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August 18, 1966

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

AUGUST 18, 1966

FEWER patients and higher costs—that is the story of the Arkansas Baptist Medical Center in 1965 compared with the previous year. In the annual report just released, it is shown that patient admissions decreased 704 from 1964 and total operating cost increased from \$15,205.27 to \$15,545 per day. The analysis of the report is on page 12.

TWO of today's editorials, page 3, touch on news stories to be found elsewhere in this issue. The Editor comments on the Cooperative Program increase in giving, reported by the Executive Secretary on page 14. Another editorial deals with the Pine Bluff religious survey, our lead story on the Arkansas pages, page 8.

DR. Albert McClellan is the author of the important article on pages 6 and 7 on Southern Baptists since the end of World War II. Dr. McClellan is program planning secretary of the Southern Baptist Convention Executive Committee.

OF special beauty is the "Prayer for Every Man," written by Dr. Robert J. Hastings and used in his "Perspective" column, page 10.

THERE'S a church in Arkansas, First of Cabot, occupying inadequate buildings that could be replaced with funds available. But—the congregation feels a more pressing need than their own, that of a building for its mission. The inspiring story of their program is told on the Missions-Evangelism pages, 16-17.

OF special interest to Christians is the study of Judaism, forerunner to Christianity. To assist in your study of the Old Testament and its meaning our cover story today, page 5, describes holy days of the Jews.

Arkansas Baptist

MEMBER:
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Associated Church Press
Evangelical Press Ass'n

newsmagazine
August 18, 1966

Volume 65, Number 22

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Opinions expressed in editorials and signed articles are those of the writer.

Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; AB Associational Bulletin; EPBS: European Baptist Press Service

personally speaking

'Corrupt practices'

MY old friend Clabe Hankins was in from Bunker for a brief visit the other day—he was trying to find some place where he could still buy a horse collar—and he was upset over politics. Clabe is a good-hearted fellow, but, like a lot of the rest of us, he sometimes gets mixed up. This time he was paying his disrespects to the Corrupt Practices Pledge that each candidate is required to sign on announcing for office.



ELM

"Politics is corrupt enough without makin' th' candidates pledge to practice corruptly," allowed Clabe.

Clabe was chewing his tobacco pretty furiously over another aspect of the recent campaigning. He didn't like the slogan, "Throw the Rascals Out." He said it "didn't go fur enough." He wanted to amend the slogan to read, "Throw the Rascals Out—and Keep Rascals Out, Period."

Another thing that was bothering Clabe after the runoff was how quickly the Democratic candidates bury the hatchet. Said Clabe, "If some of the fellers that won air as bad as their opposition was sayin' in th' campaign, th' opposition shore don't show much charactur goin' over to their camps th' day after th' E-lection!"

Part of Clabe's frustration may have been due to the fact that his wife, Sal, didn't see eye-to-eye with him on all of the races. Clabe still thinks that Woman Suffrage is the right of "wimmin" to vote the way "their men tells them."

"A man and his woman is supposed to be one," mused Clabe, "but it's gettin' harder and harder to tell which one!"

The fellow that got permission during the campaign to paint a big sign on the side of Clabe and Sal's barn got "E-eliminated" in the runoff. But Clabe says he reckons the sign will help to keep the barn from rotting—"if th' paint is genu-wine."

Poor Clabe. He's pretty naive. I'll have to take him aside and enlighten him—if I ever get enlightened myself.

All of which would seem to indicate that "these are times that try men's souls"—even down on Bunker!

Erwin L. McDonald

Cooperative gifts

FOR the first seven months of the year, Baptists of Arkansas, through the Cooperative Program contributions of their churches, are close to the goal they set for themselves last November. The goal was for a ten percent increase in total Cooperative Program gifts for 1966 as compared with 1965.

As Dr. S. A. Whitlow, executive secretary of the State Convention, reports elsewhere in this issue, gifts for the first seven months of the current year are 9.15 percent above the total for the corresponding period the previous year.

The total of \$187,113.32 in undesignated funds for the month of July is the largest for any month this year and brings the grand total for the year to date to \$1,229,187.34.

This is a healthy sign and indicates what Baptists can do when they set themselves to work together for a common goal. Every mission cause will benefit from this stewardship victory.

'Yet speaketh'

THE late W. G. Crawford, who was a member of First Church, Mena, left his estate to his church. Under the terms of Mr. Crawford's will, his church received \$16,000 and 320 acres of land in the State of Wyoming.

A part of the story is that Arkansas Foundation Secretary Ed F. McDonald Jr., at the request of Mr. Crawford, had counseled with him and helped him to draw up his will.

According to Pastor Dillard S. Miller, the church will use a part of this income to endow its mission program by placing it in the Foundation with the provision that proceeds from it go to the Cooperative Program.

This was the third time in recent years that the Mena church had received bequests from members. In 1960 the church received two houses and 56 acres of land from the estate of Mrs. Lois Herring Seals. The church sold the houses for \$11,000 and has received thus far \$3,200 for the leasing of the land.

In April of this year, the church received, through the will of Dr. L. O. Dickson, \$3,000, and approximately \$2,000 more is anticipated from the same will.

This is a good time to remind pastors and people that church members through their wills can make provision for their estates to go on contributing to missions even after the donors are gone. And this might be a good time to remind that September is "Make Your Will" Month.

'Life, Work' lessons

AS previously announced, the new Life and Work Curriculum of the Sunday School Board of the Southern Baptist Convention will be available for use with the quarter beginning the first Sunday in October. Indications are that more than half of the churches in the Southern Baptist Convention will be using this material instead of the International Sunday School Lessons.

Because many of the Arkansas churches will be using the Life and Work Sunday School materials, which are for young people and adults, the *Arkansas Baptist News-magazine* plans to carry the Life and Work treatment of the Sunday School lessons in addition to the International Sunday School Lesson material. We have enlisted the services of Dr. L. H. Coleman, pastor of Immanuel Church, Pine Bluff, to be the Life and Work lesson writer for the first three months, October through December. Dr. Ralph A. Phelps Jr., president of Ouachita University, will continue to be the writer for the International Sunday School Lessons, for this same period.

Dr. Coleman is a graduate of Cumberland University, Lebanon, Tenn., and has the B.D. and Th.D. degrees from Southwestern Seminary, Ft. Worth, Tex. From 1955 to 1963 he was BSU director and professor of Bible at Memphis State University. He was a Texas pastor from 1951 to 1955 and was a pastor in Tennessee from 1947 to 1951.

Pine Bluff survey

A RELIGIOUS survey of the city of Pine Bluff recently revealed some interesting facts. (See detailed article by Amos Greer elsewhere in this issue.)

A total of 73.5 percent of the people of the Pine Bluff area were found to be members of churches or synagogues. But, while this is nine percent above the national average, further statistics reveal that five percent of these have moved into the area without carrying their memberships with them.

The value of conducting such surveys is revealed in such facts as: of the 15,420 local church members contacted, 3,129 classified themselves as inactive, indicating that they seldom or never attend church services. In addition, there were 3,000 persons who reported that they do not hold membership in any church. It is interesting to note that Baptists constitute almost half of the population of the city, with a percentage of 49.4.

This survey, as surveys generally do, points up opportunities and responsibilities. This is especially true for Baptists, since they out-number all other denominations.

LETTERS TO THE EDITOR

the people SPEAK

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

Fruits for labor

SHE, her husband, and their three young children were on their way to serve as missionary associates in Saigon. The other couple and their two young children serve a church and its several missions in the mountains of eastern Kentucky. All three possessed some common characteristics—love for the Lord and the dedication and desire to serve Him above all things.

The three had been leaders in the Baptist Student Union while attending the University of Arkansas. By their testimony, it contributed much to their spiritual growth. They were active in their college church, the First Baptist Church of Fayetteville, from whose pulpit they were speaking. What a thrill, inspiration, and challenge to hear them testify of God's blessing and leadership in their lives!

The three are Floyd and Mary Ida Titsworth who serve in Kentucky, and Mrs. Jim Humphries, the former Mary Lou Lookingbill. Association with such winsome and dedicated Christians as these, and having a small part in their lives through the ministry of the Baptist Student Union, is one of the real joys of a BSU Director.—Jamie L. Jones, Jr., BSU Director at the University of Arkansas

'One-room school'

HOW could you forget the Ant-over games of the old school house or the bow and arrow fights of the Indians and White men? All you mention I have experienced in a ONE-room school.

I happened to be the leader of the little boys and so had to be the white man while the big boys were the Indians. We had a sapling fort in the woods by the school-house in which we had an old broken down stove. It would hold a fire and we brought potatoes, eggs, etc to roast at dinner recess. Sometimes we even swapped some eggs for the little strong Sub-rosa cigars and would lie out on the bank of the brook sick as hound dogs.

The real hero of the school was the fellow who had the nerve to put a bent pin in the teacher's chair. This did not happen often.

Or some cold morning when two or

three of the boys had caught a skunk in their traps they would gather close to the stove. Teacher's nose would go up and she would say "You boys get away from that stove."

'Twas a great life! I'm almost glad I do not have to start to school today, there is too much to be learned, the explosion of knowledge is frightening when I realize we are born totally ignorant.

I enjoy your paper tremendously and appreciate it. In fact I think you really have a NEWS magazine with a fine editorial column for bait. 'Tis just about the best in the Convention.

More power to you, you are in a responsible position.—Irman ("Prof") Johnson, King and Queen Court House, Va., 23085

'Come help us'

THE purpose of this letter is three-fold. We want to ask that you and the people of Arkansas join us in praying for the pastorless churches of the Yakima Valley Baptist Association. We have five churches without pastors in an association that only has 10 churches to begin with. Second, we ask that you publish this letter in hopes that some pastors that are looking for a real challenge might respond to the need here by being willing to come and serve as a tent maker pastor. Third, it is our hope that some Christian laymen that can teach a Sunday School class, lead singing, work with youth, or can do some other type of church work will respond and come to the northwest to help us. Usually a teacher has the best chance for employment but there are many opportunities for employment. The starting salary for teachers is around \$5,400.00 per year.

Our Association has 10 churches and 1 mission. We have three full time self supporting churches in this group. Most of the other churches have under 50 members. All of them have attractive buildings and are located in towns that have many prospects. The work is extremely hard and unrewarding. As a pastor a man would have to plan on earning his living at secular work or his wife would have to work. They estimate that around 80 percent of the people are unchurched. There isn't much interest in church work and the work can be extremely discouraging.

Every one of our churches can use dedicated laymen that have some talents they will use for the Lord and can feel called to come to this area. I would

welcome correspondence from any one. Many of the churches can use financial help in helping them to have a full time pastor if some of our larger churches in Arkansas are interested.

If any feel that they can be a Paul or Barnabas in a field of service that is almost as great as some of our foreign fields, please write me and I will be glad to help you come this way.—J. D. Passmore, Pastor Summitview Baptist Church, 8610 Summitview Ave., Yakima, Wash.

Dear Preacher:

YOU are so busy trying to tell other people how to live that you seem to forget that we live in a free country. You preach against social drinking, which I see nothing at all wrong with it. In fact, as I write this, I have before me a fifth of Scotch, and I intend drinking a little during the course of this letter. I'm here in the privacy of my own home and I see nothing wrong in my drinking a little now and then. As I take my first drink I feel better. Nothing picks me up and settles my nerves more than a good drink of Scotch.

You preachers are always complaining about something, and seem to delight in picking on the social drinker. I just had my second drink of Scotch and am feeling better.

You would classify a decent citizen as a bum just because he takes a little frink. My grandfather always kept a little whiskey around the old house. It never hurmed him. Are you trying to tell me that a grandson owgth to be better than his gunfather? I just took another drink and feel better than my grofather ever felt.

I hop the days come when all you prishers wake up to the fact that lettle drunk never hurps anybody. And if you will quit parpen on the soshkial drinkers you do lot better for the shirsh and communitee. You probably dew things a lot wors, if the trooth were none. I just had my forth drunck, or wass it the filth?

Spekly &urs
Uour mikkor Lerchint

CHRISTIAN STEWARDSHIP LENGTHENS ITS RAYS OF



PROCLAMATION AND WITNESS

ARKANSAS BAPTIST

The spirit of the Jewish high holy days

BY RABBI SOLOMON S. BERNARDS, DIRECTOR
DEPARTMENT OF INTERRELIGIOUS COOPERATION
ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH
315 LEXINGTON AVENUE, NEW YORK, NEW YORK 10016

ON Sept. 15 and 16 of this year, the Jewish High Holy Days will be celebrated by the Jewish people in the United States and in almost every other country in the world.

The mountain peaks of spirituality and piety in the Jewish religious calendar occur during the ten days of the High Holy Day period—Rosh Hashanah and Yom Kippur. They are a time of profound soul-searching and prayerful hope for forgiveness and reconciliation with God and with man.

Rosh Hashanah takes place during the first two days of the High Holy Day period; Reform Jews observe it for one day only. Rosh Hashanah marks the beginning of the Jewish religious year, for in the Jewish tradition it is the anniversary of the creation of the world. As the prayer puts it: "This day the world was created: this day all the creatures of the Universe stand in judgment before You, O God."

When one celebrates the birthday of the world, one is led inevitably to acknowledge many things: that the world just was not there always, but came into being as an act of positive creation at God's hand; that God is directly and constantly involved in caring for the world and each and every one of us; and that we are constantly in scrutiny and judgment before Him.

The Cover



The ram's horn

THE single most important rite on Rosh Hashanah is the blowing of the Shofar, a primitive instrument made out of a ram's horn. It has a loud and rather wild sound consisting of: short, abrupt blasts; a long, resonant sound; and a series of nine staccato notes.

What is the meaning of the Shofar sounds? They symbolize the acceptance by the individual and the community of God's Kingship and sovereignty. They are a call to conscience, a warning against smugness, self-righteousness, and complacency. They herald the emancipation of the spirit, and the power to understand things in a new way.

The tenth day of the High Holy Days is Yom Kippur, a 24-hour period during which virtually all

of the waking hours are spent in prayer, with no food eaten, nor work done.

The basic mood of Yom Kippur is distilled in the Hebrew word, "Teshuvah." Ordinarily, it is defined as repentance, but it expresses many deeper and less obvious things: remorse over sin, a change in the sinner's heart, a turning from the path of evil to the path of Godliness, a response to God's plea to man to return to Him.

'While He is Near'

THE words of Isaiah 55:6-9 speak in this spirit: "Seek the Eternal while He may be found, call upon Him while He is near; let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the Almighty, and He will have compassion upon him, and to our God for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, says the Eternal."

In the Jewish understanding, three steps are necessary on Yom Kippur to achieve reconciliation with God and with man: acknowledgement of one's sins; then, a feeling of deep regret over these sins; and finally, a decision to turn to a new path in the future.

* * *

FOR FURTHER READING
"The Living Heritage of the High Holy Days," by Solomon S. Bernards. New York: Anti-Defamation League of B'nai B'rith, 1962 (Pamphlet).

Southern Baptists since the end of World War II

BY ALBERT MCCLELLAN



THIS summer marks the 21st anniversary of the end of World War II and the beginning of an unprecedented economic boom. This phenomenal period has brought gigantic changes in American life. Among them are the computer, automation, the communication explosion, the people explosion, and the incredible leap into space.

Their influence in the churches caused one man to call ours an age of apostasy. It is true that all these forces are making tremendous changes in church life. The nature of these changes will not be clearly seen for a hundred years. Predictions of the future of the churches range all the way from extreme vitality to complete death.

What of Southern Baptists in this twenty-year period? A quick glance suggests anything but death. Almost every single category shows increase.

Churches and church membership. From 1945 to 1965, the number of churches went from 26,134 to 33,388, a gain of 7,204, more than 25 percent. Church membership rose from 5,865,554 to 10,601,515, almost double. Sunday School enrollment went from 3,525,310 to 7,671,165, more than double. Training Union increased four times.

A world background

THESE increases mean new people, many from traditional Baptist homes but many more from homes where Baptists were never known. In a generation we have changed from a regional denomination with a Scotch-Irish and English background to a national denomination with a world background. A California church has members from ten nationalities. A glance at the SBC roster of ministers shows almost every kind of racial background.

This rapid increase is bound to produce changes.

It is reasonable to assume that Southern Baptists will remain

true to the gospel, but it is no longer reasonable to suppose that they will cling to old methods and procedures. These new people are bound to influence the Baptist future. One of today's basic intellectual and spiritual challenges for Southern Baptists is to find the true common denominator that will hold this group together. It is certain that the common denominator is not what it used to be. It is equally certain that the day is past when a single dynamic leader can sway the denomination. We are much too complex for this. Southern Baptists think for themselves. The true common standing ground must be hewn by groups of leaders out of this rugged individualistic Baptist thought.

Gifts, property valuation

IN 1945 total gifts laid in the collection plate came to \$98,458,-425 and in 1964 it was \$591,587,-981, nearly a fivefold increase. Property evaluation jumped from \$276,098,000 to \$2,954,380,000, an elevenfold increase.

This tremendous leap upward has put Baptists on Main Street. In 1945 half of our churches were by-way churches; today they are shopping center and main highway churches. In 1945 the architectural stress was largely utilitarian; today it is utilitarian with an artistic flair. Baptist churches all over the nation compete with other denominations in the appearance and usefulness of their buildings.

What does this new main street posture mean? It raises all kinds of questions about our nature. What has it done to us psychologically? Are we more or less rigid than we used to be? What does it say about the problems of leadership, the problems of communication? Are we more or less institutional in our churchly character?

The answers to these questions are not known. Some safe guesses are that we do not present the same public image we once presented, that with our illusion of affluence and our conservative

stance we are a contradiction to many people, and that size brings denominational problems that are altogether new. Probably the most important question is "What was this growth money spent for?" To answer this question, "for educational space" would bring one set of observations for tomorrow. To answer it, "for rugs and stained glass windows" would bring another set of observations.

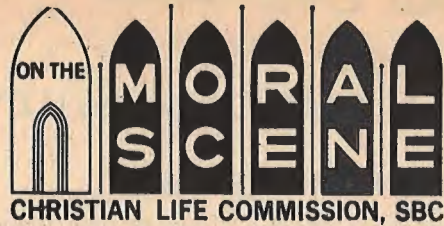
Institutional growth

IN 1945 Southern Baptists cared for 3,713 children in nineteen homes. In 1964 they cared for 4,492 in 26 homes. In 1945 Southern Baptists enrolled 30,670 students in 47 colleges and in 1964 they enrolled 80,207. In 1945 we had 4,665 beds in twenty hospitals and in 1964, 13,666 beds in 47 hospitals. We have added three seminaries.

Who has the wisdom to appraise the significance of these increases? Are we merely responding to an old pattern, or do these gains represent truly creative thrusts into the future? One thing is very true, despite our increased institutions, Southern Baptists are not as proportionately loaded with institutions as they were twenty years ago. Being twice as large, we would have twice as many institutions which we do not have except in the self-supporting hospital field.

It is very difficult to determine significance of institutions for the future. Two types of response come from people analyzing their worth. One says, "We've outgrown them." Another says, "They are indispensable." Both usually speak from impression. What is needed now is a really gifted analysis of what is happening to us because of the institutions, and the willingness to let what is happening speak to our future.

Twenty years is a long time in today's world. And fast as things are moving, an article like this twenty years from now might have a great deal more to say, not about the future but about the past.



... THE Dallas Motion Picture Classification Board has surveyed 582 feature films coming into the city, and a total of 114 (or 20 percent) of these have been rated "not suitable for young people." 77 of the films were classified as "adults only." Under a local classification ordinance, theaters are required to enforce motion picture attendance policies according to film classifications by the classification board.

... There is a fundamental contradiction between Christianity and the John Birch Society, according to Lester DeKoster, author of a new booklet, *THE CHRISTIAN AND THE JOHN BIRCH SOCIETY* (Eerdmans Publishing Company). "The BLUE BOOK of the John Birch Society proclaims a doctrine of God which the Christian is bound to reject. It teaches a doctrine of man which the Christian must deny. It professes an interpretation of history which the Christian cannot accept. It makes declarations concerning the State which run counter to the clear teaching of the Scriptures. In short, it advocates a 'theology' which the Christian can only call heresy, and which is a far cry from the 'Gospel' which Captain John Birch, on whose name the Society trades, intended to give his life to preach."

... While Federal debt has risen only 16 percent since 1945, local government debt has increased a staggering 395 percent.

The Bookshelf

The Gambling Menace, edited by Ross Coggins, Broadman Press, 1966, \$2.95.

Gambling is a growing social evil. This book makes available abundant and accurate information for understanding and dealing with gambling. It points up the Christian citizen's responsibility and it provides a comprehensive plan of action for responding to the problem.

The Gambling Menace views more than the moral and spiritual importance of gambling. It examines the economic, social, psychological, and legal aspects of the problem.

The Great Sex Swindle, by John W. Drakeford, Broadman Press, 1966, \$2.75.

The author, a native of Australia, is currently director of Marriage and Family Counseling Center and professor of psychology and counseling at Southwestern Baptist Seminary, Ft. Worth, Tex. Dr. Drakeford points out that the reasons for the change in attitude toward sexual morality are many but interrelated: the population movement from rural to urban areas, increased mobility (especially through the automobile), unprincipled advertising with its emphasis on pleasure and comfort, "sexy" movies and other forms of entertainment, changing educational patterns, and more and more leisure time—all these beckon seductively to the unsuspecting to "eat and drink for

tomorrow you may die." But the trouble, he emphasizes, is that one does not die but lives to face the consequences.

How to Live With Yourself, by Robert J. Hastings, Broadman Press, 1966, \$2.

Arkansas Baptist Newsmagazine columnist Robert J. Hastings ("Perspective") is the author of this practical book on daily Christian living.

There is no plane, ship, or train which can take you away from yourself. Vacations trips will get you away from a given climate, a given work, or a given family—and even from the customs and foods and language of our community. But wherever you go, "you still have yourself on your hands."

Dr. Hastings comes directly to the heart of the problems that plague us. His solutions reveal careful consideration and insight.

Magic in Marriage, by James H. Jauncey, Zondervan, 1966, \$2.95.

As its title indicates, this book is meant to help its readers realize that deep and lasting happiness in marriage is possible for people generally. It is "an inspiring adventure of discovery into what is needed to assure success . . . in the marital relationship."

The author, who is principal of the Kenmore Christian College in Australia, asserts that God "planned magic for marriage, and therefore He is vigorously active in helping couples who are looking for this magic to find it."

Arkansas All Over—

Pine Bluff religious survey

—BY AMOS GREER—

GENERAL CHAIRMAN, GREATER PINE BLUFF RELIGIOUS SURVEY

CANVASSERS from 17 local churches called recently at 9,408 homes in Pine Bluff during a religious survey of the city. The volunteer workers sweltered in the more-than-100 degree temperatures.

A total of 22,963 persons gave information about themselves and their families. It was found that 73.5% of the people in the Pine Bluff area hold membership in churches or synagogues. This is 9% higher than the national average of 64%, according to Don F. Mabry, of the Southern Baptist Home Mission Board, Atlanta, Ga., who served as director for the survey.

The survey statistics also showed that 66.5% of the population hold membership in some local congregation, which means that 5% of the population has membership outside of the immediate area.

The 481 workers in the survey found that there are 1,019 children age 8 and under in the city that are not attending either Sunday School or religious instruction of any other kind, while 2,141 of the children of this age group are active in the local churches.

Of the 15,420 local church members contacted, 3,129 of them classified themselves as inactive by saying that they seldom or never attend church services. Almost 3,000 persons revealed that they do not hold membership in any church, but most of these did give

a preference for one of the local churches. A very small portion of the population, about 1.7%, refused to answer the questions put to them by the volunteer workers. But this was much better than the national average of 5%.

The Survey brought out that 59.5% of the people in Pine Bluff attend some religious service every week and almost 10% more of the population attend at least once a month. However, about 15% of the population stated that they seldom or never attend any religious activities and another 5% did not report on their attendance.

In a recent religious survey of Little Rock, it was learned that 62.7% of the population attend weekly religious activities.

A study of the various denominations represented in the city shows that 49.4% of the population identifies itself with Baptists, while the next four in order are: Methodists, with 16.4%; Presbyterians, with 7.8%; Catholics, with 4.3%; and Church of Christ, with 3.4%. This reflects that 12,291 persons are active local members, or just over 53% of the population.

The final result of the survey is that a list of all un-churched individuals was published and will be given to every participating congregation who gave funds and contributed workers to the effort. This list will help all of the churches do a better job of ministering to the entire community.



HUNTSVILLE PASTOR—
Glenn Jent, Neosho, Mo., 1966 graduate of Ouachita University and former pastor of Mt. Olive Church, Arkadelphia, has accepted the pastorate of Calvary Church, Huntsville. He will be doing graduate work at the University of Arkansas and teaching in the English Department.

On world tour

ARKADELPHIA — Dr. and Mrs. Raymond Coppenger and their three children, Mark, Anne, and Susan, left Dallas July 14 for a 40-day trip around the world, which will also include a tour of the Holy Land.

Dr. Coppenger, professor of philosophy and religion and chairman of the Department of Philosophy at Ouachita University, will conduct the tour of Europe and the Holy Land, which will begin August 2 in Cairo, Egypt, where he will be joined by ten other persons. This tour will include visits in Egypt, Jordan, Israel, Greece, Italy, Switzerland, France, England, and Scotland. The group will return to New York Aug. 22.

New Arkansas Baptist Subscribers

Church	Pastor	Association
New Budget After Free Trial:		
Mt. Hebron, Searcy	H. M. Dugger	Calvary
Calvary Church, Ft. Smith	Charles L. Whedbee	Concord

MRS. Neno Flaig, director of women at Ouachita University, was one of 15 participants invited to attend the Conference-Seminar on the Faculty in College Counseling recently in Denver, Colo.

ARE YOU GIVING—OR DESTROYING?

BY HARRIET HALL

THE emphasis for September in the Baptist History Honor Calendar is in the teaching ministry of the churches. The first church Sunday School was begun at Prescott Street Church, England, by Deacon Fox in 1798. His pastor, Mr. Booth, had recommended organizing one in 1775, but the congregation did not follow through on the recommendation.

When and where was the first Sunday School organized in your associational territory? Was it a church or a community "union" school? What literature did it use? How many classes were there, and on what basis were the classes determined? Did it meet every Sunday of the year?

May we suggest that the workers conference program in September include a part which will answer these and other questions such as the time and efforts of installing graded classes, weekly teachers' meetings, graded literature, financing through use of envelopes, and other features of present standard Sunday Schools? That church that was first in this highly developed and essential ministry deserves recognition and honor.

After the paper has been prepared and delivered, please send a copy to Dr. George T. Blackmon, Executive Secretary of the History Commission, ABSC, Arkadelphia.—Reporter



ALTHEIMER FIRST PASTORIUM—Dedicated July 3 was the \$21,000 pastorium, which is centrally heated and cooled. Amos Greer delivered the dedicatory message. The colonial type home with 1,900 square feet of space is paneled throughout. On the building committee were James Cash, chairman, Troy Coverdill, L. C. Bennett, Dr. Ben Searcy and Herbert Wardlaw. Don A. Nall is pastor.

IN the hot days of summer we hear of terrible acts of violence. J. Edgar Hoover says that statistics show that there are more crimes of violence in hot weather than in the colder months.

Some of the acts of violence we hear about by radio, television, and the news media leave us stunned. But while we shudder at such criminal actions, what about vile thoughts, assassination of character, short tempers, slander, etc.?

"The thief cometh not but for to steal, and to kill, and to destroy," but Jesus said "I am come that they might have life, and that they might have it more abundantly." (John 10:10).

The word abundance has its derivation from the Latin verb *undare*, which means "to rise up in waves."

After having seen the ocean waves again recently I can more readily appreciate the application.

Is life rising up in waves for you? Or are you letting small dribbles of petty thoughts destroy you (and perhaps others) and rob you of abundant living.

In a television episode Maxwell Smart, the "would you believe" fellow, accosted a man who had just told him he was a member of a hate group.

"What do you hate?" asked

Agent 86.

"We hate *Hate*," was the reply.

This was calculated to bring a laugh from the audience, but I could not help thinking that perhaps this would be a good society for some of us to examine. That is, if we could despise hate, and the kindred emotions that go with it we would be on the right track. If we could rid our thinking of all malice, and fill our lives and thoughts with Christ's spirit of service and love we would be approaching the abundant life.

How often do we hear such statements as "I really told him!" or "I just let her have it."

Usually such remarks are indicative of a selfish attitude. When one is always trying to "get even" with someone or "bring that fellow down a notch" there is evidence of a defeated, mixed-up, unhappy, conflicted personality.

Jesus taught us to live simply, expect little, and give much. This should be a way of life for all Christians. Unfortunately, even some of the people who call themselves Christian are filled with enough basic selfishness that the world can see little of real Christianity shining through their lives.

When we live in harmony with the central teachings of Christianity we think in terms of giving, serving, and loving, rather than tearing down, belittling, or destroying. All of us were born in sin and selfishness, but the love of Christ has made it possible for us to be changed creatures. The world cannot be changed without changed people.

The next time you feel like giving someone "a piece of your mind" remember that this is not the easiest way to find peace of mind.

* * *

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall
Mt. Sequoyah Drive
Fayetteville, Ark.

Shiloh centennial

SHILOH Church, Clay County, observed its centennial July 29-31.

Organized in 1866 by Elder Arthur Connor it is one of the oldest churches in Current River Association. Louis Gustavis is the pastor.

H. W. Johnston, Paragould, was in charge of the program. E. W. Cochran, Corning, led the singing.

Participating in the services were Harley Statler, Alvin Wiles, G. E. Neely, James Walker, Mark Ferges and E. G. Pavey.

Following a basket lunch Sunday, Mr. Johnston reviewed the history of the church and unveiled a portrait of the late Elder Connor. Connor relatives present included a granddaughter, Mrs. Alice Rigdon and Mrs. Ada Robinson, a great-granddaughter.

J. Russell Duffer and Mr. Gustavis were in charge of the cornerstone laying ceremony.

North Pulaski Assn.

PARK Hill Church extends its arm of ministry to the Indian Hills section of North Little Rock in the form of a new mission. Roy Mathis has been called as pastor. He is a summer graduate of Southwestern Seminary.

The mission, to be known, as Indians Hills Baptist, will be housed in a modern, air-conditioned building on Highway 5 just north of Osage Drive. The land was furnished by the association through cooperative efforts of all the churches.

A PROGRAM honoring Zion Hill Church, the oldest existing church in the association, was held Aug. 14.

DR. and Mrs. E. Lamar Cole, Southern Baptist missionaries to Mexico, are in the States for furlough. They may be addressed at 2653 Greenland, Mesquite, Tex., 75149. He is a native of Huttig, Ark.; she, the former Oneita Henley, is a native of De Leon, Tex. They were appointed missionaries in 1946.

Full-time evangelist

REV. Jamie Coleman, pastor of Ridgeview Church, Fayetteville, for the past five and one-half years, has resigned to enter full-time evangelism.

During Mr. Coleman's ministry at Ridgeview, there have been 331 additions to the church, of which 131 were by baptism.

During this time the auditorium has been enlarged and 16 new classrooms built. The church has purchased an organ and carpeting for the auditorium.

A Brotherhood was organized and conducted revival services in neighboring towns.

Mr. Coleman's address is Box 4063, Fayetteville, Ark.

Fowler at Nimrod

GRAHAM Fowler is the new pastor of Nimrod Church.

A graduate of Ouachita University, he formerly served as pastor of Second Church, Camden, and First and Third Churches, Malvern.

Mrs. Fowler is the former Miss Suebelle Carmical, New Edinburg. They have three daughters, Judy, 20, Mary Jane, 10, and Martha Jo, 7.

PERSPECTIVE

by
Robert J. Hastings

A prayer for every man

O GOD our Father, from whose sight nothing is hidden, from whose love none is separated, in whose mind nothing is unknown, within whose concern none is forgotten, we confidently and joyously share with thee our innermost secrets.

Although we are often wise in our own eyes, we know in our own hearts that we grope in the dark when we long to run in the light, that we doubt in our closets when we long to shout from the rooftops.

Great discerner of truth, show us the way in which we should walk and give us strength to follow therein. Great source of life, give us diligence to use wisely the seconds and the minutes so we may never regret the passing of the months and the years. Great lover of sinners, share with us thy compassion so that strangers and enemies shall be no more.

In the name of Christ thy Son and our Saviour, in whom dwells fully the Godhead. Amen.

From the churches . . .

Little Rock South Highland

RUSS Burbank, youth director, First Church, Stuttgart, is holding a revival at our church ending Aug. 21. Charles Covington is the church youth director.



MR. BURBANK

Mr. Burbank will be a senior at Ouachita University this fall. He is a ministerial student and president of the campus BSU.

A youth retreat was held preceding the revival at Petit Jean State Park

with Glynn McCalman, pastor, University Church, as speaker.

Springdale First

WANTED: 400 cars to have windshield and back window stickers on them during September saying, "I like First Baptist Church, Springdale." Distribution will be Aug. 28. Let's impress the community with First Baptist ministry.

Camden First

SUNDAY, Aug. 7, marked the fifth anniversary of Dr. John R. Maddox as pastor. He came here from First Church, Picayune, Miss. During this period, Dr. Maddox has been appointed to several boards and served in various capacities in statewide promoted activities.



DEDICATED—First Church, Morrilton, dedicated its new sanctuary Aug. 7, with Dr. S. A. Whitlow, executive secretary, Arkansas State Convention, as the speaker. Serving on the building committee were John F. Cox, chairman; H. B. Carey, Ed Cross, A. C. Neal and Clifford Stobaugh. Serving with Guy N. Thompson, chairman of finance, were A. J. Meadors, O. O. Smith, Howard Bradley and Ray Fulmer.

Duncan to Virginia

ALFRED Duncan, former Arkansas pastor, has resigned his pastorate at Bastrop, La., to accept the pastorate of Battery Park Church, Battery Park, Va.

A native of Ft. Smith, Mr. Duncan formerly served churches in Clear Creek and Central Associations.

Outstanding clerks

THREE associational clerks in Arkansas earned the highest rating of outstanding in the denominational 1965 Better Minutes Contest. They are Mrs. Charles Northen, Greene County, Rev. A. W. Upchurch Jr., North Pulaski, and A. G. Escott, Ouachita.

A total of 30 clerks from all state conventions participated, including ten from Arkansas.

PROF. and Mrs. Claude Sumerlin and their 16-year old son, Neal, recently attended a meeting of the International Platform Association, in Washington, D. C. Sumerlin is chairman of the journalism department and director of the news bureau at Ouachita University, and his wife is assistant to the librarian.



HEADS CHIEF JUSTICES—Chief Justice Carleton Harris of the Arkansas Supreme Court, a prominent Baptist layman, has been elected national chairman of the Conference of Chief Justices, comprising chief justices from supreme courts in all 50 states and Puerto Rico. He is the first chief justice from Arkansas to hold office in the national organization and was named at the close of the Conference at Montreal, Canada.

Temple anniversary

TEMPLE Church, Ft. Smith, celebrated its golden anniversary with special services the week-end of July 15-17. Murl Walker, a former pastor, spoke at the worship service on Friday night. Fred Mitchell, a deacon, led the music program. Saturday evening, Glynn Stewart, Ouachita University Junior and music director for the church, led the music program.

Sunday morning, Pastor Roy Gean Law led the worship service. Dinner was served at the church and at 1:30, a dedication service was held for \$65,000 of new construction and renovation. Wade L. Carver, a former pastor, under whose ministry the construction began, preached the sermon of dedication.

Also serving on the program were Joe Hunt, chairman of deacons and of the building committee, and Alf Thomas, general contractor.

Alcohol institute

JERRY McBride, educational assistant on the staff of the Christian Civic Foundation of Arkansas, Inc., attended Mars Hill Institute of Scientific Studies for the Prevention of Alcoholism, at Mars Hill College, N. C., Aug. 8-18.

Mr. McBride works with junior and senior high schools throughout Arkansas and with church youth groups, in the interest of alcohol education.

DR. and Mrs. Jasper L. McPhail, Southern Baptist missionaries on furlough from India, are now living in Houston, Tex., where he has a fellowship at Baylor University College of Medicine. They may be addressed at 1800 Holcombe Blvd., Apt. 201, Houston (ZIP Code: 77021). He was born and reared in Slate Spring, Miss.; she, the former Dorothy Binford, was born in Dumas, and lived in several Arkansas towns before she moved to Memphis, when she was 12. They were appointed missionaries in 1961.

Revivals

LITTLE ROCK Forest Highlands, Sept. 18-25; Carlos McLeod, evangelist; Steve Taylor, singer; Johnny Jackson, pastor.

SMACKOVER First, Aug. 21-28; youth revival; Russ Burbank, preacher; Jim Wilmoth, singer; Ginny Webb, pianist; D. C. McAtee, pastor.

SMACKOVER First, Aug. 26-28, youth-led, Russ Burbank, evangelist; Jim Wilmoth, singer; Ginny Webb, pianist; D. C. McAtee, pastor.

EL DORADO Caledonia, Aug. 22-28; Jerry Wilson, West Side Church, El Dorado, evangelist; Ray Bromley, minister of music and youth director, Ebenezer Church, El Dorado, music director; Hugh Nelson, pastor.

LITTLE ROCK Life Line, youth-led, Aug. 21-28; John Savage, evangelist; Floyd W. Jones, music director; William V. Philliber, pastor.

FORDYCE First, youth-led, Aug. 21-28; Pat Lawrence of Texas, evangelist; Sammy Wilson, Little Rock, song director; Linda Wax, Henderson State Teachers' College, pianist; Christians Choralaires, Englewood, Colo., Aug. 24; Cline D. Ellis, pastor.

HARRISON Eagle Heights, Oct. 2-9; Bob Harrington, New Orleans, evangelist; H. Dale Jackson, pastor.

EL DORADO Second, Oct. 3-9; Dr. James Harris, pastor, University Church, Ft. Worth, Tex., evangelist; Tom E. Bray, pastor.

LITTLE ROCK Trinity, Sept. 19-25; Edward Edmondson, evangelist; Randolph M. Smith, pastor.

BOONEVILLE First, Aug. 21-28, youth-led; Don Johnson, evangelist; Mike Shields, singer and youth leader; D. Hoyle Haire, pastor.

Greene County Assn.

JOHN Bliss is pastor of Clarks Chapel Church. Formerly in Mt. Zion Association, he has attended Southern College.

EUGENE Ray is pastor of Immanuel Church, Paragould. He comes from Mississippi County Association.

W. E. HENSON is now pastor of Oak Grove Church, Paragould.

Area-wide revival

AN area-wide tent revival was conducted July 10-24 in Harrison. All 29 of the Baptist churches of the Boone-Newton Counties Association made financial contributions to its support. Attendance averaged above 1,000 for the 15 nights, and on each of the last two Sunday evenings, more than 1,500 were present.

Dr. Paul Roberts, pastor, First Church, Little Rock, preached, and Mrs. Jerry D. Moore, North Prospect Church, Ypsilanti, Mich., directed the music.

There were 6 professions of faith and 3 who surrendered to the ministry.

Local committeemen were: H. Dale Jackson, pastor, Eagle Heights Church, director; Dennis James, associational missionary, advertising committee and facilities chairman; Bob Wright, pastor, First Church, Harrison, spiritual preparedness and counseling committee chairman; Merle Milligan, music director, First Church, Harrison, music preparations chairman; Charles Taylor, pastor, Bellefonte Church, attendance promotion and special services; Roy McLeod, pastor, Batavia Church, Harrison, usher-parking committees chairman; James Valentine, deacon, Eagle Heights, parking lot; Walter McNew, deacon, First Church, ushers; Mrs. A. C. Tatum, First Church, organist; and Mrs. Jerry D. Moore, pianist.

The original planning committee was: E. E. Griever, Jr., formerly of Woodland Heights Church, Harrison, now pastor of Immanuel Church, Cassville, Mo.; Roy Hilton, formerly pastor of First Church, Harrison, now pastor of Immanuel Church, El Dorado; Dennis James; Charles Taylor and H. Dale Jackson.

Hospital costs up

THE Arkansas Baptist Medical Center had fewer patients and higher expenses in 1965 than in the previous year, according to its annual report.

Patient admissions for 1965 were 20,289, a decrease of 704 from 1964. Total operating cost rose from \$5,549,000 to \$5,674,000, or an average increase from \$15,205.27 to \$15,545 a day.

The number of laboratory, radiological and physical therapy procedures and treatments increased markedly, however, possibly reflecting an increase in preventive medicine, according to one hospital official. Operations declined from 9,654 to 8,804.

Laboratory procedures increased from 264,556 to 275,399; X-rays from 47,777 to 53,320 and physical therapy treatments from 15,350 to 17,067. The number of meals served and laundry processed reflects the patient decline.

The number of births also declined, from 1,918 to 1,555. In 1960, 2,348 births were recorded at the Baptist Medical Center but the number has declined each year since except for 1964, with 1965 the lowest of the decade thus far.

Compared with 1964, the number of employes and the payroll in 1965 rose from 827 to 850 and \$3,217,000 to \$3,275,000. Charity and free service rose from \$317,000 to \$370,000.

Community's police

PARK RIDGE, Ill. (EP)—Get to know—really know—the policeman and his problems, is the advice to ministers contained in an editorial in the July 14 issue of the *Christian Advocate*, Methodist weekly edited here for pastors and church leaders.

The editorial cited increasing pressure on the police from recent Supreme Court decisions on the one hand, and the rising rate of charges of police brutality, coming largely from minority groups, on the other. It also pointed to a general lack of communication and understanding between Methodism and police, either as individuals or as an institution.



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Number is 72201
What's Yours?

Mission work beyond the association

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

THE first permanent attempt on the part of an association to establish a sustained work beyond its borders may be attributed to the Philadelphia Association in 1771.

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west branch of the Susquehanna and preach. The association recommended the churches subscribe their expenses. Various movements were afoot to aid churches in securing houses of worship. In 1795 one of the objects of the association was to build a meeting house in Savannah, Ga., large enough to care for several hundred blacks in the galleries.

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SBC Notes

BY the BAPTIST PRESS

MONTGOMERY, Ala.—Plans for a seven-year advance program to conclude in 1973 with a 150th anniversary celebration were adopted here by the Executive Board of the Baptist State Convention of Alabama. The board, meeting for a mid-summer session here, also gave initial approval for a 1967 record budget of \$4,490,000, and authorized an around-the-world mission tour for the state Baptist executive secretary.

ATLANTA—Mixed drinks may go up for sale in the Atlanta Stadium despite the protests of a Methodist layman and a Baptist journalist, if the ruling of a county judge is not appealed by the plaintiffs. County Superior Court Judge Jesse M. Wood upheld the constitutionality of mixed drink sales and the operation of a private club in the Atlanta Stadium.

The plaintiffs, Jack U. Harwell and L. R. Schwall of Atlanta, did not immediately announce whether they would appeal the ruling. Harwell is associate editor of *The Christian Index*, weekly newspaper of the Georgia Baptist Convention, and Schwall is a Methodist trucking executive.

GREENVILLE, S. C.—A New Testament professor at Berkeley Baptist Divinity School, Berkeley, Calif., has been named as professor of religion at Furman University (Baptist) here. He is Taylor Clarence Smith, a native of Pineville, La., and a graduate of Louisiana College (Baptist), Pineville, and Southern Baptist Theological Seminary, Louisville, Ky.

Departments

Executive Board

Increase in giving

A TOTAL of \$187,113.32 undesignated funds was received in the office of the Executive Secretary for the month of July. This is the largest month for the Cooperative Program experienced this year. This makes a grand total of \$1,299,187.34 for the first seven months of 1966, or a little more than \$103,000.00 above that for the corresponding period of 1965. This represents a 9.15 percent increase in Cooperative Program contributions over that of a like period of last year. We are deeply grateful to our churches for this good increase in mission giving.

The Executive Board meets Aug. 30 to consider the proposed budget for 1967. Other matters of vital importance to our work will be considered at this meeting. Among the other matters will be the request of the Arkansas Baptist Medical Center for permission to form an association of Baptists to accept title to the hospital properties and thus give them access to other sources of revenue. This matter calls for our best thought and sincere prayer.

We urge the prayers of our people as the Board considers these vital matters and we would urge our people to give careful consideration to the information supporting this request, which will be made available to all of our churches following the meeting of the Executive Board.—S. A. Whitlow, Executive Secretary



PICTURED above is part of the Arkansas delegation attending the second Sunday School Conference at Glorieta Assembly, N. M., July 14-20.

Brotherhood

Abundant printed helps

THE helps available for Brotherhood reorganization under the new plan of "Missionary Education and Missionary Activities Involving Men, Young Men, and Boys" are being produced at a rapid rate by the Brotherhood Commission. The 1966-67 "Church Brotherhood Handbook" and also the 1966-67 "Associational Brotherhood Planning and Training Guide" are on hand, ready for distribution, in the offices of the Brotherhood Department, 302 Baptist Building, Little Rock. Many copies of these have already been mailed out.

In addition, the new quarterly publication of the Commission, known as "The Guide," for officers of Baptist Men's and Baptist Young Men's organizations, is on hand and is available upon request. Many of these also have been distributed.

A tract with the title "Mr. Pastor, a Question Please!" has been mailed out to every pastor. This tract features a graphic lay-out of the "Organization for Brotherhood Program in a Church," along with some words concerning the

pastor's privilege and responsibility for organizing his men for effective missionary endeavor.

The Brotherhood manual for Baptist men, entitled "Missionary Education for Baptist Men," and also the manual for young men, "Missionary Education for Baptist Young Men," will be ready by Sept. 1. The first of these replaces the old manual, "The Church Brotherhood Guidebook." The Young Men's manual is the first of its kind.

In addition to the above, new tracts are being produced to serve as helps in every phase of Brotherhood work. These tracts will be included in the Brotherhood Department's "Brotherhood Packet" which will be ready for distribution by Sept. 1.

The "Brotherhood Journal" will, with the fall issue, bear a new name: "The Baptist Men's Journal" (for Men and Young Men). There is no present change in Royal Ambassador organizations or promotional materials.

Please give heed to these new publications; and, for the coming year, plan to "go by the book" in Brotherhood organization and work. It will make a tremendous difference in the efficiency of your Brotherhood!—Nelson Tull

CHURCH PEWS

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RAYMOND LITTLE

Rt. 1, Barber, Ark.

Handbells for Brazil



AMONG the highlights at the State Junior Music Camp in Arkadelphia was an offering received for missionaries Fred and Betty Spann. The offering amounted to \$160.35, and was designated to begin a fund for a set of handbells which the Spanns will use in their music missions ministry in Recife, Brazil. Shown in the picture is Hoyt A. Mulkey, State Music secretary and camp director, presenting the money in cash to Mr. and Mrs. Spann. According to the Spanns, this will be the first set of handbells to be used in the country of Brazil. Arkansas Baptist ministers of music and pastors are considering making this a mission project for the coming choir year in order to secure the needed amount to purchase the handbell set before the Spanns return to the mission field next summer. If you or your church is interested in this, we would appreciate your contacting our office, or Mr. Spann.—Hoyt Mulkey

Facts of interest

... NEW plastic packaging materials that will dissolve in water, automatically releasing the contents, now have a wide variety of uses. Hospitals are using the material in the form of plastic laundry bags that can be sealed after filling and placed into the washing units. Immediate sealing of these bags prevents spread of germs from the soiled linen. Among other products being packaged with the new plastic are liquid bleaches and dyes.

... Tokyo has a new vending machine that lends 20,000 yen (\$55.56) on a credit card. The machine has been set up in the Ginza, Tokyo's fashionable shopping and entertainment center where spenders often go broke. The Japan Credit Center hopes to install the machines in other parts of Tokyo and other Japanese cities.—The Survey Bulletin

YOU CAN EXTEND YOUR CHRISTIAN INFLUENCE BEYOND *your* LIFETIME



Arkansas Baptist Foundation
401 West Capitol Avenue
Little Rock, Arkansas

Dardanelle-Russellville

THE annual camp for the Dardanelle - Russellville Baptist Association was held at Baptist Vista, located 17 miles north of Ozark, July 18-22.

There was a total enrollment of 120 Junior and Intermediate boys and girls and faculty members.

The highlight of the camp came on Wednesday evening when 27 made professions of faith, 30 re-dedicated their lives and 7 surrendered for special service.

Out of the camp came an expression from the youth of a desire for a monthly youth meeting. The first of such meetings was held Saturday, Aug. 6 in First Church, Danville.

Rev. Henry Davenport, pastor of First Church, Atkins, served as camp director.—Thomas E. Lindley

TAYLORSVILLE, N. C.—A Baptist minister Wayne Hendren, 50, was electrocuted while using an electric drill to install a speedometer on a boat at Lake Hickory near here. He had been pastor of the Three Forks Baptist Church in Alexander County for about eight years.

Sunday School

Bible Teaching Conference

THE Date—Sept. 26-27, 1966

The Place—First Church, Little Rock

The Time—Monday afternoon, 1:45, night 6:45; Tuesday morning, 9:00, afternoon, 1:45, and night, 6:45

The People—For all pastors, Sunday School workers and members.

The Program—Dr. Gordon Clinard, pastor, First Church, San Angelo, Tex., formerly with Southwestern Seminary; Dr. Donald Ackland, Sunday School Board; J. Earl Mead, minister of education, Dallas, Tex. Age Group workers for every department

Dr. Clinard will preach five sermons from the prophet Amos, the suggested January Bible Study book.



DR. CLINARD

Dr. Ackland will teach five lessons from the new Life and Work Curriculum.

Mr. Mead and age group workers will present the new church growth plan and other relevant Sunday School program materials.

Participate in this good opportunity to worship, witness, and train in our Bible teaching tasks.

Cabot church points the way

(PICTURES AND ARTICLE BY JOHN W. CUTSINGER FOR MISSIONS DEPARTMENT)



PASTOR O'Bryan and First Church



AUDITORIUM of First Church

"OUR people rose to the challenge of the hour and postponed the construction of our auditorium until a new mission building could be completed," is how Harold O'Bryan, pastor of First Church, Cabot, describes the decision of his congregation. Organized in October, 1962, Myrtle Street Mission has ministered in an area that has a potential of a growing Baptist witness.

Meeting in a rented one room frame building, 24 by 33 feet, without provisions for nursery, restroom or classroom facilities, the average attendance of 40 has made remarkable progress under inadequate facilities. Currently the Sunday School enrollment stands at 60 with 44 enrolled in Training Union. John Ellerbee is the mission pastor.

The new mission building being constructed at a cost of \$11,500 will provide classroom and auditorium space for a graded Sunday School and Training Union.

"The pressing needs of the mission in new construction were given priority over our building program, even though our own facilities are in a definite need," Mr. O'Bryan states.

Built in 1915, the present First Church auditorium, seating 300, is filled almost every Sunday. Plans call for the construction of a \$150,000 auditorium and educational building in addition to the present space to meet expanding needs. Already two adult departments are meeting in a frame dwelling adjoining the church.

In addition to Myrtle Street Mission, the church also supports Mountain Springs Mission, six miles from Cabot.



SUNDAY School Building, First Church



MISSION building site, present mission building in background.

Mission work beyond the association

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

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Bill Wall, Bentonville, has been called to Mason Valley Church.

SBC Notes

BY the BAPTIST PRESS

MONTGOMERY, Ala.—Plans for a seven-year advance program to conclude in 1973 with a 150th anniversary celebration were adopted here by the Executive Board of the Baptist State Convention of Alabama. The board, meeting for a mid-summer session here, also gave initial approval for a 1967 record budget of \$4,490,000, and authorized an around-the-world mission tour for the state Baptist executive secretary.

ATLANTA—Mixed drinks may go up for sale in the Atlanta Stadium despite the protests of a Methodist layman and a Baptist journalist, if the ruling of a county judge is not appealed by the plaintiffs. County Superior Court Judge Jesse M. Wood upheld the constitutionality of mixed drink sales and the operation of a private club in the Atlanta Stadium.

The plaintiffs, Jack U. Harwell and L. R. Schwall of Atlanta, did not immediately announce whether they would appeal the ruling. Harwell is associate editor of *The Christian Index*, weekly newspaper of the Georgia Baptist Convention, and Schwall is a Methodist trucking executive.

GREENVILLE, S. C.—A New Testament professor at Berkeley Baptist Divinity School, Berkeley, Calif., has been named as professor of religion at Furman University (Baptist) here. He is Taylor Clarence Smith, a native of Pineville, La., and a graduate of Louisiana College (Baptist), Pineville, and Southern Baptist Theological Seminary, Louisville, Ky.

State program of assistance

AS your superintendent of Missions-Evangelism, I am getting educated to the needs of our state. In two months I have visited approximately 30 percent of Arkansas to "look and listen." I want to publicly thank associational missionaries, pastors and others who have helped me. May I report on some things I have observed to date.

We need a clear-cut written policy as to the use of Cooperative Program funds for missions in the state. At present the missions department has four programs of financial assistance: to get the type pastoral leadership which will in turn help the church grow; *Associational Missionary Aid* for the same purpose as above except in a few instances where associations are so weak they may need continued help; *Church Building Aid* to help provide building funds for weak congregations in places where there are good prospects for growth; finally, *New Mission Site* funds to help buy property in strategic places for new work.

The above programs need further explanation and interpretation in the form of a brochure. One further word here, however: It seems imperative that the field of each application for help be carefully surveyed as to need. Provision should be made along with financial help to enable the recipients to overcome their problems and get on a self-sustaining basis, if possible.

New mission sites

I HAVE been impressed with the importance of helping churches and associations secure property when there is anticipated population growth. So often other denominations are ahead of us in this respect. Property is now of such value in most places that we might well afford to take options on some properties ten years ahead of its use. If population trends change, then the property could be sold. It is unlikely that there would be any loss if the property is bought early enough.

In many instances the state will need only to provide help for the above in surveys, etc. Sponsoring churches and associations could secure and hold the property. However, if associations and churches cannot do this, for one reason or another, the state should.

Other needs

ARKANSAS is rapidly becoming a great resort area and playground for vacationists. We need to encourage associations and churches to provide summer teaching and preaching services for the more heavily populated areas. Surveys prove that many dedicated Christian families who seek refreshment in the outdoors need such provisions. Children and adults of less spiritual families will also respond. For

some, this might seem like a compromise of Christian principle, but it perhaps is another "open door" we must enter to go where the people are. We may need a full-time ministry in Hot Springs to the often lonely and sick people who go there for the baths.

Most of all, every Arkansas Baptist needs to realize afresh the value of the Cooperative Program as a tool to carry out the Great Commission. Every effort should be made by responsible leaders to increase this support. Through my ministry I have done this as a matter of proven principle. Those of us who try to serve Arkansas Baptists hope you will have abundant reason to support the Cooperative Program because of what is being accomplished.
—J. T. Elliff, Superintendent

Baptismal record checking

HOW long has it been since you checked the record on the number of souls won to Christ and baptized into your church this year? There are only two months left in this associational year. If you are not pleased with this record, it can be improved in the next few weeks. Continue to pray for and seek out the lost. Do not give up. Be consistent in your personal witnessing.

In 1954, Dr. Dale Cowling was with our church, Second Church, El Dorado, in a revival. We won a ten-year-old girl to Christ, and she joined for baptism. A few services later, her mother came and rededicated her life and moved her membership into our church. Our women had visited her regularly for over three years. Consistent visitation paid off,

THE following was clipped from a church bulletin:

His card was still in the book

THE Sunday School teacher who stood in the study was the teacher of one of those classes which did little visiting but had a fairly good attendance. Prospect cards for his class often stayed in his Bible for weeks without being touched before being thrown in to the waste basket.

One of these cards he held in his hand now as he looked soberly at his pastor.

"This card," he said, "was still in my book." The pastor looked at the card, but already knew whose name was on it.

He had conducted the funeral services that very day for this man—"whose card was still in the book." He was not a Christian—he was not even in Sunday School, but his name had been on a prospect card in the teacher's book for several weeks.

Clear the books! Clear the files! Every card represents a soul and unless someone cares for each soul, another's card may "still be in the book" when he goes into eternity to meet God unprepared.—Jesse Reed

Baptist traffic jam

DALLAS (BP) — Traffic tie-ups in downtown Dallas are unpredictable, but not unusual.

Except one. It occurred every weekday at noon for two weeks when the First Baptist Church of Dallas dismissed its Vacation Bible School, comprised of a record enrollment of more than 2,300 children.

Three Dallas police patrolmen had regular assignments to direct traffic as the massive exodus of children took place around the downtown buildings of the big Dallas church. Officers also were on hand each morning as the carloads of children arrived.

Average daily attendance in the Bible school was about 1,500, believed to be the biggest anywhere. With more than 13,000 members, the First Baptist Church of Dallas is the largest church in the Southern Baptist Convention.

Watch night a success

BY PAUL ELLEDGE

ON Dec. 31, in both 1964 and 1965, the associational Training Union of Kansas City, Kan., Baptist Association, through its youth committee, conducted a watch night service for the youth of the association. The idea grew out of a desire for young people to get to know Christian youth outside their own church fellowship. There was also concern for young people in churches that did not plan a watch night observance. Associational Training Union leaders did not want them to be denied a Christian atmosphere in which to welcome the New Year.

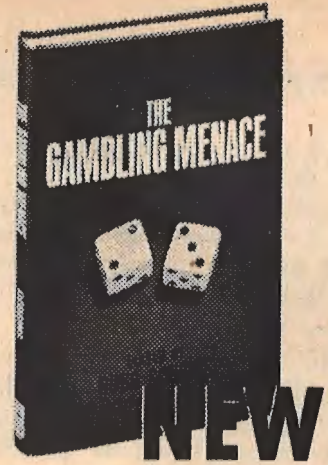
Every effort was made not to compete with churches observing watch night. Some churches urged their young people to attend the associational watch night. Other churches encouraged their youth to attend at their church.

The program structure of the watch night was much like that in the churches: (1) fun and fellowship, (2) mixers and games, (3) talent show, (4) skits, (5) refreshments, (6) devotional time (on a theme of unusual interest and importance to young people), and (7) prayer circle.

When asked his reactions to the plan, Gerald Snapp, First Church, Bethel, Kan., said, "I think the associational watch night service is a good idea. I was here last year and came back because I liked it. It provides a good place for Christian fellowship on New Year's Eve."

This typical reply gives insight into the reasons why an associational watch night youth service is a well-established program of Kansas City, Kan., Baptist Association.

(Mr. Elledge is superintendent of Missions Kansas City, Kan., Baptist Association.)—Ralph W. Davis.



Just in time for September Adult Training Union programs

THE GAMBLING MENACE edited by Ross Coggins

A Brief History of Gambling
Biblical Insights on Gambling
Gambling and the Family
Gambling and Crime
Gambling and Business...
other chapters. (26b) \$2.95

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ARKANSANS IN HOLY LAND—Pictured atop Mount of Olives in Jerusalem are members of the Pleitz tour of Europe and the Holy Land, who have recently returned. Left to right: James Pleitz, pastor, First Church, Pensacola, Fla.; Mrs. James Dunnam, wife of the pastor of First Church, Fernandina Beach, Fla., the former Miss Betty Sue Holt of Little Rock; Orville Haley, pastor, North Side Church, Ft. Smith; Mr. and Mrs. B. F. McDonald, West Helena mission; Miss Zelda Chiles, Bentonville; James Hill, pastor, Central Church, Hot Springs. Also on tour was Mrs. Pleitz.

Report from New York

DEAR Arkansas BSUers:

This is some place. You can't believe the sadness this city lives in. You go for days without seeing an adult laugh. The kids are the only happy people around it seems.



MR. SMITH

It's a real great city as far as excitement is concerned. There is something going on all the time.

I have spent some time at the Bowery, and it is the saddest place that I have ever been in. There are hundreds of drunks lying all over the sidewalks and the ones that can get sober enough to stand up

will wipe your windshield off and then ask for a dime. They are all cut from fighting and their eyes are inflamed and infected. The other day it was raining about 1 a.m., and they were lying out in the rain dead drunk. The Bowery mission director, whom I have gotten to know real well, said that hundreds of these men die each winter. The mission feeds about 1,600 each day but there are over 15,000 drunks in that area. The mission is doing a fine job giving the men a clean chance to get back on their feet. Some make it. I went up and talked to some of the men who are coming off the alcohol. They were in great pain, but they were so thankful for the mission. So many of the men are 25-30 years old. Don't tell me there is nothing wrong with a "little bit of alcohol."

I have also spent some early morning hours (this is the time when things are the worst) in Greenwich Village. This is the beatnik village. You can't imagine such a place. I saw hundreds of couples that I couldn't tell who was the boy and girl until they got real close and some of them I never could tell. I was very dirty from a day of working; so I fit in well enough that I saw things the way they really are.

I have already fallen in love with this church, this work and these kids. You can't believe the people in this place. For one block on either side of the church there are over 1,000 people living. Sutton Street is just two and one-half blocks long. (This is the location of the First Polish Baptist Church where I am working.) We have about 120 kids involved in our activities in one way or the other, and you can't miss them off these two blocks. There are about 400 kids on Sutton Street. We haven't even touched the kids one block over.

The kids are just great here. We had 30 of the cutest little girls from 4 to 12 years of age yesterday. They are so sweet. It's hard to believe how hard they can get in a few years. I am really

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having a hard time trying to get to know these teenage girls because they are so "experienced" that they don't think they can sit down and talk about something important. Girls 13 and 14 stay out until up into the morning just walking the streets.

I've met 12 of the boys in the Green Point Gents and 4 of the boys in the Younger Blue Jays. They are great kids, but they have had no love or control over them. If they decide to break a broom or throw watermelon that we have bought for them all over the church, they will do it. In fact, that's just what they did.

I have gotten along with them just fine so far, but it may take some physical contact before I get all their respect. When they get in a group they are very hard to deal with. I wouldn't have any trouble whipping all but the two leaders. They are pretty tough, but it still may take something like that before the summer is over. During my Sunday School lesson, they talk, get up and leave, come back in, and use God's name in vain during the time that I am trying to talk.

They get drunk a few times a week and try to come over and give us some trouble. Libby, the Home Mission Board worker, does a good job of sending them away when under this influence.

I must go. We are putting on a coffee house tonight, and we must run all over the place and get stuff for it. We must plan a program, also. We hope to reach the teenage girls in this way as well as boys.

This place is great, but it is hard to see any results for Christ. Thanks so much for sending me this summer.

Love because of Christ,
John Smith

(John Smith, University of Arkansas student from McGehee, is working with street gangs through the Polish Baptist Church in New York City.)

Animal quiz

BY ELIZABETH PHILLIPS

ZOO AND CIRCUS DOCTORS

BY GRACE V. WATKINS

IF you're a zoo and circus fan, you probably have wondered about medical care for zoo and circus residents. Do Bobo, the liveliest chimp, and Samson, the biggest elephant, have colds or pneumonia? Do they suffer from allergies? Do veterinarians give Bobo and Samson medicines as doctors do to human beings?

The answers are yes. Bobo and Samson get about the same sort of pills and other medicines you and I swallow when we are sick.

How are the animals persuaded to swallow their medications? Often the vet slips it into honey or some other favorite delicacy. If the patient is on the big, dangerous side, the concealed medicine may be slipped through the bars of the cage.

But how does the doctor decide what is wrong? Zoo and circus doctors depend largely on the keeper for a tip-off that a certain animal "isn't acting normal." As soon as the doctor gets word, he must check, check, and check again before making his diagnosis.

An animal keeper knows each creature's habit patterns so well that he can spot a sick animal by changes in feeding habits or behavior patterns.

Keeper's reports? Yes, indeed! They are prepared as carefully as the records of patients in a hospital.

Blood transfusions? Definitely! With dogs, the blood types vary so slightly that there is no problem of getting just the right type. The same is true of wild animals.

Tranquilizers are widely used, too, especially to quiet patients before examination and treatment. Sometimes a tranquilizer is anchored in the tip of a harpoon. This is thrown the patient's way with care and precision.

Unusual problems can develop. At one zoo, a polar bear, knocked out by a tranquilizer, toppled over and rolled into a pool. Eight men were needed to drag the unconscious and half-drowned bruin from the water.

Anesthetics? X rays? They are in the picture, too. Animal babies may be anesthetized before getting distemper shots. Suppose a poisonous snake, such as an Indian cobra, has developed stiff neck. It may be lured into a plastic tube to keep its poisonous fangs away from the doctor. Then a leisurely X-ray is possible.

Zoo babies receive skilled attention at birth and excellent care during the first days of life. At the Bronx Zoo in New York, a tiny baby gibbon was dropped by its mother soon after birth. Grabbed up by other gibbons, it was tossed around until rescued by an attendant. A checkup, a diminutive shirt for warmth, oil baths, an incubator, bottle feeding—and Junior Gibbon survived in fine condition.

Rarely does a zoo or circus animal bite, claw, or otherwise harm a doctor who understands the power of affection and kindness. One zoo medic admitted he had been nibbled by a skunk he picked up too quickly.

Most zoo animals aren't overly pleased with the process of their checkups, but some youngsters love it. Occasionally a baby animal will find the whole thing a big romp and be as playful as a kitten.



IN the references given below are the names of animals. Can you select the correct names and fill in the puzzle? The animal named in reference No. 4 is given as a key word.

1. Exodus 36:19
2. Genesis 32:15
3. Ezekiel 29:3
4. Amos 5:19
5. Deuteronomy 14:5
6. Leviticus 11:5

Answers

1. badgers, 2. camels, 3. dragon, 4. bear, 5. deer, 6. coney

The moon's secret

BY ANNIE KENDALL WILSON

Grandfather Moon came out to-night

And smiled so all the world could see

That he is happy in his place

As every boy and girl should be

(Sunday School Board Syndicate, all rights reserved)

The good Samaritan

BY HERSCHEL H. HOBBS
Pastor, First Baptist Church,
Oklahoma City, Oklahoma, and
past president, Southern Baptist
Convention

*"But a certain Samaritan . . .
came that way" (Lk. 10:33).*

IF modern readers are surprised to read that a priest and Levite refused to give aid to a wounded man (vv. 31-32), Jesus' original listeners were even more surprised to hear that a Samaritan did render him aid. In the eyes of the Jews He was the most unlikely one to do so. For the Jews and Samaritans hated and despised one another.

This attitude stemmed from the conflicts between the original

tribes of Israel, and was deepened by the division into the kingdoms of Israel and Judah. Following the fall of the former, the better class of Israelites was taken into the Assyrian captivity. Foreigners were brought in who intermarried with the remainder of the Israelites to produce the Samaritan race. Subsequently a rival to the Jerusalem temple was built on Mt. Gerizim in Samaria. Following the return of Jews from the Babylonian captivity, Samaritans sought to prevent the rebuilding of the walls of Jerusalem. All of these things added up to the hostility between Jews and Samaritans as seen in the Gospels. It was rooted in racial, political, and religious differences.

Imagine the surprise to the Jewish lawyer (v. 25) when Jesus related the compassionate acts of the Samaritan. Literally, "he came down upon" the wounded man. But he did not sidestep him. Instead, he "immediately bound up [aorist] his wounds, keeping on pouring on [present tense] oil and wine" (v. 34). Oil and wine were common remedies for such. Hippocrates

prescribed for ulcers: "Bind with soft wool, and sprinkle with oil and wine."

Having done so the Samaritan put the man on his donkey and took him to a nearby inn. He left money with the innkeeper to pay for his keep, promising to pay more, if necessary, upon his return (vv. 34-35).

The lawyer was forced to admit that he was the true neighbor to the unfortunate man. But note that he did not say "the Samaritan." He said, "He that shewed mercy upon him" (v. 37).

If Jesus should speak this parable to you, who would be the "hero" of the story? Think of some person or one from among some group that you despise and/or who despises you. In all likelihood He would choose such a person.

Apparently the implication of the story is that this Samaritan was a Christian. For only the grace of God could effect such a change in a person.

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Arkansas Baptist Newsmagazine

*Dr. Phelps is president of Ouachita University

LIFE CAN BE CLEAN

BY RALPH A. PHELPS JR.*

TEXT: EXODUS 14; JOHN 8:3-11; MATT. 5:27, 28
AUGUST 21, 1966

IN a day when many people regard marriage vows as much less serious than election returns or the annual rainfall, the Seventh Commandment needs a crusade started in its behalf.

That this part of the Decalogue is a basic law of an orderly society is evident when one considers what adultery does to the family, the basic social unit. George Boardman, in his classic work, **The Ten Commandments**, says that this commandment is "the divine Lawgiver's ordinance guarding the chastity of marriage, the sanctity of the home, the blessedness of the household, the preservation of society, the upbuilding of mankind."

I. A clear commandment.

The law given to Moses on Sinai is so simple that there can be no misunderstanding: "Thou shalt not commit adultery" (Exod. 20:14).

By definition, adultery is sexual union outside marriage. It may be premarital or extramarital, but the sin is the same.

Some claim that in the Bible fornication is the term used for relations before marriage and adultery for relations outside marriage. However, when all the Scriptural passages are examined, it appears probable that the terms are used interchangeably. Both are violations of God's fundamental law: that the union in which man and woman become "one flesh" is to occur in marriage only.

II. A further requirement.

In the Sermon on the Mount, Jesus first repeated the Seventh Commandment, then added, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

Since recital of Moses' law was

a part of the temple worship, the people were quite familiar with it. But Jesus, setting himself up as an authority, goes behind the act which is forbidden and considers the motivation which produces it. Impure thinking eventuates in impure living and is therefore forbidden.

It should be noted that Jesus says "...hath committed adultery with her already in his heart." This is by no means a justifiable basis for a man's saying, "Since I am guilty of adultery as a result of adulterous thinking, I might as well go ahead and commit the act." Thinking involves one person only; the act involves a second party and makes that one guilty also.

With so much sensuality provoked by contemporary dress, literature, movies and theater, it is difficult to live in this present world without being tempted toward an occasional adulterous thought. But the advice of Martin Luther is still timely:

"You cannot prevent the devil from shooting arrows of evil thoughts into your heart: but take care that you do not let such arrows stick and grow there. Do as a good old man of past times has said: 'I can't prevent a bird from flying over my head, but I can prevent him from making a nest in my hair.'"

III. A compassionate application.

One of the most beautiful stories in the Bible is that recorded in John 8:3-11, the narrative account of the woman dragged before Jesus after she was caught in the act of adultery.

Oddly enough, this poignant story has had great difficulty in staying in some of the more recent versions of the Bible. The trouble does not seem to result from textual problems so much as

from man's natural difficulty in reacting as Jesus did in such a situation.

The Mosaic law allowed a woman caught in adultery, as this one was, to be stoned to death. Our natural inclinations seem to run much more along lines of stoning than forgiveness, as was the case with these men. Had Jesus so much as nodded assent to the ancient rule, they would probably have started grabbing rocks. Instead, he stooped down and wrote with his finger on the ground, pretending that he had not heard them.

When the men kept pressing Jesus for an answer, he stood up and said, "He that is without sin among you, let him first cast a stone at her." Then slowly the man, "being convicted by their own conscience," departed one by one until only the woman and Jesus were left. The implication is that the woman's accusers had all been guilty of the very sin with which they were charging her.

Seeing the gossipers gone, Jesus asked, "Hath no man condemned thee?" When she answered negatively, Jesus added, "Neither do I condemn thee: go, and sin no more."

There is nothing in his compas-

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sionate response to her personal distress to imply approval of adultery. God's law remained intact, but to it was added a new dimension—a distinguishing between the nature of the sin and the needs of the sinner. God-in-Christ could forgive the sinner and still uphold the law forbidding the sin. This is a distinction we need to make in dealing with sinners from all walks of life.

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Evening

The nighttime now is drawing near;

The day is getting old,
But fleecy clouds still appear
Upon a sea of gold.

The twittering birds all homeward fly

Toward their leafy nest.
A little while, and then shall I
Go, likewise, to my rest.

The mist upon the meadow lies
And all the air is still.
Now, as the fading daylight dies,
I hear the whip-poor-will.

This is the hour that is best
Of all the times of day.
In peace and quiet, here I rest
While cares all slip away.

—Carl Ferrell

A Smile or Two

Good housekeeping

A LADY who prides herself on her immaculate housekeeping was horrified when she saw a mouse run across her living-room floor.

Calling her daughter, she said, "I want you to go right down to the hardware store and buy some mousetraps. But for goodness sake, don't tell them what they're for."

Definition

A KINDERGARTEN tot described "Whistler's Mother" as: "It shows a nice old lady waiting for the repairman to bring back her TV set."

Hairy joke!

"JUST a trim," the teen-age boy told the barber. "You can even fit a little around the shoulders."

The freeway

THIS rush hour bumper-to-bumper traffic has gotten so bad one motorist ran out of gas 20 miles before he found out about it.

Last words

AT a dinner party several of the guests were arguing whether men or women were more trustworthy. "No woman," said one man scornfully, "can keep a secret."

"I don't know about that," huffily answered a woman guest. "Why I have kept my age a secret since I was twenty-one."

"You'll let it out some day," the man insisted.

"I hardly think so," responded the lady. "When a woman has kept a secret for twenty-seven years, she can keep it forever."

Yup!

ONE reason Americans won't go Communist is that when they hear the shout "Workers Arise!" they think it's time for the coffee break.

Attendance Report

Church	August 7, 1966		Ch. Addns.
	Sunday School	Training Union	
Alheimer First	127	67	
Ashdown Hicks First	47		
Berryville Freeman Heights	129	59	
Blytheville			
Gosnell	188	73	
New Liberty	128	50	
Trinity	165	62	
Camden			
Cullendale First	372	151	
First	446	119	2
Crossett First	591	190	
Dumas First	62	239	
El Dorado			
Caledonia	49	25	
First	740	491	1
Immanuel	403	163	2
Trinity	194	81	
Greenwood First	294	113	
Gurdon Beech Street	150	64	
Harrison Eagle Heights	227	46	1
Hoxie First	130	55	
Jacksonville			
Bayou Meto	113	82	
First	403	185	6
Marshall Road	240	100	12
Jonesboro			
Central	445	165	5
Nettleton	258	103	1
Little Rock Rosedale	226	80	
Manila First	151	81	
Marked Tree Neiswander	125	65	
Monticello Second	218	113	
North Little Rock			
Baring Cross	608	164	
South Side	50	21	
Calvary	429	137	3
Forty-Seventh Street	205	85	4
Gravel Ridge First	191	89	
Levy	509	165	2
Park Hill	812	268	3
Sixteenth Street	40	32	
Piggott First	366	149	
Pine Bluff			
Centennial	223	89	
First	700	196	
Green Meadows	96		
South Side	650	126	6
Tucker	32	7	
Watson Chapel	213	105	
Springdale			
Elmdale	267	96	
First	436	118	
Star City First	231	74	
Sylvan Hills First	263	98	1
Texarkana Beech Street	460	97	
Community	23		
Van Buren			
First	444	176	
Oak Grove	173	95	2
Second	62	59	4
Vandervoort First	46	29	
Warren			
First	385	89	2
Southside	122	91	1
West Memphis			
Calvary	270	145	1
Ingram Blvd.	302	139	1

764

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Religious News Digest

By Evangelical Press

'Evangelize or perish'

WOLVERHAMPTON, Eng. (EP)—British Methodists were told at their 1966 Conference here that they must "evangelize or perish" and not look to union with the Church of England to solve their problems. This sharp injunction came from Albert Bailey, a layman who was elected vice president of the Conference, the Church's supreme governing body. Mr. Bailey declared: "Let us begin now with a planned use of our dedicated laymen. Before it is too late, let us learn by our mistakes. God forgive us if we are looking to Anglican and Methodist reunion to solve our problems."

Against TV censorship

LONDON (EP)—An Anglican rector is chairman of a society formed in southwest England to fight censorship of television programs. He is the Rev. Ronald Adkins, rector of South Pool and Chivelstone and a clergyman for 18 years.

"Various organizations in this country," he said, "are trying to restrict the showing of sex and love scenes. Sex is a healthy thing and the public should be shown life in all its aspects."

GRAND RAPIDS (EP)—Banishment of "God is dead" theologians from teaching posts was advocated in a resolution unanimously adopted by the 35th annual conference of the General Association of Regular Baptist Churches. More than 1,300 delegates agreed that they "earnestly, fervently and lovingly urge all religious schools desiring to maintain a label of 'Christian' to immediately discharge all professors teaching the 'God is dead' heresy."

Hit resolution

LONDON (EP)—Eight Methodist delegates to the annual conference have written to the U. S. Embassy here to announce their dissent from a resolution condemning American policy in Vietnam which was overwhelmingly passed at the Methodist Conference at Wolverhampton.

The resolution was an "emergency" one introduced unexpectedly by Lord Soper, famed Methodist preacher. It deplored the U. S. decision to bomb installations at Hanoi and Haiphong and called on the British government to disassociate itself completely from the "misguided policy" pursued by the U. S., "so that Britain can play a positive and effective part in bringing about a peaceful settlement."

Study of marriage

GENEVA (EP)—Establishment of two special Lutheran-Roman Catholic study commissions on "The Gospel and the Church" and "Theology of Marriage and the Problem of Mixed Marriages" is recommended in a report released here on talks that have been underway between the churches.

Dirksen amendment

WASHINGTON, D. C. (EP)—"I'm not going to see this session of Congress adjourn without getting a Senate vote on my amendment," Sen. Everett Dirksen (R.-Ill.) has warned the Senate Judiciary Committee. He was referring to his amendment which would clarify the right of voluntary prayer in public schools.

His warning came after he dropped attempts to by-pass the Judiciary Committee, which he had threatened to do after a subcommittee headed by Sen. Birch Bayh (D.-Ind.) announced it would hold eight days of hearings beginning Aug. 1.

Approximately half the Senate is co-sponsoring the Dirksen bill, but there still remains doubt that he could muster the necessary two-thirds majority needed for approval.

Gideons record

ST. LOUIS (EP)—All-time records in Scripture distribution, membership, and funds received were reported here to Gideons International at its 67th convention. The records were announced to the 1,000 delegates by Clarence H. Gilkey, president, and Richard Bradley, treasurer.

"During the year ending June 30, more than 4½ million Bibles and Testaments were distributed by Gideons throughout the world," Mr. Gilkey said in his presidential report. "All the indications now are that 1966-67 will be our first 'five million year,'" he said.

Ordered to jail

BELFAST (EP)—The leader of an extremist Protestant group in Northern Ireland, found guilty here of unlawful assembly, has begun serving a three-month jail sentence.

Charged with disturbing sessions of the General Assembly of the Presbyterian Church in Ireland, the Rev. Ian D. Paisley was fined \$84 and ordered to post a two-year peace bond that would guarantee behavior. Mr. Paisley was willing to pay the fine but said he would take 24 hours to think over the peace bond requirement. When the period had elapsed the court ordered him jailed for three months.

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