recommends that each association take a look at the beginnings of young peoples work in its boundaries. Organized youth service in Christianity probably began in London in 1844 with the formation of the YMCA by George Williams.

Interdenominational work is believed to have started in America with the formation of the Interdenominational Sunday School movement in the 1870's by Jacobs, a Baptist layman.

In 1867, the First Baptist Church, Brooklyn, organized a number of societies into a young people's association. The earliest known Young People's Baptist Union was formed in Brooklyn in 1877.

The earliest known BYPU in Arkansas was in 1895 in First Baptist Church, Pine Bluff.

What is the history of the development of Training Union in your association? When and where was the work begun? Who is still living who had a part in these beginnings? Which church has the best organized program in this ministry? What and when was the first "Study Course" in a church? When did organized work on an associational scope begin? Honor the church and the earliest leaders in this fruitful ministry at your October workers conference by presenting a short paper on it.

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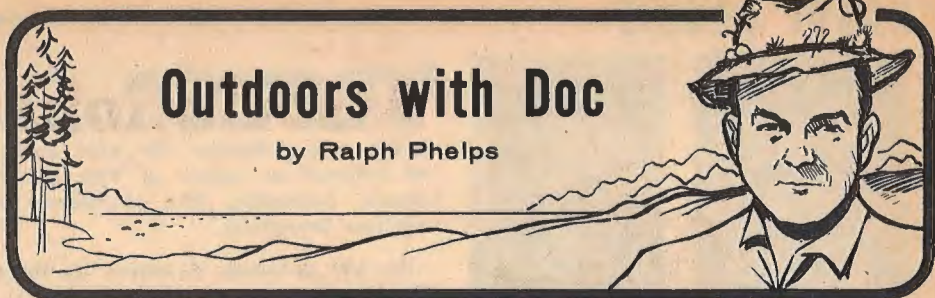
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## Pastors Mt. Vernon

Milton Edmonson has resigned as pastor of Center Ridge Church, Heber Springs, to accept the pastorate of Mt. Vernon Church, succeeding Horace Boyd.



MILTON EDMONSON

Mr. Edmonson is a graduate of Arkansas Tech at Russellville and has served in Carroll, Boone-Newton, Dardanelle-Russellville, Clear Creek and Little Red River Associations.

Mrs. Edmonson is the former Miss Esta Lee Swindle. They have a daughter, Sandra, a junior at Arkansas State Teachers College; and three sons, Neil Edmonson, pastor, Bigelow First Church; Ronald Edmonson, pastor, Pittsburg Church, Dardanelle-Russellville Association; and Wray Edmonson, Tulsa, Okla.

## Seminarian to Oak Cliff

R. C. Meadows, who is in his last semester at Southwestern Seminary, Ft. Worth, has accepted the call of Oak Cliff Church, Ft. Smith, as minister of music and education and will move on the field in January.

He is now serving as music and education director of Calvary Church, Irving, Tex.

## Mitcham takes post

Carroll Mitcham is the new director of the choir of First Church, Booneville.

Mr. Mitcham, band and choral director for Booneville High School, has directed choirs previously in Baptist, Methodist and Presbyterian Churches.

## Davis joins SSB

NASHVILLE—Lynn M. Davis Jr., editor of Ohio Baptist Messenger, will join the staff of the Sunday School

Board's office of denominational relations Oct. 1 as supervisor of the editorial section.

Davis will supervise the general interpretation of the Board through all news media. He will serve as associate editor of "Facts and Trends" and will have responsibility

for all printed material prepared in the office of denominational relations.



LYNN M. DAVIS JR.



## Feminine intuition

by Harriet Hall

## In a computer age

Yesterday I saw a road-runner in our front yard. He hopped up on the fence post, swinging and bobbing his long tail for balance; then, true to his name, he raced down the road and was gone with the wind.

Today I am watching the sunrise on a beautiful September morning. At first the trees look black as they are silhouetted against the rosy glow. Then they take on a rich, deep green as the majesty of the brilliant sky bursts into its full glory.

This has been called the computerized age. Have you given much thought to the potential of the automation revolution and its implications for our day?

Marshall McLuhan, a Toronto professor, has advanced several interesting theories concerning the impact of the electronic media on our society.

"The globe," says McLuhan, "is becoming a tribal village." He believes that each new medium—such as television, etc.—alters our pattern of perceiving and thinking—to a degree we scarcely suspect.

He points out that the written language, mass produced by print, has held mankind under its spell for centuries. Now, by contrast, we have face-to-face communication with the resonance of the human voice—and "this gives the world potentially a tribal unity." However McLuhan sees our society as one having difficulties in adjusting to the rapidly changing state of communication.

Tomorrow's computers will have a revolutionary effect on business, education, science, communication—and even the field of religion.

For example, work is being done on language translation by machine. Books for the blind now can be translated into Braille by computer 100 times as fast as with standard methods.

Today we have machines that learn; they devise their own route to a solution.

This technological explosion means that computer capabilities are increasing rapidly. Today computers are being widely used in business. Many businesses will soon be able to plug in for data processing just as they do for electricity.

While the computers hum, it is exciting to think of their potential.

It is even more exciting to think of the potential of human beings—individuals who become more than a digit or set of numbers—when their lives are dedicated to God.

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



# From the churches

## Visit sanatorium

The WMS OF First Church, Mansfield, recently visited Chaplain W. H. Heard at State Tubercular Sanatorium, Booneville, in a body. They inspected the work at the institution.

The ladies brought a shower of home-made jellies, jams and preserves, as well as needlework to be distributed to the patients.

## Dedicate mission

The new mission building of Nashville First Church will be dedicated at 2:30 p.m. Sept. 25.

J. T. Elliff, superintendent of Missions-Evangelism for the Arkansas State Convention, will be the guest speaker.

Robert W. Marti is pastor.

## Seven crowned queen

Seven girls were crowned queen in a Girls' Auxiliary service at Earle Church, Sept. 4.

## Revivals

North Little Rock Baring Cross, Oct. 23-30; Harvey Elledge, a former pastor, evangelist; K. Alvin Pitt, pastor.

El Dorado East Main, Oct. 30-Nov. 6; Billy DeVasher, evangelist; Glenn Morgan, pastor.

Start, La., Church, Aug. 14-21; Theo Cook, North Little Rock, evangelist; 15 professions of faith; 3 by letter; 1 by statement; 1 for special service; 200 rededications; Willie Woodard, pastor.

Prairieville, La., Broussard Grove Church, Aug. 21-28; Theo Cook, North Little Rock, evangelist; 5 professions of faith; 2 by letter; 40 rededications; James Beasley, pastor.

Independence Association Cushman Church, Aug. 29-Sept. 4; 9 on profession of faith for baptism; 15 rededications; Theo Cook, North Little Rock, evangelist; E. I. Sneed, pastor.

Camden Calvary Church, now in progress through Sept. 25; Theo Cook, North Little Rock, evangelist; Wayne Carpenter, pastor.

Florence Church, Aug. 8-15; Jack Bledsoe, evangelist; Mrs. Harry Burnett, music director; Sandra Fowler, pianist; 8 professions of faith; 2 for baptism; 1 by letter; Gene Gregory, pastor.

They were: Olive Bond, Delinder Atkins, Theresa Organ, Charlotte Turner, Candice Lock, Cindy Elms, and Sallie Hill Bernard.

## Natural Steps debt free

A note-burning ceremony was held at the annual homecoming day services at Natural Steps Church Sept. 11 in recognition of church property being free of debt.

Dr. S. A. Whitlow, executive secretary, Arkansas State Convention, was guest speaker. Delton J. Cooper is pastor.

## All steps represented

All Girls' Auxiliary of Central Church, North Little Rock, presented a coronation service Aug. 21, the first time in the history of the church when every step was represented.

Participating were: Lillian Baker, Pam Holman, Maidens; Toni Lewis, Karen Haney, LaDonna Jenkins, ladies

in waiting; Debbie Albright, Sandra Maddox, Terri Phillips, Jane Utley, princesses.

Laura Fortenbury, Rose Ann Hubbard, Lynn Rose Plummer, Wanda Gosnell, Carol Grisham, Patsy Casto, Vicki Gosnell, queens; Mary Helen Gooch, Anne Nelson, Cathy Spann, Marilyn Grisham, queens with a scepter; and Queen Regent Sandra Taylor.

Mrs. Hubert Taylor is GA Director. Counselors are Mrs. M. D. Grisham, Mrs. Ronald Burks, Mrs. Kenneth Koehler, Mrs. Don Phillips, Mrs. Bill Holman and Mrs. Sam Wright. Mrs. Herb Campbell is WMU president. Jerre R. Hassell is pastor.



SANDRA TAYLOR

Hot Springs Piney, Aug. 21-28; Wayne Davis, pastor, Mt. Pine Church, evangelist; 13 professions of faith; 4 by letter; 2 for special service; Clarence Shell Jr., pastor.

## ASHLEY COUNTY ASSOCIATION

Hamburg First, Gerald Trussell, evangelist; C. J. Holiman, singer; 3 by letter; 9 for baptism.

Fellowship, Carl M. Overton, evangelist; Jamie McElroy, singer, 1 rededication. (AB)

Rowe's Chapel, Sept. 5-11; Larry Pillow, University of Arkansas student, evangelist; Don Trammel, Monette, music director; Nayrene Sanders, Rowe's Chapel, pianist; Diana Sanders, Wide-

ner, organist; 5 by profession of faith; 40 rededications; Carl Bunch, associational missionary, assisting; church pastorless.

Caribou, Me., Calvary Church, Aug. 5-7; Don Grendell, pastor, Douglasville Church, evangelist; 6 professions of faith; 1 for missionary service; 1 rededication for special service; Al Johnston, pastor.

## MISSISSIPPI COUNTY ASSOCIATION

Dyess Central, 5 for baptism; 4 by letter; 7 rededications; J. O. Clayton, pastor.

New Providence, Henry Applegate, evangelist; Red Johnson, music director; 6 for baptism; 2 by letter; Don Cochran, pastor.

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## Missions gifts increase

NASHVILLE—Total contributions to world missions causes for 1966 through the Southern Baptist Convention reached the \$33.8 million mark in August, a monthly financial statement from the SBC Executive Committee here has disclosed. Contributions thus far in 1966 have exceeded gifts to missions for the same period of 1965 by nearly \$3 million, the financial summary reported.

Substantial increases were noted in two categories of contribution channels in the denomination—the Cooperative Program unified budget which undergirds all phases of the denomination's work, and designated gifts to specific missions causes.

So far during 1966, a total of \$15,563,757 has been given through the Cooperative Program unified budget. This is an increase of \$1,030,352, or 7.09 per-

cent, over gifts through the Cooperative Program for the same period last year.

An additional \$18,240,522 has been contributed to designated SBC missions causes—an increase of \$1,900,829, or 11.63 percent, over designated gifts in 1965.

During the month of August alone, a total of \$1,978,207 was given through the Cooperative budget, and an additional \$262,606 to designated missions causes.

Biggest amounts of the missions gifts, both designated and undesignated, go to the SBC Foreign Mission Board, Richmond, to support SBC foreign missions efforts around the world. So far during 1966, a total of \$21.4 million has been given to SBC foreign missions.

An additional \$6.8 million has been contributed to the SBC Home Mission Board, Atlanta, through the two SBC channels.

Nineteen agencies and institutions of the SBC receive funds through the Cooperative Program budget on a percentage basis each month. The SBC Executive Committee here handles distribution of the funds, and prepares the monthly financial statement of contributions through the Cooperative Program from Baptist churches throughout the nation.

Only funds contributed to SBC causes, not amounts given to support local community, city or state missions programs, are included in the report. (BP)

### Plan missions workshop

LOUISVILLE, Ky.—Kenneth Chafin, Wayne Oates and Wayne Ward of Southern Seminary faculty will headline a nine-professor team at the 1967 Associational Missions Workshop here next February.

Sessions will meet four hours daily from Wednesday, Feb. 1, through Thursday, Feb. 9. Workshop participants will attend regular seminary chapel services and will be able to audit seminary classes when workshop sessions are not scheduled. Boyce Centennial Library will be available to participants.

Other seminary faculty members who will address the workshop are church renewal specialist Findley B. Edge, home missions analyst Willis Bennett, Baptist historian and theology dean Penrose St. Amant, missions professor Bryant Hicks, church administration professor Joseph Stiles, and religious education dean Allen W. Graves.

Three representatives of the SBC Home Mission Board—Loyd Corder, J. N. Evans and Victor Glass—will also be conference leaders.

Campus housing is \$15 for the week and tuition fee is \$10. All requests for information or reservations should be mailed to Associational Missions Workshop, Southern Seminary, 2825 Lexington Road, Louisville, Ky. 40206.

### Named college dean

BOILING SPRINGS, N. C.—J. Thurman Lewis, assistant professor of Latin and Greek at Gardner-Webb College here, has been named dean of instruction at the Baptist school. Lewis, who has served as interim dean since July, succeeds Robert B. Isner who is now president of Oak Hill Academy, a Baptist school at Mouth of Wilson, Va. (BP)

## The pastor and race

RIDGECREST, N. C.—How does a Christian minister determine whether or not he should be active in leading his community in race relations?

This thorny problem was tackled by John Claypool of Louisville, Ky., during a conference on Southern Baptist work with National Baptists at the Ridgecrest Baptist Assembly here.

Claypool, pastor of the Crescent Hill Baptist Church, said the decision to get involved should come after the minister answers three questions:

What is the role of the pastor in the community?

What is the scope of God's concern and activity?

Who is doing the work of God today?

Dealing with the first question, he asked another: "Is the minister called and paid by the church and therefore must serve only its institutional life, working in the gathered church in order to keep the institution running with little or no outside contacts?" He indicated that any minister following this line of thinking confuses the role of the church in the world today. "The church must be within the world, for it is the world that God loves and for which he gave his son," he explained. "The tendency of Southern Baptists is to get so involved in the church

that it becomes an escape from the world, a sub-culture of private world in which members can structure their entire lives," he added.

Discussing the question of the scope of God's concern, Claypool said God is interested in all his material creation, desiring that man might bring his total personality to its highest expression.

"Anything that holds man back is contrary to God's concern," he said.

Claypool, chairman of the Southern Baptist Christian Life Commission, in answering the question, "Who is doing the work of God today?" said: "God works in two ways today: first through agents and secondly through instruments." He defined "agents" as those who consciously apprehend God and are trying to do his will within the world, such as the church. "Instruments" are those who are not conscious of what God is doing and are those groups and individuals who are not consciously religious. He said the Old Testament offers numerous examples of God's use of such instruments.

"Whenever the agents of God refuse to be obedient to his purpose, God uses these instruments to accomplish his purpose," Claypool said. "When the church has failed, God has always used some groups outside." He indicated God today is judging the churches when instruments do more in liberating man from oppression than his agents. (BP)



# Your state convention at work

## Convention to hear retirement plans

In addition to the adoption of the largest proposed budget of \$2,366,092 for 1967, the Executive Board (See *Arkansas Baptist Newsmagazine*, Sept. 15) Aug. 30 took other important action in a number of areas of our work. Following are some recommendations which will be presented to the Convention meeting Nov. 7-9 at Second Church, Little Rock:

**RETIREMENT PLANS**—The Executive Board will recommend "that the Annuity Board be asked to abide by the written certificate contracts in the Minister's Retirement Plan and the Southern Baptist Protection Plan regarding cashouts." A leniency in this area has developed among the states in the Southern Baptist Convention at this point. This is simply to give the fullest possible protection to all participating members by rigidly adhering to the contracts.

Other recommendations in this area are:

"I. That all our state plans be merged with like plans of other states and that all plans thusly merged be administered hereafter on a Southern Baptist Convention-wide basis.

"II. That the present members of the Southern Baptist Protection Plan be transferred as of July 1, 1967, or January 1, 1968, to the new Southern Baptist Protection Program.

"III. That the new Program be promoted through the individual churches, urging them to put up 10 percent of the pastor's salary toward his family

is the value of Baptist Student Union's investment in the Baptist Foundation. Too small now to be impressive, it will grow and help support all of Baptist Student work on 19 campuses in Arkansas.

When thinking of continuing your Christian influence, consider contributing to Baptist Student work through the Baptist Foundation.

Write to Baptist Foundation, 401 West Capitol, to see how you can advance the cause of Christ through Baptist Student work or any of the other Christian causes which the Foundation represents.

\*Thanks to the generosity of a couple of former students.

# \$426.81\*

protection, it being understood that the convention's pro rata cost will be the same as it is now.

"IV. That this Convention pledge to actively promote this program and that it will seek to maintain and improve as a minimum its present percentage of participation and its present level of average age (not lower than the Southern Baptist Convention level) and that, in the event it fails to do so, this convention recognize and absorb any actuarial liability caused by such failure to do so. (The convention already has this obligation.)

"V. That each church may, at its own election, pay dues on a \$4,000 salary basis even though the pastor's salary is less than \$4,000."—S. A. Whitlow, Executive Secretary

## Cagers win friends

**SHAWNEE, Okla.**—For 48 days this summer, the starting five of the Oklahoma Baptist University basketball team showed people in Southeast Asia how they won the National Association of Intercollegiate Athletics (NAIA) championship in the United States.

And they won a lot of friends while they were doing it, according to a report published in the *Daily Oklahoman* in Oklahoma City.

The team members from the Baptist school here gave numerous demonstrations and clinics in addition to their exhibition games, showing people from Karachi, West Pakistan to Hong Kong how to play the sport that is sweeping that part of the world.

But the tour wasn't all basketball.

"Our boys would spend 30 to 40 minutes after each game just walking around the court, shaking hands and talking," said OBU's coach Bob Bass of Shawnee. (BP)

## Facts of interest

.... A report from the Census Bureau has revealed that 36 percent of the nation's nonwhite families had incomes last year of \$3,000 or less, thus falling below the poverty line. By contrast, only 14.4 percent of the white families were below the poverty line.

.... Nearly 51,000 persons will die, and four million will be injured in 15 million traffic accidents this year, if accidents continue their present record-breaking pace, the Insurance Information Institute has predicted. Traffic accidents have cost the nation an estimated \$5.5 billion in the first half of the year; and if the rate continues, economic losses will reach a record \$12 billion for the year.

.... Partial results of the recent airline strike—Airline revenue lost \$312 million the first 38 days, and airlines lost \$23 million in profits. A total of 77,900 persons were laid off. During the first 38 days of the strike, \$52 million was lost in wages; and about \$1.5 billion was lost in tourist trade. One hundred and fifty passengers a day were grounded. At the start of the strike, 16,000 Americans were stranded abroad. Mail was delayed five days. Federal tax revenue lost \$23 million in first 38 days, including \$7 million in taxes on workers' pay, and \$16 million on airline profit. It all adds up to a \$2 billion strike.—The Survey Bulletin

## CHURCH PEWS

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## Ten WMU memos

1. All Priced Materials should be ordered from Baptist Book Store, 408 Spring St., Little Rock, 72201, or WMU, SBC, 600 No. 20th St., Birmingham, Ala. 35203.

2. All Free Materials should be ordered from State WMU Office, 310 Baptist Bldg., Little Rock 72201.

3. Officers chosen for 1966-67 should be reported to both State WMU Office and associational president.

4. Packets of helpful materials are sent to the following leadership reported to State WMU Office: Presidents, directors, counselors and leaders (one for each existing organization) of WMU youth work.

5. NOW is the time for an Annual Planning Meeting.

6. Every member (without fail every officer and leader) should have a current Year Book and organizational manual.

7. A new pamphlet\* has been added to the Mission Action series available at Baptist Book Store for 15c each: "How to Discover Needs for Mission Action;" "How to Minister to International Students;" "How to Minister in Institutions;" "How to Minister

Through Juvenile Rehabilitation;" "How to Work with Language Groups;" "How to Conduct Mission Sunday Schools, Mission Bible Classes, and Mission Vacation Bible Schools\*."

8. Check materials (listed in Year Book) for each organization — both priced and free—and place your orders NOW.

9. Suggested apportionments for District Budget for 1966-67, approved at 1966 Annual Meeting, will remain the same as for 1965-66. Detailed information will be sent each president.

10. Beyond-the-local-church opportunities include: (1) Quarterly associational WMU meetings; (2) Annual District Meeting (Oct. 17-28); (3) Annual Meeting, Arkansas WMU, Apr. 10-12; (4) WMU, SBC, Miami Beach, May 29-30; (5) WMU Conference, Glorieta, July 20-26 (Chartered bus from Arkansas); (6) WMU Conference, Ridgecrest, Aug. 10-16.—Nancy Cooper, Executive Secretary and Treasurer

## Serves spa church

Doug Dickens, Ouachita University senior, has accepted the call of Second Church, Hot Springs, to develop a weekend youth program.

He began his duties Sept. 16.

"Opportunity for Music and Youth Director. Good salary plus a house with utilities paid. Write sending qualifications, experience and references to Trinity Baptist Church, 3619 North 6th, Fort Smith, Arkansas. All replies confidential."

## 'What went wrong'

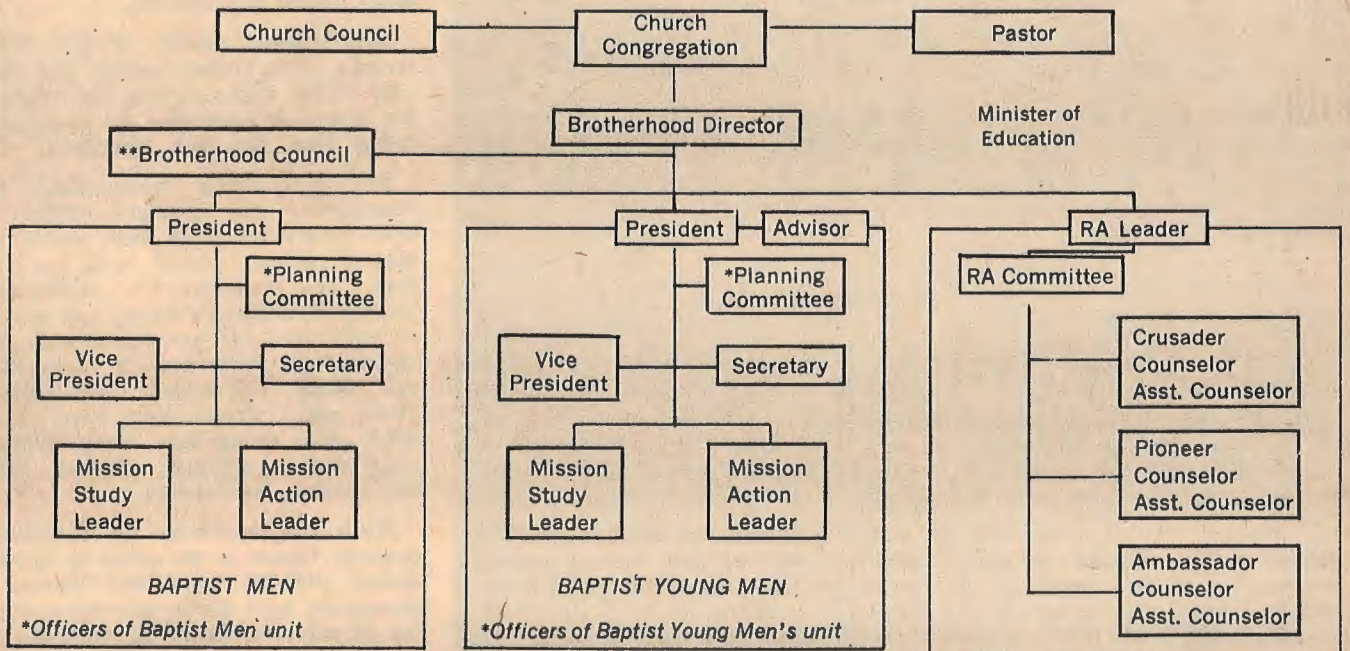
NASHVILLE—What do you say to a young woman who writes that marriage is a "merry-go-round of emptiness"? What do you say to a young man who writes home from the war about the need to know how to die?

These are some of the issues presented in the play "What Went Wrong?" which Mrs. Dorothy Russell Murphree wrote specially for use at 1966 "M" Night meetings.

This 12-minute drama highlights the need for Christian training by showing the results of a lack of religious education in the lives of a family group.

The drama has been made available to all associations in the Southern Baptist Convention through the July-September issue of "Baptist Training Union Associational Bulletin."

## ORGANIZATION FOR BROTHERHOOD PROGRAM IN A CHURCH



\*\*Membership: Pastor or staff member, Brotherhood director, \*Baptist Men's president, Baptist Young Men's president and advisor, Royal Ambassador leader, and invited members when needed.

BROTHERHOOD'S NEW LOOK is clearly set out in this organizational chart showing the new officers of Baptist Men, Baptist Young Men, and Royal Ambassadors. The chart also points out the relationship of the various age groups to the Brotherhood Director. This organization is designed to help churches teach missions to all men, young men and boys and involve all men, young men and boys in mission activities.



## The bookshelf

**A Passionate Prodigality**, by Guy Chapman, Holt, Rinehart, Winston, 1966, \$5

The London Sunday Times has described this as "conceivably the finest book to come out of World War I." This is a reprint, the book having first been published in 1938.

This book is a classic account of trench warfare in northern France and Flanders from 1915 to 1918. The author presents an x-ray portrait of the condition of humanity when it is confronted with the butchery and the havoc, the heroism and the fortitude that arise from man's inhumanity to man.

**In Many Pulpits with Dr. C. I. Scofield**, reprinted 1966 by Baker Book House, \$3.95

The 27 sermons making up this book are a selection from the ministry of this man who withdrew from pastoral work to prepare and publish the long-since famous Scofield Reference Bible.

**The Lord Is My Counsel**, by Marion E. Wade, Prentice Hall, 1966, \$3.95

Mr. Wade is chairman of the board of Wade, Wenger ServiceMaster Company which began 20 years ago and has now burgeoned into an international company doing \$100-million business a year. His Christian conviction makes him a spokesman of steadily growing importance on the topic of the influ-

ence of Christian precepts and biblical adherence in American professional and religious life. This is his story as he built a simple idea into a multi-million-dollar carpet cleaning service corporation through devout adherence to biblical admonitions.

**Not Me, God**, by Sherwood Eliot Wirt, Harper and Row, 1966, \$2.95

Author Wirt is editor of *Decision* magazine, published by Billy Graham Evangelistic Association. This book is an imaginary conversation between an overwrought businessman and God. Mr. Wirt describes the gradual emergence of a soul from petty involvement with worldly standards to a true appreciation of God's purpose in him.

### Beacon lights of Baptist history

## Samuel Francis Smith

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

Our national hymn, "My Country 'Tis of Thee," was written by a Baptist minister, Samuel Francis Smith.

Mr. Smith was born in Boston, Mass., Oct. 21, 1808. He received his early education in the Boston Latin School, and graduated from Harvard College in 1829. Immediately he went to Andover Theological Seminary and completed his course of study in 1832.

His ministry was a combination of author, professor, and pastor. He was ordained pastor of the Baptist Church in Waterville, Me., in 1832. He also edited the *Baptist Missionary Magazine* for a year and a half, beginning in 1832.

About the time of his ordination he was elected professor of modern languages in Waterville College. He remained in this position for eight years when he resigned and moved to New Center, Mass., where he was pastor for 12 years.

During the latter pastorate he also served as editor of the *Christian Review* from the beginning of its seventh volume to the close of the thirteenth. He wrote some 60 articles during this time, making a total of 1,380 pages, besides preparing literary notices for the magazine. The following 17 years he served as editor of the publications of the American Missionary Union.

Further evidence of his busy pen is seen in composing the religious hymn "The Morning Light is Breaking," besides other hymns. He assisted in compiling the "Psalmist," a standard hymnbook for the Baptist denomination for many years. He authored *Lyric Gems*, the *Life of the Rev. Joseph Grafton*, and *Missionary Sketches*.

The latter book was a concise history of the work of the American Baptist Missionary Union, published in 1879. It includes sketches of foreign missionaries, their stations, and their work. It first came out in successive series in *The Examiner and Chronicle*. Each article was of proper length to read at one sitting and each gave a concise view of a single mission, 22 in all. It was so well received that he was persuaded to publish it in book form.

### Children's records out

Two new albums for children and children's leadership have recently been released by Broadman Records.

"I Like to Sing" and Other Songs for Children 4 and 5 includes eighteen songs which are to be introduced in the music units for Beginner music activity during 1966-67. There are also four instrumental arrangements of hymn tunes for listening.

"God Is Near" and Other Songs for Children 6-8 introduces the twelve unit songs which will be presented in Primary choir during 1966-67, and also includes four instrumentally arranged hymn tunes for listening.

Both albums consist of two 7-inch records in a hinged jacket. The liner copy of the album carries the words of the songs and identifies the instrumentation used for each selection.

The outstanding instrumental arrangements and excellent artists on these recordings place them among the best in recorded sacred music for children. The vocalists are professional singers of children's songs, and the instrumentation for accompaniments and instrumental selections is interesting and varied. Instruments used include piano, organ, French horn, harp, violin, viola, cello, string bass, flute, clarinet, oboe, bassoon, trumpet, autoharp, bells, and rhythm instruments.

While the recordings are curriculum centered (based on the songs to be used during 1966-67), they will become a permanent part of the expanding number of recorded songs for children.

These recordings will provide for valuable listening and learning experiences for boys and girls. They will also prove invaluable in helping leaders in all organizations to learn the songs and present them to the children.

The albums retail for \$1.98 each and are available through Baptist Book Stores.—Hoyt Mulkey



## Report time here for Race Relations

Did you, or your church, invest in a National Summer Mission worker for this summer? If you did, you may be wondering about the interest on your investment? Well, stop wondering, for we are very proud of the results, and here they are:

We had seven Negro college students working as summer missionaries in Arkansas this summer. Fifteen were appointed by the Home Mission Board, seven served in Arkansas and eight out of state. A total of 64 students (Negro students) were appointed by HMB; out of the 64, 15 of them were from Arkansas. Since 1962 there have been 220 National students appointed to serve as summer missionaries from 22 states. Arkansas has had 64 of this total.

Now for the results of this summer's work in Arkansas—These seven students worked in 20 churches, holding Vacation Bible Schools; enrolled 1,779 children; 108 professions of faith and 112 dedications of life. They also served as Junior Counselors in Hart of The Hills Camp. The five girls served two weeks of girls' camp and the two boys served as lifeguards during the entire four weeks, and also as Junior Counselors during boys' camp. Total enrollment for camp was 336, 182 girls and 154 boys; 20 professions of faith and 3 dedications for Christian service.

The new swimming pool at the camp was a joy for each child that attended.

Aren't you glad that you had a part in this? Our hearts are made joyful for your part in this program. THANK YOU! We know you will be satisfied with your investment—for you are, aren't you?—Clyde Hart, Director

## SUCCESSFUL PASTORAL COUNSELING SERIES\*

### PRINCIPLES AND PRACTICES OF PASTORAL CARE

By Russell L. Dicks \$1.50

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By Thomas J. Shipp \$1.50

### MARITAL COUNSELING

By R. Lofton Hudson \$1.50

### COUNSELING THE SERVICEMAN AND HIS FAMILY

By Thomas A. Harris \$1.50

\*These are paperback editions of the very successful Prentice-Hall clothbound titles.

Watch for 4 additional titles—Spring 1967

at your BAPTIST BOOK STORE

## Neglecting members away from home?



STUDENT NURSES



COLLEGE STUDENTS



SERVICEMEN



FOREIGN MISSIONARIES

Is your church neglecting members who are away from home? Keep in touch with those members by sending them the *Arkansas Baptist Newsmagazine*.

If your church has the paper in the budget, just add these names to your mailing list. Foreign missionaries papers cost \$3.75 a year because of additional postage. All others cost the same as your "home-folks."

If your church does not have the paper in its budget, contact us about this.



SANATORIUM PATIENTS

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



# Women review offering for State Missions

Thousands of Arkansas Baptist women are reviewing State Missions work and opportunities this week. They will climax their study with prayer and giving. Over \$30,000 will likely be made available to the Race Relations and Missions departments as a result of this mission offering. Let me express for the State Missions staff our gratitude for prayer in our behalf. It is a blessing beyond all others to be earnestly prayed for! We also gratefully acknowledge our indebtedness to the leadership of Miss Nancy Cooper and her staff at the Baptist Building and the WMU workers over the state under Mrs. Roy Snyder's direction.



MR. ELLIFF

Here are your present workers:

- J. T. Elliff, Secretary, Missions-Evangelism Department
- Jesse Reed, Director of Evangelism
- R. A. Hill, Rural-Urban Missions
- Dale Barnett, Rural Missions
- E. A. Richmond, Chaplain, Boys Training School
- Leroy Patterson, Chaplain, Girls Training School
- W. H. Heard, Chaplain, Arkansas Tuberculosis Sanatorium
- Mrs. Annabelle Powers, Office Secretary

## Chaplain seeks funds

Our devoted Brother Richmond, Chaplain of the Boys' Training School, reports that approximately \$1,500 is lacking to complete the \$20,000.00 fund for educational facilities at the school. This money has come principally from churches of all denominations in the Pine Bluff area. Anyone desiring to help should address their letters to E. A. Richmond, Route 7, Box 207, Pine Bluff, Arkansas.

Brother Richmond often reports as many as 15-18 professions of faith in his work each month, with most of these being baptized into Pine Bluff churches.

## Plan rural meeting

Six men from over Arkansas met Aug. 29 to help plan next year's conference for rural churches. One of their first suggestions was that we include the word "town" in our title to designate more accurately the group for whom this conference is planned.

A tentative date of May 11-13 was also agreed upon. We would appreciate

immediate reactions to this date since it represents a change from the summer schedule.

Other very excellent plans were laid which will be mentioned later. Please contact one of these men who help with the planning, or write the Missions office if you have suggestions: Paul Wilhelm, Carl Bunch, Hugh Cooper, Glen Hicks, Edgar Griffin, J. D. Seymour or Russell Duffer.—J. T. Elliff, secretary

## Reed to



## Berlin

From the time of Jesus, Christians have been committed to the tremendous task of giving the good news of redemption to every person on earth. This is not optional. It is a must—it is our commission. Yet many churches are giving less and less attention to this important task.

The World Congress on Evangelism, to be held in Berlin, Germany, Oct. 26-Nov. 4, is sponsored by Christianity Today, a Protestant magazine. A total of 1,200 is expected to attend. Dr. Carl F. H. Henry, editor, is chairman, and Dr. Billy Graham is honorary chairman. The Congress is to summon the people of God back to the priority of winning to Christ. Purpose of the Congress, according to Congress Bulletin, is sevenfold:

1. To define and clarify Biblical evangelism for our day.
2. To establish, beyond any doubt, its relevance to the modern world.
3. To underline its urgency in the present situation.
4. To explore new forms of witness now in use throughout the world and new ways of reaching contemporary man.
5. To deal frankly with problems of resistance to the gospel.
6. To challenge the church to renew its own life through an intensified proclamation of the historic faith.
7. To show the world in a fresh and dramatic way that God is, in truth,

Lord of all and that He saves men through His Son.

Participants have been invited from 92 countries of the world. Three groups will attend.

Delegates will be those who are directly involved in the task of evangelism — practically, administratively, academically, etc.

Observers will be others who have a keen interest in evangelism. They will have all privileges as delegates except they will not participate in official discussions.

Accredited representatives of all media of communication will be permitted in all sessions of the Congress as well as allowed to participate in special background briefings and press conferences.

It will be my privilege to be an observer at the Congress. Mrs. Reed will accompany me to Berlin. We shall attend the last service of the Billy Graham Crusade in Berlin Sunday night, Oct. 23. Mrs. Reed will make an extended tour while I attend the Congress.

All Christians should be prayerful about the Congress. When Protestants and other Evangelicals talk of evangelism they don't usually mean the same thing as when we Baptists use the term. Something great should come from this Congress.—Jesse S. Reed, Director of Evangelism



# ... here's how it's used in one locality

BY JOHN CUTSINGER



## *Leonard Street Church, Hot Springs*

"Our Mission would not be in existence today if it were not for the financial contribution of Second Baptist Church in Hot Springs." Leonard Street Baptist Church was organized Sept. 19, 1958, with 39 charter members. In 1959 an auditorium was completed with the issuance of \$30,000 in bonds. The year of 1962 saw an expanded growth with a Planning and Survey Committee appointed to program future needs. In November, 1962, Leonard Street voted to issue \$40,000 in bonds to construct a two-story educational unit.

As the financial burden grew, the church through some adverse and unforeseen circumstances experienced a decline in membership and it became imperative to seek financial assistance. Since October of 1964, Second Church and the State Mission Department have underwritten the obligations of Leonard Street and contributed monthly to its ministry. Leonard Street became a mission of Second Church.

Leonard Street is strategically located in Hot Springs. It is on the edge of the expansion potential of the city and good distance from other Baptist churches.

Last summer, Jim Blankenship, a recent graduate of Southwestern Seminary, became the mission pastor. During the year there have been 16 additions with nine for baptism. For the first time all classes have been graded and staffed. In addition to the Sunday School and Training Union, the WMS, GA's and RA's have been organized. This summer's vacation Bible School



*Mr. Blankenship, Dr. Yeldell*

resulted in an enrollment of 81 with seven professions of faith.

Truly this has been a year of laying the basic foundations of organization and planning for growth. "This has been a year of starting over," relates Pastor Blankenship, "Our people are putting behind them a past of disappointment and trying to rebuild an effective witness in the community."

Second Church, under the leadership of Dr. Walter Yeldell, contributes more than 30 percent of its budget to mission causes. The Church also sponsors Vista Heights Mission in Hot Springs. "Our Church is a product of Missions," states Dr. Yeldell, "and our people sense the urgency of an expanded Baptist witness in the resort city."

A portion of your mission gift is used for pastoral aid. Through the combined efforts of Second Church and your State Missions Department, Leonard Street Mission will become a self sustaining ministry.



*Pastor Blankenship*





## JIM'S CHOICE

By Hazel Toler Harrison

Jim had felt recently that no one wanted to be on his side. He was always the last one to be chosen on the team at recess. He couldn't understand. Surely the boys were just being mean.

Recess time was near now. The teacher was having the last group read. She wouldn't notice Jim's actions. Quietly he got up to sharpen his pencil which really didn't need it.

As he passed Bill's desk, he whispered, "Bill, be on my side at recess."

"Tom has already asked me," Bill whispered back.

Jim went on to sharpen his pencil. Then he walked back and sat down at his desk. In a short time, he crumpled the sheet of paper he had been writing on and took it to the wastebasket.

As he passed Ken's desk, he leaned over and asked, "Will you be on my side at recess?"

"Sorry," Ken whispered back, "Sam has already chosen me."

Jim was now in a bad mood. As he sat down, he thought, Why wouldn't they be on my side? This happens every recess. At the first of school everyone wanted to be on my side and do the way I wanted them to do. Lately, they want to play with other boys. Oh, well, they'll change. Besides, I don't care anyway.

At recess Jim was chosen last to be on Tom's side.

He stormed out, "I don't want to play. If I can't be chosen first, I don't want to play."

With a cloudy expression, he walked over to the steps and sat down. He pretended not to be interested, but he did listen to the leaders.

Tom said, "We'll take turns. The first one who breaks line or hurts someone else will have to get out of the game and sit over with Jim."

Sam said, "The first one to begin a fuss will have to sit out the rest of the game with Jim."

Jim looked down and kicked at a rock as hard as he could, but the action didn't seem to help his feelings much. He was feeling sorry for himself. He would get even with the other boys someday.

The game began, and all were having a good time. Jim turned back to watch as Tom said, "Ken, you missed. You'll have to go to the end of the line."

"Sure I did. I just forgot," Ken said as he moved to his new position.

Jim started to get up and ask to join the game. Instead, he muttered, "I'll just wait. They'll ask me."

That night Jim was unusually quiet. At bedtime his father came in for a visit.

He said, "Well, let's get it off your chest. What's wrong, Son?"

At this, Jim turned away and hurriedly said, "Dad, why don't the boys at school like me?"

"I'm sure the boys like you," his father said in an effort to convince Jim.

"But they won't let me play. They choose me last," Jim explained.

"Try to remember just what you had been doing before they started choosing you last," his father suggested.

Jim thought for a moment. Then with a frown on his face, he suddenly sat up in bed.

"Do you know now?" Dad asked again.

"This morning at recess they kept telling the others that if they didn't take turns or if they played rough, they would have to sit on the steps with me," Jim told his father.

"Well, which is more important to you, Son, to be leader all the time or to have many friends and play fair with them?" his father asked.

"I'll tell you, Dad, it hurts to have them say those things before everybody," Jim admitted. "I'd rather play according to the rules even if it hurts a little at first." He added, "You can go now, Dad. I know what to do tomorrow at recess when they choose me, even if it's last."

"Good night, Jim. I'm sure you do and you'll sleep better tonight because of the choice you have made tonight." Before leaving, his father added, "And I'm proud of you."

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# Sunday School lesson

## The law of love

BY RALPH A. PHELPS JR.

PRESIDENT, OUACHITA UNIVERSITY

TEXT: MATTHEW 5:17-20; JOHN 13:34-35; 15:10-14

SEPTEMBER 25, 1966

A man said to me bitterly, "A fellow can find more genuine fellowship in any corner bar than in the average Christian church."

Since I was considerably less than an expert on bars and he was not much better acquainted with churches, we had no background for a real debate on his proposition. But private reflection on his charge continues to bother me. It is possible that we have demonstrated such a little bit of Christianity's basic doctrine that a stranger in our midst cannot sense it? Have we, even subconsciously, substituted the height of our church spires, the value of our church property, the multiplicity of our church programs, or the number of our tithers for the heart of the religion we profess?

The first law of Christianity is the law of love—the "royal law," James calls it (James 2:8). When Jesus was asked which was the great commandment, he summarized the law in two love requirements: to love God completely and to love one's neighbor as one's self (Matt. 22:36-40). Paul, in matchless I Corinthians 13, says that Christian love is the highest and best of all gifts; and he declares, "If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing" (13-3).

Today's lesson, which concludes our study of the Ten Commandments and their relation to the New Testament, looks at three Gospel passages which summarize the requirements laid down by Jesus and which magnify the supreme law of love.

### I. Jesus' relation to the law.

In Matthew 5:17-20, Jesus makes three points about his relationship to the Old Testament law.

First, he said that he did not come to abolish the law but to fulfill or complete it. The word translated "destroy" in the King James Version has a basic root meaning of loosing a pack on the back of a beast of burden. It was not Jesus' intention to take away the requirements of the moral law as given by God to Moses.

Second, he commends the keeping and teaching of the law. "Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven" (5:19, R.S.V.).

Third, he demands an approach to law that is not legalistic, hypocritical, harsh, self-righteous. When Jesus said, "Unless your righteousness exceeds that of the scribes and Pharisees," the average citizen in his audience must have swallowed his uppers—if they had such dental blessings—for the ordinary man despaired of living the "pious" life which the scribes and Pharisees were always parading and for which they bragged on themselves. These pious frauds accentuated their religious apparel, "for a pretense" made long prayers in public, tried to look as puny as possible when they were fasting so that folks would "ooh" and "aah" at their dismal appearances, and made their offerings with as much fanfare as possible so they would get maximum public-image mileage for their acts. They tithed mint, aniseed, and cummin but let their own parents go hungry through the miserable practice of declaring their property "corban" (Mark 7:11). For a full evaluation of what Jesus thought of their approach to religion, read Matthew 23, especially well translated in Phillips' version.

The kind of goodness Jesus demanded was genuine internal, unostentatious, compassionate, spiritually motivated. He still demands this kind.

### II. Jesus' new commandment.

In John 13:34-35 are recorded these words of our Lord: "A new commandment I give unto you That ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another."

The idea of love was not foreign to the Jewish religion for Leviticus 19:18 contains the commandment "Thou shalt love thy neighbor as thyself." In practice however the definition of "neighbor" had been narrowed until it was highly restrictive; and to the original command had been added the injunction "Hate thine enemy" (Matt. 5:43).

What Jesus did was take the term "love" and give it new dimensions. His followers were to love as he had loved them—and there was no limit to his love which would eventually take him to the cross to die for their sins. Jesus loved not because this was a legal requirement but because his was the very nature of God eternally and he was the human embodiment of God. He loved all men not just those of his clan or neighborhood or color; and his universal love demanded that his followers carry his truth to all nations not just to fellow-Jews.

Jesus said that the evidence of genuineness his followers were to submit to the world was that "ye have love one for another."

### III. Jesus' Emphasis on Practice.

John 15:10-14 contains two words that emphasize the fact that Jesus' love requirements were practical, not theo-

### Medical Center (Continued from page 5)

by this convention notwithstanding the occurrence of an event which may or shall warrant a reversion hereunder. It is expressly declared that no person, corporation, association or other entity, which hereafter may negotiate or transact business with Arkansas Baptist Medical Center, need look to the composition of the Board of Trustees of Arkansas Baptist Medical Center, nor to the church affiliation of its Board members, for the purpose of ascertaining whether the condition and covenant of this resolution have been kept and performed.

That this Convention retains, as will ever be so, its sense of pride in and good will toward Arkansas Baptist Medical Center as an institution of high merit devoted to the service of our Lord.

### IV.

The Secretary of this Convention is authorized and directed to certify and transmit to the Board of Trustees of Arkansas Baptist Medical Center a true copy of this resolution as evidence of the action herein prescribed and taken.



retical. "Keep" and "do" are immediate demands, not admonitions to theoretical speculation or to mothballing for the sweet bye and bye. When love is practiced as Christ requires, it will bring joy and complete happiness (15: 11). How much have we claimed this promise?

## Attendance Report

September 11, 1966

Church	Sunday School	Training Union	Ch. Addns.
Altheimer First	123	86	
Ashdown Hicks First	49		4
Berryville Freeman Heights	111	48	
Blytheville			
Gosnell	197	61	
Trinity	196	77	
Camden			
Cullendale First	388	146	3
First	499	131	
Crossett			
First	479	156	2
Mt. Olive	211	102	5
Dumas First	249	81	
El Dorado			
Caledonia	45	38	
Ebenezer	144	60	
First	733	497	1
Immanuel	407	134	2
Trinity	199	115	1
Greenwood First	281	120	
Harmony	57	45	
Harrison Eagle Heights	247	93	2
Hoxie First	141	59	2
Jacksonville			
Bayou Meto	150	87	1
First	452	148	5
Marshall Rd.	256	116	2
Jonesboro			
Central	475	186	1
Nettleton	237	121	1
Little Rock			
Immanuel	1,107	377	3
Life Line	412	125	10
Rosedale	308	117	5
Magnolia Central	722	3-6	9
Manila First	162	85	3
Monticello Second	226	131	4
North Little Rock			
Baring Cross	604	149	1
Southside	35	9	
Calvary	434	190	4
Forty-Seventh St.	221	91	1
Gravel Ridge First	164	91	1
Runyan	68	32	
Levy	580	134	2
Sixteenth St.	42	29	
Paragould First	493	133	
Piggott First	302	140	
Pine Bluff			
Centennial	224	108	2
First	726	218	
Chapel	85		
Second	184	77	
South Side	647	225	3
Tucker	37	24	
Springdale			
Elmdale	302	79	5
First	448	139	
Star City			
First	443	139	
North Side	115	85	3
Sylvan Hills First	288	124	2
Texasarkana Beech St.	487	124	2
Community	19		
Van Buren			
First	420	181	2
Oak Grove	148	99	1
Vandervoort First	52	23	
Ward Cacklebur	59	41	1
Warren			
First	386	114	
Southside	108	95	
Immanuel	263	78	
West Memphis			
Calvary	246	136	3
Ingram Blvd.	295	130	16

## A Smile or Two

### In triplicate?

A New York City plumber wrote to the Bureau of Standards in Washington that he had found hydrochloric acid good for cleaning out clogged drains. The bureau wrote him: "The efficacy of hydrochloric acid is indisputable, but the corrosive residue is incompatible with metallic permanence."

The plumber replied that he was glad the bureau agreed with him.

The bureau tried again saying: "We cannot assume the responsibility for the production of toxic and noxious residue with hydrochloric acid and suggest that you use an alternative procedure."

The plumber again wrote that he was pleased the bureau agreed with him.

Finally the bureau wrote to the plumber: "Don't use hydrochloric acid. It eats the pipes up."

### Poses a problem

It was graduation day and Mom was trying to take a snapshot of her son, in his cap and gown, posed with his father.

"Let's try to make this look natural," she said. "Junior, put your arm around your dad's shoulders."

"If you want it to look natural," the father snorted, "why not have him put his hand in my pocket?"

### Prosperity

A sign on a New York bank building would have startled our grandfathers, but goes unnoticed in this age of taxes. Exhorting the citizenry to save, it ends up: "Remember, *part* of all you earn belongs to you."

### Flattering Flop

"DID you see the pleased expression on Mrs. Jones' face when I told her she looked no older than her daughter?"

"No, I was looking at the expression on her daughter's face."

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## Conscience or custom?

CHICAGO — As the oppressive tensions of Chicago's summer of racial unrest bore down, a member of the Episcopal Churchmen's seminars here went to the heart of the matter.

"If I went around showing a Negro family homes in my area, I'd get smothered with phone calls the same day. I'd even begin to lose business right away."

Another observed: "If any of the savings and loan associations in my community gave out mortgages to Negroes, these associations would be out of business in no time flat!"

The seminar, for real estate men, was one of a series for professional people sponsored by the Episcopal Churchmen of the Chicago diocese. It was held at the Episcopal Cathedral of St. James.

Earlier meetings involved laymen in the fields of medicine, sales and education. But none felt the tension between their Christian beliefs and practices of their profession more keenly than the realtors in a city where the phrase "open housing" has become almost a call to arms.

Again and again, "I'm torn between my business and my convictions," was the expression of the realtors' dilemma. All reflected the fear of economic reprisals if they followed Christian principles in race relations matters instead of the common practice. (EP)

## Drop 'imprimatur'?

ST. LOUIS—The St. Louis Review, archdiocesan newsweekly, has suggested that any Roman Catholic writer, layman or priest, be permitted to publish without a bishop's imprimatur (let it be printed).

It suggested that a writer's work be allowed "to stand test of criticism and the marketplace without the shield of a bishop's approval." (EP)

## Inter-faith digest

... A fifteenth season of "This Is the Life," the Lutheran Church-Missouri Synod-sponsored program, which is television's longest-running religious dramatic series, will open Oct. 2 in color. The program started on six stations in 1952 and is now seen weekly by some 10 million viewers on 375 stations in the United States and Canada. The program is also beamed to military personnel overseas via the Armed Forces Radio and Television Service and is distributed in several foreign language editions.

... A ninth denomination, the African Methodist Episcopal Zion Church, has joined the Consultation on Church Union (COCU) as a full participant in the talks. A "warm welcome" has been extended the 770,000-member Negro Methodist body to the unity discussions. The AME Zion Church, which has 4,083 congregations, is the second Negro religious group to join COCU.—The Survey Bulletin

## One for the preacher

Once again the probing finger of science has opened the door to a new discovery, only to fact a troublesome moral issue.

Dr. Cecil Jacobson, a George Washington University obstetrician told doctors at the third International Congress of Human Genetics in Chicago that a new technique enables doctors to tell months before birth whether certain babies will be born with physical and mental defects. The test is made by studying cells removed from the bag of water surrounding the baby in the womb. If these studies reveal that the baby's cells contain abnormal-looking chromosomes, there is no doubt the baby will be born seriously defective, Dr. Jacobson said.

He also admitted that the test raises grave legal and moral problems because of its application in determining whether a technically illegal therapeutic abortion is medically justified.

Therapeutic abortions done solely on the basis of the test findings would be illegal in all states. The tedious, expensive test is done only on certain high-risk mothers, Dr. Jacobson said, usually between the 14th and 16th week of pregnancy. When tests show defects, the physician said he sends the mother to a "religious counselor," while advising an abortion.

Finding the answer to this one is another challenge for those who are called to lead the flock. (EP)

## Is it Solomon's temple?

NEW BRITAIN, Conn.—Dr. George M. Lamsa, a biblical scholar who was born in the Middle East, believes he may have found the clue to a 2,000-year-old mystery by finding the temple of Solomon.

He believes the missing ruins are in Baalbek, Lebanon, 160 miles north of the temple's original site in Jerusalem.

Dr. Lamsa told Eugene L. Gorlewski of the New Britain Herald that he named Baalbek as the site because what he has found there since 1955 resembles biblical descriptions of the temple's stonework. He cites similarity in the stones' design and size, among other things, theorizing that the Romans destroyed King Solomon's temple about 70 A.D. in a show of strength climaxing four years of Jewish resistance to Roman rule.

The victors believed the faithful Jews might try to rebuild the temple if they left the stones, so they hauled them to Baalbek where the inhabitants

aligned themselves with the Romans. He says the Romans probably intended to use the materials to build their own temple to Jupiter but never completed it. (EP)

## Confirms Beatle ban

CAPETOWN, So. Africa—The South African Broadcasting Corporation (SABC) announced that its board of governors had confirmed a provisional ban on all music performed by the Beatles.

The ban was imposed early in August because of a remark by John Lennon, leader of the Beatles, that the quartet was more popular than Jesus. Lennon later apologized for the remark. (EP)

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