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September 6, 1962

Arkansas Baptist State Convention

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A black and white photograph of a modern building with a prominent gabled roof and a large tree in the foreground. The building features a central section with vertical slats. The tree is on the right side, and its shadow is cast on the building. The overall scene is captured in a high-contrast, slightly grainy style.

SEPTEMBER 6, 1962

Arkansas Baptist
newsmagazine

Fayetteville dedication (See page 12)

By PETER PAULUS

Stewardship emphasis

THE churches in Bartholomew Association are emphasizing stewardship.

Under the leadership of Rev. Don Williams, superintendent of missions; Rev. W. E. Speed, associational stewardship chairman; and the moderator, Rev. Jesse Holcomb, 17 churches in Bartholomew are taking a new look at stewardship.




Beginning last Saturday evening with dinner at Warren for all the church leaders, the churches had a different speaker at each service Sunday, Monday, Tuesday, and Wednesday evenings.

The majority of the speakers were laymen who are good stewards in their local churches. They presented every phase of stewardship, especially systematic giving and the Forward Program of Church Finance.

We are looking forward to a good report, because we believe that this will help the church members in Bartholomew Association to become better stewards of the mysteries of the gospel.

The following churches and pastors participated in the campaign:

Corinth, Horace E. Gray; Ebenezer, Ralph O. Wilson; Enon, Leroy Brady; Florence, Horace E. Gray; Holly Springs, Bobby W. Meggs; Ladelle, Jack Ferguson; Marsden, L. J. Tucker; Monticello, First, Jeff Cheatham; Monticello, Second, Jesse Holcomb; Monticello, Northside, Edward Elrod; Pleasant Grove, James Heflin; Prairie Grove, S. D. Wesson; Selma, Raymond Johnson; Warren, First, W. E. Speed; Warren, Immanuel, Dean E. Newberry, Jr.; Warren, Westside, and Wilmar, Joe Warbington.—Ralph Douglas, Associate Executive Secretary



ARKANSAS
Baptist
NEWSMAGAZINE

ARKANSAS'
LARGEST
RELIGIOUS
WEEKLY

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
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Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press;
EP Evangelical Press.

SEPTEMBER 6, 1962 VOL. 61, NUMBER 35

FIFTY and more years in the ministry have led me to be a little cranky about some things which occur in church houses. They have made me keenly aware of the difference between what is correct, hence most effective, and what is crude and harmful. So, with a deep-seated desire to help my fellow preachers and teachers, I mention some of the things that annoy me.

Seth, not Sayeth. "Saith," an archaic form of "says," is given numerous times in the Scriptures, and it peeves me to hear it pronounced "say-eth." Webster declares that the correct pronunciation is "seth," which is easier to say than "say-eth."

Trav-al, not Travale. A word used by the Master as a synonym of spiritual suffering is "travail." It is pronounced "trav-al," almost as if it were spelled "travel." The accent is always on the first syllable, whether noun or verb. So in speaking of the "travail of the soul" let us pronounce it correctly—"trav-al" of the soul, not "tra-vale." "He will see of the *trav-al* of his soul and rejoice." He "*trav-aled*" in pain until the day; not "*trav-aled*."

A-dult, not ad-ult. While both pronunciations are now given by some dictionaries, the older form, "*a-dult*" is preferable, the accent, whether noun or adjective, being on the second syllable. Certainly it has a more agreeable sound as may be "felt" by repeating, "There were ten *a-dults* in the *a-dult* class, as against "ten *ad-ults* in the *ad-ult* class." [And the "a" is not long, but short.—ELM]

This-smornin'. Twenty-five times during a sermon and prayer of a morning service the minister repeated the time expression, as if it could be any other part of the day! And almost invariably, speakers pronounce it "this-smornin'."

Loud Socks. Another peeve of mine is to see a minister, sitting on the platform with fancy socks showing, especially when there is a band of bare leg between the sock and the trouser cuff. Proper dress for the pulpit is always simple, dark colors—solid black, charcoal gray, or blue—immaculately white shirt, tie of dark solid color with little decorations, and black shoes, shoes really shined. For informal gatherings, tan suit, with shoes and accessories to match is all right. But to see a tan coat above gray trousers and red shoes, and loud plaid socks makes one forget the message while wondering about the masquerade.

Repetition of Titles of Deity. This has become a very common error in churches of all kinds. One wonders why, in addressing God in prayer, it is felt needful to repeat his titles from fifteen to fifty times in a brief period. Is that not vain repetition? How many would continue doing this if they would learn with the Apostles how to pray? (Matt. 6:5-15).

Pulpit Profanity. During a recent trip across Alabama I heard a radio message delivered by an evangelist. So offended was I that I wrote the station, reminding them that the Federal Communications Commission had a rule against profanity over the air. Ten times the preacher exclaimed, "My God!?" and it was an ejaculation; in no sense could it be called reverent.

Later, in a church house, I heard a preacher make the same profane use of the expression, and the tragedy of it was that a five-year old lad was surprised when he was reprimanded for using the same expression, in much the same tone of voice.

Habits are readily formed; why not refuse to let bad habits control one while speaking for the King of Kings? He deserves the best his disciples can be and do and say; surely he is not exalted by any crudities which his servants may allow to appear through them before the public!

Taylor named chief of AF chaplains



Photo by Monerief

MAIN entrance to the new auditorium of University Church, Fayetteville, to be dedicated Sunday, is featured on this week's cover. For longer story, see pages 12 and 13.

New Orleans professor

NEW ORLEANS, La. — William Loyd Hooper, Old Hickory, Tenn., joined the teaching staff of New Orleans Seminary Sept. 1 as assistant professor of music, Seminary President H. Leo Eddleman has announced.

Hooper, minister of music and education at Old Hickory's First Baptist Church for the past two years, is a graduate of William Jewell College, Liberty, Mo., and received a master-of-arts degree in music from the University of Iowa. He is a candidate for the Ph.D. degree at George Peabody College, Nashville.

Baptist leader dies

WILLIAM Madison Whittington, Sr., 84, Mississippi and Southern Baptist leader, died at Greenwood, Miss., Aug. 20. He was vice president of the Southern Baptist Convention when 33 years old and president of the Mississippi Baptist Convention at the age of 32. An attorney, Whittington served as a Congressman from Mississippi for 24 years, until he retired in 1950.

A SOUTHERN Baptist chaplain, Brig. Gen. Robert P. Taylor, has been chosen as the new chief of Air Force chaplains. At the time of accepting the new duty, he will be promoted to major general.

Chaplain Taylor, a native of Kilgore, Tex., has been deputy chief of Air Force chaplains. He is one of the two remaining chaplains who returned to service after surviving the terrors of 42 months as a prisoner of the Japanese. He entered the armed forces in 1940.

He received his education at Baylor University, Waco, Tex., and Southwestern Seminary, Ft. Worth, where he earned the master's and doctor's degrees in theology.

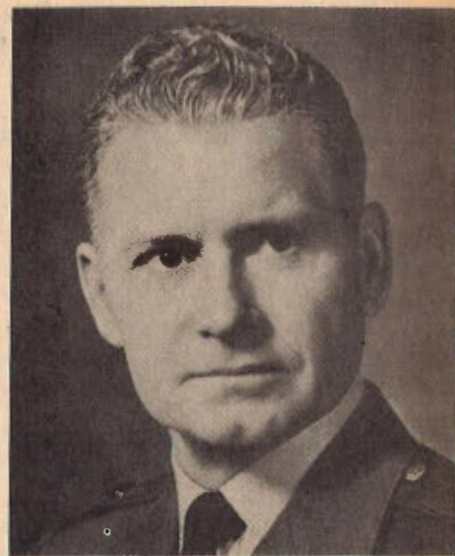
In April, 1941, he was assigned to the 31st infantry in Manila, Philippine Islands. At the outbreak of the war, his outfit went to the front lines on Bataan where he was cited for bravery and awarded the Silver Star for gallantry in action.

The American forces surrendered, and Chaplain Taylor became chaplain of the prison hospital at Cabanatuan. He ministered there to 10,000 patients.

In the summer of 1944, he was placed in solitary confinement for his activities in smuggling food and medicine to the patients. He was placed in a cage too small for him either to stand up or lie down. The Japanese removed him after 14 weeks. He was almost dead.

Chaplain Taylor was taken on one of the "hell ships" to Japan and Manchuria. His ship was twice bombed by the Americans with the loss of more than a thousand lives. Although wounded and ill, he continued to minister as a chaplain to the survivors.

Following his liberation and return to the United States, he served as chaplain at Mather Air Force Base, Air Training Command, Air Materiel Command, Civil Air Patrol headquarters in Washington and at the Air University in Montgomery, Ala.



GEN. TAYLOR

Besides the Silver Star, he has been decorated with the Bronze Star, the Presidential Unit Citation with two oak leaf clusters and the Philippine Presidential Unit Citation.

His wife is the former Mildred Good of Carrollton, Tex. They have a son, Robert P. Jr., 11.

New counseling center

TO WHOM can a pastor or other religious worker go with his own personal problems?

The Counseling Center, Baton Rouge, La., organized recently under the leadership of Dr. David E. Mason, a Southern Baptist minister, offers its help on a unique basis of complete anonymity.

A team of three counselors will work with a minister or religious worker on any personal problem. Complete confidence is assured in that the name of the person seeking help will not be known.

The Counseling Center has a staff of counselors with a Christian orientation and has five Baptists serving on its advisory board, Dr. Mason reports. The center deals with personal problems, children's guidance, teen-age problems, marriage counseling, self-understanding, alcoholism, vocational guidance, and psychological testing.

It is located at 2858 Kalurah, in Baton Rouge.

People on Venus?

BY Christmas we may know whether we have distant relatives on Venus.

Mariner 2, a spaceship launched the other day from Cape Canaveral, is hurtling along at a clip calculated to take it to the vicinity of Venus—perhaps to within 10,000 miles—by December. And one of the objects of the 180,000,000-mile foray is to determine if “life as we know it” exists on Venus.

It makes you a little nervous to realize that if there are people on Venus and we find out about them, they are liable to find out about us. What Venus thinks of Earth might be more of a shock than anything we can find out about Venus.

If a communications breakthrough ever comes between Earth and Venus, it will doubtless be by radio and television. Just think what a bad foot we'd be off on if the first thing the Venus dwellers tune in on should be the “commercials.” They might conclude that life on earth is hazardous, indeed, where eternal destinies seem to hinge on such awesome decisions as choosing the right brand of cigarettes, or drinking the proper beer, chewing gum that has the accepted symbol on its wrapper, using soap or soap powders that “science” has “proved” superior, and so on, ad infinitum.

What would give an even more dismal view of Earth's civilization would be the happenstance of the Venus brethren escaping the commercials only to be exposed to a typical Hollywood production, with its strong emphasis on illicit sex relations; gambling—in the underworld, in little and big business, in government; lying; cheating; stealing; raping; murdering.

Think how jolting it might be to folk of the simple Venus life to tune in on one of our news broadcasts and to hear the day-to-day statistics of death and mayhem on our streets and highways in so-called “accidents.”

What will Venus think of us if the first ones they hear from are our Far Rights, who have found that most Americans, if not card-carrying Commies, have at least been “brainwashed” by the Communists and now constitute the “red” or “terribly pink” Mistaken?

And what'll they think if they find out somehow that just about every American has his name inscribed on the roll of some church, synagogue, or temple, but that this seems to make no difference in the mounting toll of broken homes and skyrocketing crime? Will they be impressed with religion that makes so little difference in the daily lives of the most of us?

What will they think of us if they find out that our highly touted “democracy” still has its cold-blooded political steamrollers that run roughshod over the will of the people? What will they think of a democracy that denies basic human rights to large classes and segments of its people? (And who said anything about “race relations”?)

Let's give more attention to improving the quality of “life as we know it” on Planet Earth—just in case Earth is discovered by Venus.

News bright spots

ACCORDING to the papers, the “Board of Deacons” of First Baptist Church, Albany, Ga., have assured their pastor, Rev. Brooks Ramsey, that he may continue to “exercise a free pulpit” even if his beliefs “differ from those of some members of the Church.”

It seems that Pastor Ramsey has taken a moderate stand on his city's racial troubles and that he even dared protest the arrest of three Negroes who tried to attend his church on a recent Sunday.

This is an encouraging item, with one exception. What the general public and some Baptist deacons do not seem to understand is that no Baptist church is *under* a “Board of Deacons.” The deacons are, or should be, *under* the church. While the Albany deacons have made the decision the church itself should make, they have no authority to decide what the church policy shall be on anything—race or anything else.

THIS editor sides with Governor Faubus and the overwhelming majorities of both houses of Congress on the proposal to do away with the poll tax as a requirement for the privilege of voting. But since there are only five states that still have the poll tax requirement (Arkansas, Alabama, Mississippi, Texas, and Virginia), he feels that the length to which the Congress is going to bring the change—through amendment to the Constitution—is, as Rep. John Lindsay (Rep. of N. Y.) said, “using a sledgehammer, a cannon, to kill a gnat.”

But the right to vote without the paying of any kind of fee is a sacred right. And it might be well to guarantee this by Constitutional amendment even though, at this time, few of the states still tax the voting privilege.

Some honorable way can be found to make good to the public schools the money they will lose when the poll tax is abolished.

In an old book

THE PEOPLE SPEAK

GOLD is where you find it, they say. In an old book — one I paid a quarter for in a used book store in Phoenix, Ariz., last February,



ERWIN L.

I have found an excellent address on "First Things," a graduation address delivered in the spring of 1915 by Marion LeRoy Burton to the graduates that year of Smith College, of which Dr. Burton was then president. Here is a most interesting and

helpful study of the admonition of Jesus in Matt. 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In discussing what it means to "seek first the kingdom of God, and his righteousness," Dr. Burton states:

"The only way to meet the temptations of life which mar our spirits and rob us of usefulness is to keep our grasp on spiritual realities. Christ asks us always to retain the child-like attitude of good-will and kindness. Just as a flower breathes forth its fragrance, so surely will the person who puts first in his heart the things of God carry an atmosphere of thoughtfulness, cordiality and good cheer. He will actually believe that nothing is ever done in haughtiness or pride which could not have been better done with simplicity and humility.

"He will realize fully that no word spoken in ill-will, bad temper or anger ever carries the weight of a message which reveals good-will, self-control and serenity of spirit.

"He is persuaded that every act which is done in bitterness and hate would have accomplished more if done in gentleness and love.

"He knows always that kindness is more powerful than cruelty, that self-mastery is stronger than anger and that love is mightier than hate.

"Whether he considers the relationships of individuals or of nations, he believes that this spirit of love and brotherhood is absolutely primary. He feels instinctively that it is the only worthy attitude in life. He knows that only as we eliminate strife, jealousy and hatred shall we find worthy life as individuals, or as nations, or as a world. He believes that love is the greatest thing in life. . . ."

Naturally, I can't give it all to you here. If you want more of it, you will have to borrow the book from me. Or, better still, invite me to preach for you sometime!

Erwin L. McDonald

Garners on furlough

WE will be grateful if you will put a little notice in the Arkansas Baptist Newsmagazine of our return to the States. On August 14th we arrived from Argentina. Until further notice our address will be:

705 No. 36th St.
Fort Smith, Arkansas
Telephone No. SUNset 2-4512

We hope to be of service during our stay in the States.—Alex & Charleta Garner

Monticello thanks

WE would like to make a statement expressing our appreciation to the many friends who provided homes for our children during the summer vacation. The fact that we were again able to let all of the children go on vacation so we could allow all of the staff to go on vacation the first half of August, I think, is most considerate on the part of Arkansas Baptists. This is also true at Christmas time.—H. C. Seefeldt, Superintendent, Arkansas Baptist Home for Children

Hospital thoughts

I VISIT every week in our Arkansas Baptist Hospital, but I had not been a patient in the hospital for many years until recently. It would be difficult for me to describe adequately the excellent service that our hospital is now rendering. I found the administration anxious and willing to do everything they possibly could in order to make my stay as comfortable as possible.

I do not believe the nursing service could be improved, and the dear people who came into my room to care for me were as thoughtful and as kind as any could have been.

Arkansas Baptists are very fortunate to have men like J. A. Gilbreath and W. H. Patterson administering our great hospital, and I salute them and their co-workers in the thorough and competent work they are doing.

Looking back upon my week in the hospital, I have several observations to make, for whatever they may be worth.

First, I believe any man makes a mistake to wait until he is sick to try to straighten out his relationships with his Lord. I found that it is exceedingly difficult to pray effectively when your body is in great pain: If a man hasn't read his Bible and been faithful in his daily prayers during the days of his health, I don't believe he can do a very effective job of his religious exercises while he is sick.

Second, I spent a very miserable Sunday at home trying to substitute radio and TV and good religious music for a personal visit to the house of God. Fellowship with God's people, warm hand-clasps with friends you love, and personal participation in the worship just have no substitutes. I hadn't seen Sunday night TV for many years because these programs come right at the time of our Training Union and Sunday evening service. Last night I became physically sick trying to look at these programs when I realized that millions of people actually prefer such entertainment to a Sunday evening spent in God's house.

Third, I came to know again the depth of the love which binds us together in the work of the Lord. The many cards and letters, the many gifts and flowers, the many phone calls assured me of my friends' thoughts and prayers. I believe I can be a better man and a better preacher because of that week. This will be my prayer.—W. O. Vaught, Jr., Pastor, Immanuel Church, Little Rock

Preacher sans church

I HAVE read with interest the recent discussion in *The Arkansas Baptist* regarding "churchless preachers." I have spent 9 years in the pastorate. The last 4½ years have been spent in a California church while attending seminary. In June of this year, I resigned the church there and my family and I returned to our home state of Arkansas. We were hopeful that we would soon find an opportunity of service somewhere in this area. Thus far, we have found nothing. So for the past 11 weeks I have been a "churchless preacher."

This has been a great trial of our faith and a great financial hardship upon us. This was not entirely unexpected. We had anticipated some lapse of time before a door opened for us. We did not anticipate, however, that it would be a most rewarding spiritual experience. I will not deny that I have at times been restless and discouraged. Nevertheless, in many ways the past 11 weeks have been among the most helpful of my life.

First, this period has given me time to re-examine my own spiritual experience. Times like this call for great searching of heart. During this time I have discovered some flaws in my Christian life that I had not been aware of before. I believe the insights I have gained through this introspection will provide the basis for a more mature Christian life in the future.

(See "Letters," page 19)

'Lord, teach us to pray'

By MRS. J. H. STREET

QUESTION: "Please write real often on prayer — any and all phases. We all need to do so much more praying than we do."

ANSWER: This dialogue took place recently between a lovely, Christian, high-school baby sitter and her four-year-old "charge."

Baby-Sitter: "There, you are all ready for bed. Now, let's say your prayers."

Four-Year-Old: "I'm not going to say my prayers tonight."

B. S.: "O, yes. We always talk to our Heavenly Father before we sleep. That makes us feel happier and sleep better. If you are too sleepy to make your own prayer tonight, just say your, 'Now I lay me down to sleep' prayer."

F. Y. O.: "No. That's kid stuff!"

B. S.: "Well, if you've outgrown, 'Now I lay me down to sleep,' talk to God the way you want to. Say whatever is in your heart you want to tell him."

F. Y. O.: "No! I'm just going on to sleep. I don't need to pray. There's nothing I 'specially want tonight.'"

* * *

"Out of the mouths of babes" once again! Here is the clear reflection of many an adult attitude toward prayer.

Prayer, real prayer, the kind of prayer that makes a difference, is not just asking God for what we "'specially want."

Prayer is fellowship with God.

Prayer is acknowledging our complete dependence upon God. "Evening and morning, and at noon, will I pray."

It is confessing our sins, our mistakes, our failures.

Prayer is asking forgiveness and seeking cleansing.

Prayer is thanking God for another chance, another day, a fresh opportunity to do better.

Prayer is adoring God, the creator and owner of the universe.

Recognizing His presence everywhere—throughout the infinity of space, of planets, and of time.

Prayer is taking out moments just to tell our Heavenly Father that we love Him.

Prayer is seeking poise, wisdom, and strength to live.

Prayer is a mother getting from Him a schedule by which she can accomplish the endless tasks and responsibilities of the day without frustration . . . A dad imploring a way to pay his debts and a better plan for managing his affairs . . . a man asking guidance for the conduct of his business . . . a doctor pleading for skill to deal aright with the bodies and emotions entrusted to his care . . . a boy asking God to help him put his best into a football game and to be a clean sportsman, whatever . . . a girl registering eagerness for the correct thing to wear, concern about her "dates" . . . a little child pleading for his injured pet to be healed . . . a pastor weeping over some iniquities, misunderstandings, disagreements, suffering among his flock and his own inadequacy to meet all needs . . .

Prayer is, perhaps most of all, reaching up to find God's will and way for this day. An opening of the heart to have motives made right.

Nothing is too big, too hard, "too" impossible; nothing is too small, too insignificant, too personal to pray about. . . .



On one condition: that the request is made to the glory of God; sought only if within His will; to the end that we and those for whom we pray may be our best for him."

There need be prayer only for today. We will be talking again to our Heavenly Father tomorrow. Throughout this day we will have other sweet, intimate moments of communication with Him.

Good parents seek to have certain times of fellowship with each child; then, they have times of counsel and fun together with all the children, as a family. Some of life's greatest experiences come when there is understanding communication between parent and child; parents and children.

Life offers no resource of power, of joy, of fulfillment so great as that available through individual relationship with our divine Parent, and through the fellowship of group prayer.

We are beginning to learn to pray when we truly feel in our hearts what St. Francis of Assisi expressed through inspired words, passed from generation to generation:

"LORD,

Make me an instrument of thy peace;

Where there is hatred, let me sow love;

Where there is despair, hope;

Where there is darkness, light;

And where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

Let us pray.

Rosalind Street

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

MIRACLES

By HERSCHEL H. HOBBS

President, Southern Baptist Convention
First Baptist Church, Oklahoma City, Oklahoma

THE BIBLE assumes the reality of the miraculous. It records miracles in both the Old and New



DR. HOBBS

Testaments (cf. Exodus 7:9-10, ten plagues; II Acts 3:1ff.; 5:12; 9:32ff.). The power to work miracles was a gift of the Holy Spirit (I Cor. 12:10). The Gospels record thirty-five distinct miracles performed by Jesus. He also wrought numerous miracles which are not recorded (cf. Matt. 4:23-25; Mark 6:56; Luke 6:17-19). Jesus never worked a miracle purely for His own benefit. Nor did He do so on demand (Matt. 12:38ff.; Luke 23:8ff.). The miracles of Jesus dealt with nature, healing, demons, and death. He Himself worked a miracle as seen in His Virgin Birth, sinless life, vicarious death, and bodily resurrection. The resurrection was the "sign" given to His critics as proof of His deity (Matt. 12:39ff.), a miracle which they denied when it happened (Matt. 28:11-15).

The New Testament uses four words with reference to miracles: *dunamis*, act of power, mighty work, Matt. 11:20-23; *semeion*, sign, John 2:11; *teras*, wonder, Matt. 24:24; *ergon*, work, Matt. 13:2). The word "miracle" does not appear in Matthew (KJV). The time it is used in Mark 9:39 where it translates *dunamis*; and the time in Luke (23:8) where it translates *semeion*. In John it is used thirteen times for *semeion* ("sign" in Revised Version), signs of Jesus' deity. The Revised Standard Version omits the word "miracle" altogether, preferring to give literal translations to the various

words. But the idea of the miraculous is everywhere evident in the Gospels and elsewhere.

Some deny miracles on the basis of natural law. True, God works by His laws in nature. However, the universe is not mechanical but personal. There are laws known to God which are unknown to man. Even at the human level the personal and spiritual are superior to the mechanical and natural. Who can deny to the infinite Spirit a knowledge of law unknown to infinite beings? So what appears as unnatural to man is natural with

God. Miracles are not merely magic. They are manifestations of God, who is both immanent and transcendent, as He employs powers known to God, but not to man, as He achieves His personal and spiritual ends.

Preacher Poet

Salt of Christian grace

O, for the salt of Christian grace
To go in the children's gravy!
'Twould be enough to save our land,
Our Army and our Navy.

And, too, the light of Christian life,
To live before their faces,
Would give the world a host to bring
New Life in sundry places.

The need today is right at home,
The place of one's beginning,
If we would see the world made whole
And righteousness awinning.
—W. B. O'Neal



Rewards in public

GOD doesn't always operate in public. That he sometimes "rewards" his saints in public is, of course, beyond dispute. Every day that passes finds God vindicating the righteous in a thousand different ways that often go unnoticed.

But he makes no promise always to "reward" publicly. Matthew 6:4 and 6 do not really contain such a promise: "Thy Father . . . shall reward thee openly." Because, you see, the word "openly" does not appear in the most an-

cient and trustworthy copies of the Bible.

No one knows why the word was added at some late date. Perhaps it was added because someone somewhere falsely supposed that God always rewards private devotion with public vindication. Much to the contrary, private devotion sometimes demands public action on our part which is most unpopular and which awaits eternity to be vindicated publicly by the divine pronouncement: "Well done thou good and faithful servant."

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New Orleans Seminary

New department chairman at OBC

DR. CYRIL Lindquist has been named chairman of the Department of Economics and acting chairman of the Division of Business at Ouachita College. He assumed his new position Sept. 1.

Dr. Lindquist, a native of Minnesota, holds the B. S. degree from the University of Minnesota and the M.A. and Ph.D. degrees from New York University. He has taught business, advertising, and retailing at Rider College, Elon College, and Hofstra College. He was for one year a special guest lecturer on advertising at Florida State University.

In addition to his academic training and experience, Dr Lindquist has had considerable experience as a business executive and as an official of a New York advertising agency. He is co-author of the textbook, "Principles in Advertising." He is 57 and unmarried.

"We feel that Dr. Lindquist is especially well qualified to teach in a school such as ours," Ouachita President Dr. Ralph A. Phelps, Jr., said. "He has a rare combination of excellent academic training and practical experience in the business world."

Dr. Lindquist replaces Dr. Clyde Farnsworth, who returned to the position he held at East Tennessee State College before coming to Ouachita in 1961.

Begins 10th year

DR. ANDREW M. HALL, pastor of First Church, Fayetteville, marked the beginning of his 10th year with the Fayetteville church the last week of August.

There have been 574 baptisms during his nine-year pastorate and 3,195 additions by letter. Church property value has increased from \$233,000 to almost \$900,000 and total annual gifts from \$75,000 to \$141,000.

Dr. Hall was scheduled to enter Baptist Hospital, Memphis, Aug. 29 for ear surgery. (CB)

Start mission fund

THE Executive Board of Trinity Association has approved a recommendation of its Missions Committee that the association make an annual gift of up to \$500 to a church to help in the establishment of a mission. The association will also aid in initial construction of the mission building and the board urged all pastors and lay members to donate as much service as possible in the beginning stages of the mission.

John Moore ordained

JOHN Moore, a senior at Ouachita College, has been called as pastor of Piney Grove Church, Hope Association. On request of Piney Grove Church, Mr. Moore was ordained to the full gospel ministry by First Church, Stephens, Friday, Aug. 24.



MR. MOORE

The ordaining council was composed of deacons of First Church. Rev Hugh Cantrell, First Church pastor, acted as moderator and preached the ordination sermon; Dr. John Maddox, pastor of First Church, Camden, conducted the examination; Rev. Dwight Linkous, pastor of Buena Vista Church, presented a copy of Young's Analytical Concordance, a gift from First Church; Rev. Conway Sawyers, associational missionary of Liberty Association, prayed the ordaining prayer.

Mr. Moore is married to the former Miss Barbara Bass of Magnolia. They have one child, Diana, 9 months.

REV. and Mrs. Robert S. Franks, appointees for Mexico, may be addressed at 3101 N. W. 30th, Oklahoma City 12, Okla. He is a native of Okemah, Okla.; she is the former Sallie Dollins, of Paragould, Ark.

Calendonia Church has 'Oscar Taylor Day'

W. O. "Oscar" Taylor celebrated his 50th anniversary as a preacher Aug. 26 when he brought the message at Calendonia Church, El Dorado, from the same text he used when he preached his first sermon in the same church in August, 1912.

Mr. Taylor, who was born in 1890 and baptized in 1907, has baptized more than 2,000 during his long career. He was a leader in organizing 12 new churches and three youth encampments, the Northeast Arkansas Encampment at Ravenden Springs, Baptist Vista Camp near Ozark, and Wolf Creek Camp in Ashley County. He also was active in the organization of Southern Baptist College at Walnut Ridge.

He has pastored churches in Arkansas, Louisiana, Texas and Oklahoma and served as an associational missionary 25 years.

Mr. Taylor was educated at Junction City High School, Ouachita College, and Southwestern Seminary where he was awarded a Th.M. degree. He now resides in Little Rock.

Miss Holland honored

MISS Elva Holland, director of the Arkansas Baptist Hospital School of Nursing, was honored at the August meeting of the State Board of Nurse Examiners. The board presented her with a framed resolution recognizing her leadership as past president and for her "untiring efforts in the field of nursing and her contributions to the Board of Nurse Examiners."

FINIS L. Card, who has the B.D. degree from Golden Gate Seminary, resigned recently as pastor of Trinity Church, Alma, and is available for a pastorate. His address is Box 155, Alma, Phone 2741.

Ouachita honor roll

TWENTY-NINE students at Ouachita College made all A's during the spring semester, while 78 others made the honor roll with a grade point average of 3.50 or better. Miss Frances Crawford, registrar, has announced.

Those making all A's included Bob Bacon, Malvern; Janet Benjamin, Arkadelphia; Linda Brown, Blytheville; Mary Raye Carter, Stuttgart; Carolyn Clary, Star City; Peggy Ellis, Amarillo, Tex.; Sue Fallin, El Dorado; Carole Jim, Blytheville; Peggy Gullage, Jackson, Miss.; Charles Hamil, Sanford, Fla.; Judith Ann Henry, Pine Bluff; Margaret Herzfeld, Hughes;

June Hines, Prescott; Frances Horne, Sparkman; Judith Huffman, Malvern; Ruth Johnson, Carlisle; Mary Nell Kellum, Kenosha, Wis.; Linda McKinney, Little Rock; Alice Reaves, Little Rock; Fred Richardson, Eminence, Mo.; Brothy Seward, Arkadelphia; Eddy Stanton, Little Rock; Maryta Ussery, McGehee; Anton Uth, Oxford, Miss.; Marjorie Vilhaver, Los Angeles; Edwina Walls, Englewood; Joe Ward, Little Rock; Linda Watts, Star City; and Verna Osterman, Weiner.

Making the honor roll were Rebecca Bailey, Little Rock; J. W. Bethea, Arkadelphia; Rebecca Cannon, Fordyce; Peggy Braden, Leachville; Leola Brewer, Jonesboro; Sara Brown, Lonoke; Edward Carey, Shreveport; Barbara Caston, Hope; Charles Chavez, Norwalk, Calif.; Catheryne Clark, Little Rock; Marsha Connor, El Dorado; Gay Cross, Little Rock; Nancee Dickson, Memphis, Tenn.;

Marjorie Dorsey, Little Rock; Frances Dryer, Mountain Home; Lela Ann Elledge, Arkadelphia; Leola Francis, Hot Springs; Beverly Gallegly, Little Rock; Marie Gambrell, Pine Bluff; Larry Gardner, Wynne; Jerry Grounds, Little Rock; Molly Goforth, Piggott, Edwin Hamil, Ocala, Fla.; Janet Harper, Little Rock; Emma Harris, Ward; Bill Hayes, Stuttgart, Booneville; Little Rock; Nancy Hicks, Mena; Linda Little Rock; Ethelene Hook, Little Rock;

Jackie Huckabay, Clarksville; Gall Huckabay, Muskogee, Okla.; Joyce Ingram, Blytheville; John Jackson, Waldo; Tommy Jo Jones, Arkadelphia; Jordan, Arkadelphia; Mary Ann Karam, Little Rock; Martha Keith, Malvern; Lyla Laman, Little Rock; Larry Larson, Norphlet; Bonita Liles, Little Rock; Susan McClelland, Buckville; Wanda McGehee; Gerald McGraw, Jacksonville; Della Kay Mason, West Helena; Justlyn Little Rock; Fay Matthews, Van Buren;

Metcalfe, DeWitt; Jean Moore, Benton; Niebols, Fountain Hill; Kathleen Norris, Mountain Home; Elaine Oenning, Blytheville; Eugene Oenning, Blytheville; Charles Queen, Judson; Wanda Reed, Norfolk; David Rison, Perry; Betty Schrader, Malvern; Pam Scott, Camden; John T. Smart, Camden; Diana Smith, Cambridge, Va.; Linda Smith, Van Buren; Mary Smith, Little Rock;

Lee Smith, Bee Branch; Ed Stacks, Little Rock; Calvin Stackhouse, Hughes; Jean Gardon; Lindi Stilger, San Francisco; Taylor, Sparkman; Carolyn Timm, Little Rock; Sondra Wallis, Clinton, Mo.; Jim Ward, Little Rock; Richard Wilhelm, Waldo; John Wilkerson, Waldo; Ruth Womack Poole, El Dorado; Wood, Hot Springs; Charles Wright, McGehee; and Opal Wynn, Alton, Mo.

Harvill to train as mission chaplain

REV. J. T. Harvill, who has been appointed to serve as a Baptist missionary to Mexico, began a period of training in clinical pastoral education at Arkansas Baptist Hospital Sept. 4.



MR. HARVILL

Mr. Harvill and family have just returned from San Jose, Costa Rica, where they spent a year in language school. He will remain at the hospital for six weeks and possibly longer, depending on arrangements for his residency in Mexico.

A native of Humphrey, Mr. Harvill was educated at Ouachita College and Southwestern Seminary, Ft. Worth, Tex. He has served as pastor of the Eighth Avenue Baptist Church in Ft. Worth; Second Church, Carlen; and First Church, Lonoke, for the three years prior to going to Costa Rica.

The Harvills are scheduled for assignment in Guadalajara, Mexico, where Mr. Harvill will work with English-speaking people and be chaplain of the Baptist Hospital.

Revivals

FIRST CHURCH, Gravel Ridge, Jack Livingston, pastor; Aug. 19-22 with state Director of Evangelism Jesse S. Reed, evangelist, and Mark Short, Sr., music; eight for baptism, three by letter, 12 rededications.

FIRST Church, Stuttgart, D. B. Bledsoe, pastor; Sept. 9-16 with Rev. Billy Walker, Walnut Ridge, evangelist.

WESTSIDE Church, Manila, Thurlo Lee, pastor; July 30-Aug. 5 with Rev. Bill H. Lewis, Paragould, evangelist, and Herbert "Red" Johnson, Mountain Home, music; 15 for baptism, four by letter, several rededications.

FIRST Church, Paris, Harold White, pastor; Sept. 30-Oct 7 with Rev. Billy Walker, evangelist, and Rev. Jerry D. Moore, of Dallas, Texas., music.

MOUNTAIN View Church, Little Rock, J. F. Queen, interim pastor; 10-day revival closed Aug. 8 with Rev. T. S. Hammons, Cabot, evangelist, and Rev. Ed Walker, of Levy Church, music; four for baptism and church membership.

ALSUP Church, Bay, Carl L. King, pastor; Aug. 13-19 with Bob R. Adams, Caraway, evangelist; Windell Raspberry and Agnes Owens, music; seven for baptism, four by letter, eight rededications.

REV. Bill H. Lewis was the evangelist and Herbert "Red" Johnson led the music at a revival Aug. 6-12 at Range Hills Church, Memphis, Tenn., W. W. Shanklin, pastor. There were 20 for baptism, 10 by letter and one for special service.

ST. JOE Church, July 15-25 with the pastor, Roy McLeod, as evangelist; seven by baptism, three by letter, one by statement, eight rededications.

FLAG Church, Rev. J. D. Seymour, associational missionary serving as pastor; Aug. 12-19 with Rev. Roy McLeod, St. Joe, evangelist; one profession of faith, one by baptism, one surrender for the ministry.

SCOTLAND Church, Aug. 12-22 with the pastor, Leroy Rogers, as evangelist; 31 additions, 24 by baptism, seven by letter, one surrender for the ministry.

FIRST Church, Greenwood, Ralph Dodd, pastor; eight-day revival with Bill Eustis as evangelist; nine professions of faith, many rededications.

CORNER'S Chapel Church, Trumann, Harry Tipton, pastor; Aug. 12-19 with Herbert Higdon, pastor of Scenic Hill Church, Memphis, evangelist; eight for baptism and one by letter.

EVANGELIST Paul McCray, of Siloam Springs, reports the following recent meetings:

Tent revival, Shields Blvd. Church, Oklahoma City, Aug. 1-12, 19 additions, 11 for baptism, 8 by letter.

Homesteads Church, Crossville, Tenn., Aug. 13-20, 9 for baptism.

Arkansas to Mexico

FOUR Arkansas laymen will participate in a 12-day goodwill tour of Baptist missions in Mexico which begins Sept. 17 from Laredo, Tex.

They are J. H. Abel, Jr., a Forrest City water well contractor; B. H. Beene, Harrison investor and farmer; C. E. Precise, Sr., a Hot Springs retired salesman; and Dr. James F. Sawyer, a Benton dentist.

The 32-man tour is the fifth to Mexico sponsored by the Brotherhood Commission. The tour will be by bus.

Visits will be made to mission sites in such Mexican towns as Sabinas, Saltillo, Matehuala, San Luis Potosi, Queretaro, Mexico City, Taxco de Alarcon, Toluca, Morelia, Zopoco, Uruapan, Guadalupe, San Juan de los Lagos, Zacatecas, Durango, and Torreon.

The Baptist mission program in Mexico is directed by the Foreign Mission Board, which supervises 50 missionaries there.

L. E. Coleman, of Memphis, an associate secretary with the Brotherhood Commission, will conduct the tour. Norman Godfrey, an assistant Royal Ambassador secretary, will assist.

First gift received

THE first gift on a new physical education building at Ouachita College has been received, President Ralph A. Phelps, Jr., has announced.

On the day after the announcement was made of the trustees' decision to build a new gymnasium on a pay-as-you-go basis, the check for \$50 was received. It came from a Baptist preacher whose name was not divulged by Dr. Phelps.

Dr. Phelps indicated that construction will begin as soon as there is enough money in hand to start digging the foundation. It is hoped that considerable work can be done before bad weather sets in.

"Our present gymnasium was constructed for a student body of 400," the Ouachita president pointed out. "With more than 1,300 students enrolled now and each re-

quired to take a physical education activity course each semester he is in school, our present facilities are totally inadequate for teaching purposes, quite apart from any need for additional seating for basketball games."

The old gymnasium will be retained to provide additional space for physical education classes.

Minor Cole retires

REV. Minor E. Cole, pastor for the past 12 years of First Church, Dumas, officially retired from the pastorate on Sept. 1.

Pastor Cole has spent the last 30 years in three Arkansas pastorates, First Church, Warren; First Church, Forrest City; and First Church, Dumas.

Mr. and Mrs. Cole came to Dumas from the First Church, Forrest City, Oct. 18, 1950.

Under Mr. Cole's leadership, the church has progressed in "Christian attitude, membership, attendance, finances, and there have been over \$150,000 in physical improvement," report William F. Puryear and Mrs. Clifton Landon, speaking for the church.

"We would like to officially and publicly express our appreciation and love that the membership of this Church has for Brother and Mrs. Cole," they write.

"Also we would like to wish God's blessings on them and their new endeavors which will be pulpit supply and interim pastoral work from their new home at 3201 Poplar Street, Pine Bluff."

Eye Center opens

THE new \$25,000 Eye Center at Baptist Hospital opened August 31. The first eye surgery in the new area was scheduled for Sept. 4.

The Eye Center is located on the second floor of the hospital and includes two operating rooms with special eye work equipment, a treatment and examining room, an instrument sterilization room and a scrub room.

Eye patients will be kept near the surgery unit on second floor.

Threet to Piggott

REV. Kenneth Threet has accepted a call to the pastorate of First Church, Piggott. He comes from Oran, Mo., where he was pastor of First Church for the past four years.

Pastor Threet was born at Lead Hill and has held pastorates in Paragould, Forrest City, and Harrison. He also served as pastor of Belmont Park Church, Ft. Worth, Tex.

He holds degrees from Southern Baptist College and Arkansas State College. His bachelor-of-divinity degree is from Southwestern Seminary Ft. Worth, Tex.

The Threets have four children, Billy, 10; John, 8; Kenne Lynne, 3; and Lisa, 18 months.

Mr. Threet is vice president of the executive board of Southern College. He has served in many ways in associational and state work in the Southern Baptist Convention, and has served extensively as an evangelist.

The Threets moved to Piggott on Aug. 21.

The new pastor spoke at both services on Sunday, Aug. 26. A reception was held in honor of the pastor and family after the evening service and gifts were brought by the members of the church as an expression of love.

Concord Association

By Jay W. C. Moore

CLAUDE STEWART, pastor of Lavaca Church for the past four years, has resigned to accept the pastorate of Eastern Heights Church, Muskogee, Okla. The Muskogee church, with 900 members, has grown from 17 members who met in a tent for several years to the second largest of the 19 Southern Baptist churches in the city.

While serving the Lavaca Church, Stewart taught for four years in the Concord Seminary Center, Ft. Smith, and wrote the Sunday School lessons for the *Ft. Smith Weekly*, which carries two pages of church news.

THE THIRD annual Associational Assembly registered 462 decisions. Among these were 20 professions of faith, 18 for special service and 425 who vowed not to drink, dance, smoke nor commit adultery nor fornication.

K. Alvin Pitt, pastor of Baring Cross Church, North Little Rock, served as camp pastor. Denny Ma, from Hong Kong, China, served as the mission speaker. Don Sears, of Grand Avenue Church Ft. Smith, directed the music. Missionary Moore served as director of the assembly.

THE SIXTH consecutive year for the Concord Seminary Extension Center begins Sept. 17 in the associational center at 408 North 14th Street, Ft. Smith. Norman Lerch, pastor of First Church, Booneville, will teach *The Heart Of The New Testament*.

The center has enrolled 343 in five years and 300 have completed their courses.

THE ANNUAL meeting will be held Thursday, Oct 11, in Temple Church, Ft. Smith, and on Friday, Oct 12, the morning and afternoon sessions will be held in First Church, Charleston.

Ralph Dodd, pastor of First, Greenwood, is the moderator, Hugh Horne, of Calvary Church Ft. Smith, is the clerk. Kenneth Williams, pastor of the Temple Church, is the treasurer.

DAVID LAND and the Barling Church are sponsoring a 30-minute weekly radio program over radio station KFDF, Van Buren. Special music is rendered by the quartet of the church for about 15 minutes. The program closes with a 15-minute message by Pastor Land.

WARREN Butler who served the Northside Church, Charleston, for nearly two years, has resigned and moved to Carlsbad, N. M., where he hopes to re-enter rural mission work.

THREE church auditoriums are under construction in Concord: Bluff Avenue, Clayton Peoples, pastor; Haven Heights, in the Cavanaugh area, where Lee Lairamore, mission pastor of First Church, Ft. Smith, serves as pastor; and First, Barling, where David Land is the pastor.

Middle of the Road

By J. I. COSSEY
Walnut Ridge, Arkansas
Field Representative

Arkansas Baptist Newsmagazine



MR. COSSEY

GOSSIP. The Dictionary says, "One who runs from house to house or goes around about tattling and telling news; an idle tattler; a news-monger."

Gossip is a deadly sin. Gossip never did any good to any person or cause, but it always does harm. The gossip's "trade mark" is idle talk and groundless rumor. Tennyson said, "I live in a place where even the ordinary tattler of the town arrives not till it is stale."

Some one asked about a gossiping circle, "What are they doing?" The answer was, "Swapping lies."

*There is so much good in the worst of us,
And so much bad in the best of us,
That it ill becomes any of us
To find fault with the rest of us.*

2 Thess. 3:11 "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies."

*If I am tempted to reveal
A tale someone to me has told
About another, let it pass,
Before I speak, three gates of gold.*

*Three narrow gates: First, IS IT TRUE?
Then, IS IT NEEDFUL? In my mind
Give truthful answer, and the next
Is last and narrowest, IS IT KIND?*

*And if, to reach my lips at last,
It passes through these gateways, three,
Then I may tell the tale, nor fear.
What the results of speech may be,*

"One touch of scandal makes the whole world chin."

"And anything you tell a woman goes in one ear and over the back fence."

"Gossip, like ennui, is born of idleness,"—Ninon de Lenclos.

"Never chase a lie; if you let it alone, it will soon run itself to death. You can work out a good character faster than calumny can destroy it."—E. Nott.

"Many hope the tree may be felled that they may gather chips by the fall."—Fuller.

"We cannot control the evil tongues of others; but a good life enables us to disregard them."—Cato.

Fayetteville Church dedication Sept. 9

UNIVERSITY CHURCH, Fayetteville, Dr. Walter Johnson, pastor, will dedicate its new, \$160,000 auditorium Sunday, Sept. 9, at the morning worship service, with Dr. Erwin L. McDonald, editor of the *Arkansas Baptist News-magazine*, as guest speaker.



PASTOR JOHNSON The cornerstone laying ceremony will be held at 2:30 p.m., followed by open house. Pastor Johnson will speak at the evening worship service, at 7:30 p.m.

The new building is of contemporary design with laminated wood arches. The outside masonry walls are of buff brick, while the inside walls are of stacked blocks

of shell coral Indian Hill stone.

The Architect, Paul Young, and the contractors, Brennan - Boyd Construction Company, are all of Fayetteville.

The sanctuary proper is 107 feet by 52 feet. In addition, between the sanctuary and educational building some 45 feet more is used for the church office, pastor's study and covered walkway connecting the two buildings, which have a combined length of 252 feet.

Twelve mile view

The view to the south extends 12 miles to the Boston Mountains, while three and one-half blocks to the west is the campus of the University of Arkansas.

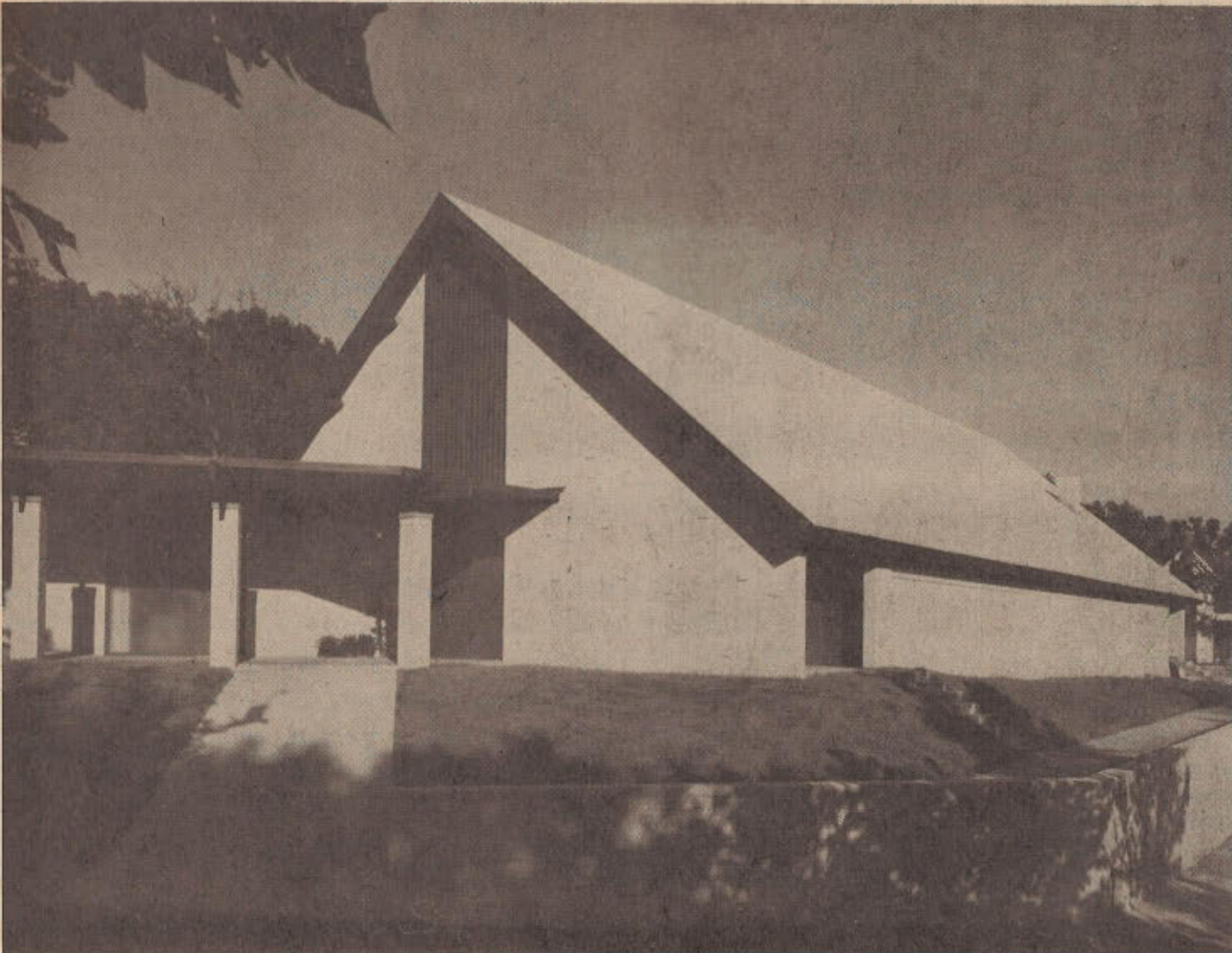
Seating capacity in pews and choir is 520, and for over-flow crowds 80 chairs can be used, making a total seating capacity of 600.

The balcony is not yet developed, but can be as need arises, to care for larger audiences.

The pews are of solid African mahogany, and are arranged in three 12-foot rows, thus giving the sanctuary four aisles. The same material is used in pulpit, Lord's Supper table and choir rail. The art glass in 18 windows on either side and a large window in front is aqua.

The carpet is turquoise in color. The various hues are harmoniously tied together in a light blue used on the walls of the baptistry. At the top of the baptistry wall a carving of a dove will be featured with a spot light. The baptistry itself is of white fiberglass.

The perpendicular and transverse woodwork in the choir area is of California redwood. Flowers in planters, also of shell coral In-



dian Hill stone, are in front of the piano and organ areas. The general pulpit and choir sections were designed by the young artist, Richard S. Greer, a member of the congregation.

The 32-by-52-foot basement area is devoted to a large choir practice room, air-conditioning and heating equipment, and lounges. The building and offices are air-conditioned throughout.

Committees listed

The Long Range Planning Committee is composed of Dale Bradford, chairman; Professor L. R. Kirby, associate chairman; Dr. Glen Clayton, J. F. Gabbard, M. N. Graue, Richard B. Greer, Alsey L. Holland, Urban Holland, Doyle Nutt, Parker Rushing, Dr. Paul Sharrah, Everett Skelton, Rev. Glenn Steele, Robert Thomas, Charles A. Thorn, and Paul Tweedle.

The Building Committee is composed of Dale Bradford, chairman; Dr. Glen Clayton, and Professor L. R. Kirby.

The Furnishings Committee is composed of Mrs. James R. Greer, chairman; Mrs. Dale Bradford, Mrs. Urban Holland, J. F. Gabbard, and Clarence Haines.

The chairman of the Finance Committee, Richard B. Greer, and his group directed in the financial program, while the chairman of the deacons, Arlin Jones, and his colleagues supported the work in general.

The Sunday School superintendent, Dr. Paul Sharrah, and the Training Union director, William H. Baxter, are looking forward to expanded work in their fields.

The Woman's Missionary Union, with Mrs. Arlin Jones as president, aided in the work through prayer and in many other ways.

The president of the Brotherhood, Donald Watson, with the men and membership at large helped in the task and rejoice in the new sanctuary.

Unusual significance

University Church is composed almost equally of business people and others from the city and of faculty members and students from the University of Arkansas.

As the students come from the Baptist congregations of the state and elsewhere, the church is of more than usual significance to Baptists. The students, on graduation, go out to cities and towns of the state and to other places throughout the world. They will be leaders of some sort wherever they go, depending in large measure on their faithfulness to Christ in a Baptist church in Fayetteville and the Christian training and fellowship found there.

Local Baptist impact

Some students who are lost are won to Christ and go out as fine Christian workers. Some who are Christians come to the University, have their faith weakened and their lives compromised. The local Baptist churches, aided by the Baptist Student Union, are of great importance to the denomination.

Many students appreciate the warm fellowship and friendly atmosphere of University Church, which endeavors to be faithful to the preaching, teaching, and living of the great truths of the Bible.

The congregation seeks to help provide a wholesome social life for the single students, including free meals on Sunday afternoon, since food is not served on this evening in the dormitories and boarding houses.

The well-staffed nurseries are of value to the married students with children.

The church's concrete and asphalt private street, 500 feet in length, and much of the other asphalt parking area are being covered with a new coating of asphalt. These areas provide excellent parking right by the educational building and new sanctuary.

Organized nine years

University Church was formally organized March 15, 1953. The present pastor, was called at that time. In the beginning the church had no property, not even hymn books, chairs, or building—just good people and faith in God. A lot of some two acres in the center of the city was purchased, and a modern educational building of over 10,000 square feet floor space was erected that year.

Later, a residence and lot adjoining were purchased. With the erection of the new sanctuary, the total value of church property is now around \$300,000. The congregation feels that this building is the result of answered prayers. It is humbly grateful to God for His blessings.

The church has had about 1,000 additions, including charter members, during its history. Because many student members have graduated and left the city, and because people normally move on the average about once every four and one-half years, the church membership has been around the 400 mark, but with the new sanctuary greater growth is expected.—Church Reporter

Missionaries at festival

HELSINKI, Finland (EP) — A Cameroonian delegate's charge that American missionaries were "colonial agents" was quickly challenged by a 23-year-old Harvard graduate here during the Communist-sponsored World Youth Festival July 27 to Aug. 5.

Fred Notehelfer stood to his feet and declared that the United States had "a long tradition of separation of Church and State." He admitted to the press later, however, that the "American position has been very poorly represented at the festival thus far, if at all." He declared that the organizers had succeeded in devising procedural means of making it "very difficult" for defenders of the U. S. to speak.

The World Youth Festival was marked by attacks on delegates and demonstrations by Finnish youth who oppose Communist gatherings.

Broadman Comments

NASHVILLE — Solving the problem of "why buy the whole book just for three months' lessons," Broadman Press has published a fourth quarter edition of "Broadman Comments," commentary for Sunday school teachers.

The new edition, a paper-bound one, has commentaries for lessons in October through December, and is available at all Baptist book stores.

By the BAPTIST PRESS

Most Baptist papers support prayer ruling

MOST weekly newspapers in the Southern Baptist Convention have editorially supported the United States Supreme Court decision outlawing the regents' prayer in New York public schools.

While two feel the court erred and three others are hesitant about taking a stand for the present, the great majority of editors believe the decision to be sound.

They rest their belief on several points: [1] that the decision will strengthen separation of church and state, [2] that it harmonizes with Baptists' heritage of religious liberty, and [3] that it was a ruling on a specific issue and does not establish a trend toward atheism.

Twelve papers supported the decision; two more gave what might be considered tentative or reluctant support. Three others took no position upholding or attacking the Supreme Court's 6-1 decision. But another pair denounced the decision.

Among the supporters of the decision were the *Ohio Baptist Messenger*, *The Religious Herald* of Virginia, the *Baptist Standard* of Texas, the *Word and Way* of Missouri, the *Florida Baptist Witness*, the *Illinois Baptist*, the *Maryland Baptist*, the *Capital Baptist* in the District of Columbia, the *Baptist Messenger* of Oklahoma, the *Alabama Baptist*, the *Arkansas Baptist* and the *Baptist Message* in Louisiana.

Giving conditional support only were the *Western Recorder* of Kentucky and the *Baptist Record* of Mississippi. The *Baptist New Mexican*, the *Biblical Recorder* of North Carolina and the *Baptist Courier* of South Carolina withheld judgment on the court's ruling.

The *Christian Index* (Georgia) condemned the court for pointing an arrow toward godlessness, and the *California Southern Baptist* said the decision proved the court

could make an error.

Lynn M. Davis, Columbus, editor of the *Ohio paper*, disagreed on there being any trend from religion. Wrote he:

"While the decision of the highest court in the land banned official prayer, it shows no 'hostility toward religion or toward prayer.' . . . The danger to our nation is not to be found in this one ruling: Let the ruling stand. Let individual and free prayer abound."

The Ohio editorial defended the Supreme Court as a tribunal to maintain "through the decision of controversies, these constitutional guarantees."

E. S. James, Dallas editor of the Texas paper, largest circulation of the 28 Southern Baptist state papers, inquired if most people formed their first opinions of the ruling on scanty information.

After a cooling off period, he said, "Most everyone knows by now . . . that the court decision was against a particular prayer in the New York schools and that it was based on the religious freedom clause of the Constitution. People now know, or at least have had a chance to know, that it was a great victory for Christian freedom and that it was not a ruling against religion."

John J. Hurt, editor of the *Christian Index*, Atlanta, headlined the editorial "Supreme Court Edicts Tragic For God And Morals." He said the decision "may have dug the grave for every reference to God in every government forum, in the military, the prisons and all else."

"Perhaps," said the *Baptist Recorder* in its only limited support, "the decision of the court was inevitable and right. At the same time the questions it raised may help clarify the whole issue." Joe T. Odle of Jackson, Miss., is editor.

The *Baptist New Mexican* at Albuquerque didn't attack or defend

the court. It said, "This is a good time for us to think about what is happening in our nation . . . In our desire to safeguard the religious freedom of some who cannot believe in our God, we have tossed aside, one by one, some important things." Horace F. Burns edits the paper.

H. H. McGinty of Jefferson City, Mo., summarized the church-state implications of the ruling in the *Word and Way*: "This need not be interpreted as a setback to prayer . . . [The decision] may well be hailed as a landmark in a never ending search to strike a proper balance between church and state."

The *Maryland Baptist*, edited by Gainer E. Bryan, Jr., at Baltimore, stood by the court. "The . . . decision was in the mainstream, not only of American political tradition, but of Baptist philosophy. [The principles that it reaffirms are the same that Baptists have proclaimed for centuries . . ."]

Jack L. Gritz of Oklahoma City wrote, concerning any trend toward atheism, ". . . most Baptists are shocked at the mistaken assumption . . . that the court's decision is somehow a ruling against any prayer (and possibly Bible reading) in the public schools. This emphatically is not the case." [Last sentence italicized.] Gritz approved the ruling.

The *Western Recorder*, edited by C. R. Daley of Middletown, Ky., took a middle position in an editorial captioned, "Bad And Good." J. Marse Grant of Raleigh, N. C., advised parents ". . . let's be sure there is prayer with our children in the home before we are tempted to lament its absence in the school room." He deferred opinion for or against the court's ruling.

Also pointing out the church-state and religious liberty angles and supporting the court were Leon Macon of Birmingham; James F. Cole of Alexandria, La.; James O. Duncan of Washington, D. C.; Reuben E. Alley of Richmond, Va.; W. G. Stracener of Jacksonville, Fla., and L. H. Moore of Carbondale, Ill.

The editor of the Arkansas paper, Erwin L. McDonald of Little

Lackey, joined Grant of North Carolina in emphasizing the role of prayer in the home. But McDonnell indicated support of the court's decision.

J. Kelly Simmons of Fresno, Calif., said flatly the court erred. He failed, he declared, to take correct reckoning of the voluntary nature of the regents' prayer.

S. H. Jones of Greenville, S. C., withheld opinion on the ruling. He made this brief comment, however: "We believe prayer to be such a sacred and personal matter that it is not to be regulated in any way by government."

Daley of Kentucky appeared to give some endorsement to a constitutional amendment permitting prayer and religious activities in public schools. The amendment must also forbid tax funds to go to parochial schools for such religious activities, he added.

Alaska accepts joint state missions plan

THE annual Alaska Baptist Convention meeting agreed to join the Home Mission Board of the Southern Baptist Convention in an arrangement to support missionaries in the 49th state.

Beginning Jan. 1, missionaries will be jointly employed by the state and the Home Mission Board. The plan is similar to that worked out in the last few years by the Home Mission Board and other states.

The items shared in by the two groups will be divided in this manner — 95 per cent furnished by the SBC agency and five percent by Alaska Baptists.

The convention elected John O. Jeffcoat of Fairbanks, a minister, resident. Jeffcoat, last year's vice president, presided at the 1962 convention because the president had moved out of the state. It will meet in 1963 at Anchorage, Aug. 1-15.

It adopted a \$47,009 budget for 1963 based on anticipated receipts from affiliated churches. Counting funds from the SBC Sunday School and Home Mission Boards for joint promotion and workers employed in this way, the budget comes to \$159,154.



MR. LACKEY

Austin and Lackey get new assignments

THE Stewardship Commission of the Southern Baptist Convention has voted to employ one new staff member and to assign another staff member new duties.

Each assumed tentative responsibility in his new area Sept 1 with the final effective date of the assignments being Dec. 1.

Executive Director Merrill D. Moore announced from commission offices in Nashville that James V Lackey, Nashville, presently with the SBC Sunday School Board, is the new staff member. He will be director-elect of stewardship development from September through November, then assume the position as director.

Moore also reported James C. Austin of Nashville, currently director of stewardship development, will become director of endowment and capital giving promotion in December. Until that time, Austin will continue in his present work and will also be director-elect of endowment and capital giving promotion.

Austin's new position, one of three staff positions under Moore, has been unfilled since the creation of the Stewardship Commission.

Lackey, 33, has for almost 10 years been superintendent of young people's work with the Sunday school department of the Sunday School Board. He is son of T. B. Lackey, Oklahoma City, executive secretary of the Baptist General Convention of Oklahoma.

COMING TO UNIVERSITY?

First Baptist Church of Fayetteville has been serving college students for over *ninety* years. Literally thousands of young people in Arkansas have at one time held membership at First Baptist. In fact between four and five hundred will do so this year. *The corner of College and Dickson, like Markham and Main, is one of the best known landmarks in all of Arkansas* and it is here that the lovely new Sanctuary is located. Many have said that the interior brick, a frosty pink, makes the loveliest surroundings possible for quiet meditative worship.

Mr. Ray Conner, Music Director, has been notified by the SBC music department that *the church is one of eight in the Convention which has been acclaimed Advanced Standard.* You may wish to join others in the 80-voice Chancel choir.

The pastor, Dr. Andrew M. Hall is in his tenth year. He is the author of "*Directional Signals on Campus*" published by LeRoi Publishers this year. First Baptist takes pride in her students. Would you like to be one of the scores who will be walking the aisle within the next three weeks? **STUDENTS GO WHERE STUDENTS GO.** We welcome you.—ADV.

State music festivals scheduled

EIGHTEEN years ago, Arkansas Baptists launched one of their finest programs — the Church Music Festival Program. (Forgive me for being prejudiced.) For 13 years, State Junior and Youth Festivals were conducted by the Music Department with outstanding directors such as Dr. Warren Angell of Oklahoma Baptist University leading our young people to glorious musical and spiritual experiences.



MR. McCLARD

My first glimpse of these festivals was in 1953. Although I had been in the state for only one month, I decided to take my junior and youth choirs to the state festivals. If you won't tell anyone, I will tell you my first reaction to the list of the festival music I received from the music office. Impossible! Too hard! Too much music! Was I ever wrong!! To be sure, my choirs did not master all of the notes and rhythms in the four rehearsals preceding the festival, but it became evident to me upon attending the first rehearsal in the festival that the youngsters would not embarrass me as much as I thought at first.

I noted that there was new spirit and enthusiasm that spread like an epidemic through the youngsters attending the festival. To make a long story short, would you believe it when I tell you that when we returned to our church I discovered that the young people not only had learned the music, but that they knew the selections well enough to present them in worship and even to make guest appearances in other churches. And to think, I almost made the mistake of not taking my choirs to the festivals!

Now let us take a look at the festivals of the past few years. It is amazing to realize that we have grown from two festivals in 1954 to nine festivals in 1962. The attendance of choirs and the number of participating choristers has more than tripled in five years. In 1956, 1,467 participated in the State Festivals, and last year, there were 5,555 actual participants, which of course does not include the parents, the friends and guests attending the festivals.

Perhaps you are asking, why have the music festivals? If so, it is obvious to me that you have never been present for one of the State Festivals. Asking this question is almost like asking, why have graded choirs? or even, a music ministry? For you see, they are so closely related that you can hardly separate the three.

Note the four objectives of the festivals:

One, to raise the standard of music in all the churches that it may be more worthy and acceptable for the worship and praise of Christ, our Saviour.

Two, to acquaint our Baptist churches with the graded choir program and its tremendous potential for enlisting people and training their talents.

Three, to inspire our church musicians to greater appreciation and higher attainments in the church music ministry, all to the glory of God.

Four, to acquaint all of our people with the opportunity and importance of singing of the message of salvation as people worship together.

Let me sum up what I am saying about the festivals, or in reality, what I am saying about the graded choir program by quoting a pastor of one of the largest churches in our state. He said that the music ministry, particularly the graded choir program, had done more to hold the people together and tie the young people on to the church than any other activity being promoted in that church. Another pastor recently said he believed the graded choir program was one of the finest programs being promoted today in the Southern Baptist Convention.

The men who made these statements are known and respected by most of you and are considered to be wise and intelligent church leaders. To be sure, these men were not minimizing the importance of the other organizations, but rather were trying to point up the fact that every church needs a music ministry that provides a choir for every age group, utilizing the talents of old and young to bring glory to our Lord.

Distance and budget has made it impossible for many churches to participate in the state festivals. You will be interested to know that our program of expansion of state festivals calls for a primary, junior, youth, and adult festival in every area of the state by the year 1965. This means that we will expand from our present nine festivals to between 16 and 20 festivals in three years. More money and personnel is necessary to complete this expansion. The resulting benefit of stronger music ministry in every church should be worth the expense and effort.

The Festivals for the coming year are as follows:

Adult, Feb. 23, at Second Church, Little Rock;

Youth, April 27, First Church, Little Rock;

Junior High, Nov. 2, 1962, Park Hill Church, North Little Rock.

The Beginning Junior Festivals: March 23, Grand Avenue Church, Fort Smith; March 30, First Church, Jonesboro; and March 23, First Church, North Little Rock;

Advanced Junior Festival, March 30

at Immanuel Church, Little Rock;

Beginning Primary Festivals: March 9, Calvary Church, Fort Smith; March 9, Walnut Street, Jonesboro; March 16, Second Church, El Dorado;

Advanced Primary Festival, March 16, Gaines Street Church, Little Rock.—LeRoy McClard, Secretary

Brotherhood

Later than you think?

YES, IT is much later than you think if your Brotherhood officers for the new year have not been elected. However,



MR. SEATON

there is still time for them to be elected and trained if you act now. All officers of the Brotherhood should be elected in ample time for them to be trained and be prepared to function the first of October. The associational Brotherhood officers should schedule and conduct training clinics for church Brotherhood officers in each association. The clinics should be conducted in late September or as early in October as possible. Even though the officers elected have served before, they should attend the annual training clinic. If the Brotherhood officers are capable and have served well in their position, it is a mark of wisdom to continue them in their present office. Why change each year? Experience counts; so retain capable officers more than one year.

This is a good policy for both associations and churches. The officers elected should begin immediately to plan for the new year. As soon as possible the president should make program assignments so that those responsible for programs will have ample time to prepare the program.

The Royal Ambassador leader and his Committee will have to provide leadership for present Royal Ambassador chapters. If present counselors and assistants are working efficiently, they should be retained. However, in many cases a survey will indicate the need for new chapters. The new chapters will require new counselors. The counselors need to be elected and trained before beginning work with the new chapter. Every officer and committee of the Brotherhood should be elected, trained, and ready to function by Oct. 1.

If there has been no Brotherhood or Royal Ambassador organization in your church during the past year, now is a good time to organize and promote them. "Every Church Needs a Brotherhood," and at least one Crusader, one Pioneer, and one Ambassador Royal Ambassador Chapter.

Call on the Brotherhood Department for any assistance we may render to your church.—C. H. Seaton, Associate Secretary

If I were director

(Continued from last week)

5. I WOULD see that every union of the Training Union was completely organized. By working through the department directors the leaders, sponsors and presidents, we would be able to get this accomplished.

Before April 1 and Oct. 1 of each year every union should select a nominating committee of three responsible members. This committee could be selected by the president of the union. At the time of the selection of the officers the organization chart for the union should be filled out. This chart could be filled out by the nominating committee while they are selecting the officers, or the nominating committee could report to the union and all of the officers could meet to fill out the chart.

Another plan would be for the union to receive the report of the nominating committee and then ask the president and group captains to fill out the organization chart. These charts may be ordered from the Baptist Book Store for 50 cents per dozen. They should be posted in the union room so that every member at a glance can see the complete organization, including groups and committees. Every member of the union could be put on the organization chart.

6. I would see that a schedule was allowed each Sunday night in each

union. It would be well to show an appropriate filmstrip on Sunday night schedule once or twice a year in each department. Adults should see the filmstrip, "Sunday Night With Adults." There is a filmstrip available for each union. These may be borrowed from the Arkansas Training Union Department.

7. I would inform the Training Union of the six steps in group learning and we would endeavor to put into practice these six steps in order greatly to improve our programs. Of course, this would call for a monthly planning meeting of all the Training Union workers. We would use the program plan sheets which we could secure from the Arkansas Training Union Department. These plan sheets give the six steps in program planning. (Continued next week)
—Ralph W. Davis, Secretary



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Foundation

Who wrote YOUR will?

WHEN you read this question you might say it does not apply to you since you have not made a will. But you do have a will. Everyone has a will. Some have taken the time to have one prepared like they want it; others have a will written by the laws of the State of Arkansas. These laws say exactly how property is to be distributed, and your loved ones cared for at your death. These laws may or may not dispose of your estate the way you would like. Nevertheless, these laws become



MR. McDONALD

your will in the absence of a properly drawn instrument.

Since you do have a will, you should be sure that it does carry out your wishes. Will your loved ones and minor children receive what you want them to have? Will those minor children be properly cared for in a Christian home? Will God's Causes be remembered? Only by having a properly drawn will can you be sure.

If you realize the need of a will, you might ask how to start. Your attorney has the answers and training to see that you accomplish your desires. While you might be able to write your own will, this is not wise unless you have the necessary legal training. See an attorney, or if you wish write us for information and help. When you remember Baptist causes, we will have our attorney prepare your will, or, if you prefer, will pay your attorney for his work.

Do not delay! Remember, when you need a will it is too late to make one.—Ed. F. McDonald, Jr., Secretary

Sunday School

Bonus available

A BONUS is usually thought of as extra pay for extra good work, an extra benefit above agreed-upon earnings.

Those who order a Preparation Week package from our office receive a bonus. This year it is a pocket-sized mending kit (as long as they last). Incidentally, the cover of the kit carries information about the Annual Sunday School Convention or Workshop.



MR. HATFIELD
Two identical workshops will be conducted in October. The first will meet at First Church, Jonesboro, Oct. 8-9. The second will meet at Second Church, Hot Springs, Oct. 11-12.

On the first day of each workshop the program will start at 1 p. m. There will be five sessions and five age group conferences of one hour each. The general program theme will be "Outreach for the Unreached—Spearhead for Missions." Watch for detailed outline to be published soon.

Another bonus some churches and associations have earned for key leaders is a free meal at a Standards and Training Recognition Banquet at the workshops. Watch for specific information on this bonus to be published soon also.

Another bonus blessing awaits every church which conducts an enrollment campaign. The fall of the year is the best Sunday School enrollment period in the calendar. Write for further information requesting One-for-One materials and use the One-for-One this fall.—Lawson Hatfield, Secretary

Basic Christian Beliefs

Use these books for fourth quarter lessons.

FAITH TO GROW ON

by Joseph F. Green, Jr. Major Christian doctrines are explained in terms of the Bible, Christian history, and twentieth-century thought. Especially helpful is the contrast of theological and evangelical views. (26b) \$2.50

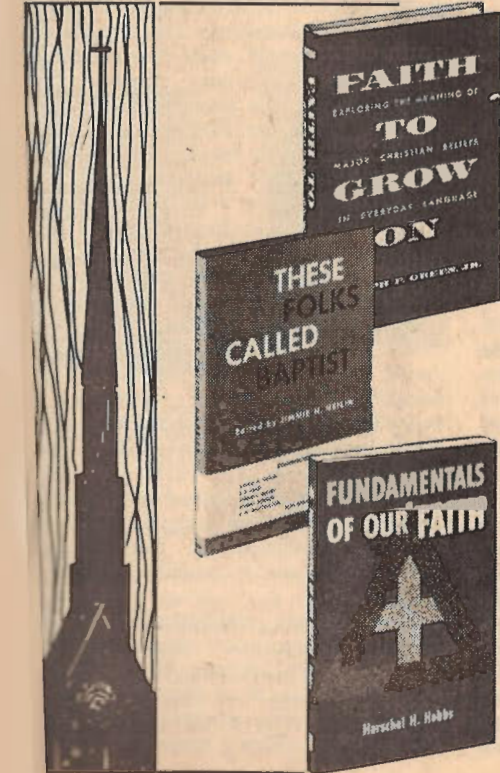
THESE FOLKS CALLED BAPTIST

edited by Jimmie H. Heflin Themes in this book include what Baptists believe about the Bible, salvation, God, and the Holy Spirit. Noted Baptist preachers and teachers have contributed to this source book of Baptist doctrines. (66b) \$2.00

FUNDAMENTALS OF OUR FAITH

by Herschel H. Hobbs What do Baptists believe and why do they believe as they do? This book by the president of the Southern Baptist Convention states clearly Baptist beliefs regarding the Bible, God, Christ, creation, sin, salvation and other vital doctrines. (26b) Paper, \$1.95

Order from or visit your BAPTIST BOOK STORE today.



Summer work in Great Northwest

KAY Glenn, daughter of Mr. and Mrs. M. A. Glenn, of Pottsville, and a junior English major from Arkansas State Teachers College, is probably the most prolific correspondent of the six Arkansas BSU summer missionaries. She writes:

"We had a real good, jam-packed two days of preparation at Camp Menucha, 23 miles outside Portland. We had 8½ hours of VBS clinic plus survey conferences plus the usual retreat programming. There are four of us working in the Portland-Vancouver area.

"I was told about the quality of the Southern Baptist people out here but I had no idea what was meant until I got on the field. These people are great. I feel like I should be a missionary to Arkansas from them, their enthusiasm is so contagious.

"I am playing the piano in the joint worship service working with the Junior VBS department, and taking census in the afternoon. Then at night we have prayer meetings for the revival which starts the week after VBS is over. Carolyn Hamil, my partner from Texas, and I had charge of the prayer meeting Wednesday night, and each spoke for about 15 minutes. We have really plunged into the middle of things.

"I met my first rebuff in census taking this afternoon. I was just glad it wasn't my first hour as well. The lady nearby walked right over me, down the driveway and politely invited me to leave, as she didn't want to talk to me. All the rest were very polite and helpful.

"GA camp was the richest experience I've had yet, and RA camp the funniest. With the girls I was counselor and teacher of nine-year olds, as well as banker for my cabin, and really was challenged by them to fly strictly right. There's nothing like a bunch of adoring little people to make you toe the line. And teaching them Christian witnessing and attitudes required more study from me than anything. I really felt like I grew during that week.

"Being camp nurse to 87 RAs and 15 counselors was an experience I'll never forget. The ailing and afflicted came pouring in with the force of a tidal wave, beginning Monday afternoon and packed Saturday morning.

"I am now expert at treating cuts, gashes, bruises, knots on heads, nails in feet, pains in stomachs, aches in heads, insect bites, splinters, poison oak and skinned knees.

"It's simple: I take turns giving them Pepto-Bismol, aspirin, and calamine lotion. In serious cases I apply all three and call in the camp missionary for consultation. Actually I did call on him at least twice, once to pass judgment on whether a boy should have a tetanus shot and once to give a hypodermic injection.



MISS GLENN

"This VBS in Washougal, Washington, has been one of the best we've worked in all summer. The mission only has 30 members and we enrolled 73 with an average attendance of 54. The work went very well, and although there were no decisions, I think we have a good foundation now on which to build a Sunday School.

"They meet in a house and we simply overflowed it, out into a tent. We had to have commencement outside because there wasn't room inside the house. For the first time all summer it began to rain and we had to move inside the tent to finish our program.

"It constantly amazes me how little the children out here know about God and the Bible. We have to start from scratch in every department, even Juniors and Intermediates. But they're very easy to teach and I love it."—Tom J. Logue, Secretary.

Religious Education

Two great failures

LOOKING back over 26 years of pastoral experience, there have been two failures which have hurt my ministry more than others. One was my neglect of my devotional life. The other was my lack of skill in administration. I would like to speak of this last one a bit.

A pastor in the New Testament sense is an administrator. One of the descriptive definitions of the word "bishop" is "superintendent" or "overseer." Being



MR. ELLIFF

a good overseer was always a challenge to me. We are told a good overseer must be "gentle, patient, meek, apt to teach, hospitable, etc." These personal requirements humble most of us.

But a pastor must administer the Lord's work. Every pastor has a staff with which to work. It may not be a paid staff. It may be only the Sunday School superintendent, Training Union director and other church leaders. But these are staff members and it takes good administrative techniques to produce fruitful staff work.

Most pastors are anxious to learn how to be better leaders. Occasionally a man realizes that his lack of understanding and use of simple leadership techniques may cause frictions to arise and mean less effective work done.

Much help is now available to pastors and churches in this area. Every pastor and chairman of deacons should receive *The Church Administration Magazine*. This is ordered with church literature from Nashville. The design of this entire publication is to help churches of every size with administrative problems.

Here in Arkansas we are planning extensive help for pastors, ministers of music and education, and office secretaries. At Siloam there will always be help offered. Practically every other meeting of the Religious Education Division will offer help.

Write Bro. R. V. Haygood or me if we can be of help to you on an individual basis.—J. T. Elliff, Director

Missions-Evangelism

Encouraging reports

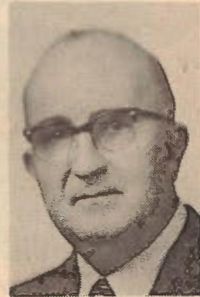
THE HOT, dry summer we have experienced has been no hindrance to missions and evangelism. The reports from

over the state indicate renewed fervor and interest in both. Pastors are singing praises of their missionaries.

In a recent meeting of Ouachita Association the report was made that they would likely have an all-time high in Baptisms. "Our missionary has nearly killed himself," one pastor remarked. "We have had a VBS in all churches but one and our missionary is responsible for getting it done."

In Stone-Van Buren-Searcy Association the missionary and wife, with some student missionaries, reached every church and many mission points with VBS.

The student missionaries in White River Association, who served ten weeks, have returned to their homes praising the work of the missionary and rejoicing in the great mission accomplishments. This association, which



DR. CALDWELL

roke all records in baptisms last year, will do the same again this year.

A pastor in Clear Creek Association commented, "Our missionary is the hardest worker I have ever seen. He is getting the job done."

In many of the associations, churches are having more conversions in the VBS than in revivals.

In a ground-breaking service for a new church in Russellville, a young man who had surrendered to the ministry while it was a mission gave a brief testimony as to what the mission had meant to him. These new churches and missions are reaching new laborers for the harvest fields.

Mountain View Church, A. D. Corder, pastor, has started a good mission with 55 enrolled in Sunday School. It was born through a mission revival in which 12 people were saved.

An inactive church has been revived. Ouachita Association through a revival effort that won 12 people to the Lord. Missionary Al Escott and pastor Willard Miller of First Church, Mena, were used of the Lord in getting the job done.

A student missionary was placed in Buckville Association, our smallest and weakest in the state, for special services during the summer. He held VBS and revivals in all the churches and witnessed several conversions. His car expenses turned out to be as much as his salary, but he said, "I am very happy with the success of my summer mission work. The money was not what was working for."—C. W. Caldwell, Superintendent of Missions

'By all means win some'

Two bad habits

MANY of our churches are following the latest, up-to-date methods in our Sunday School Work. There are some churches still practicing some things that are hindering evangelism. In many churches it is easier to join the church than it is to join the Sunday School. When one professes faith in Christ and requests baptism, the church votes him in then; however many churches won't let one join the Sunday School until he has attended three Sundays in succession.

Why is this a bad habit? Usually we don't reach people for effective teaching until they are enrolled. The ones who are hard to get enrolled by the free-Sunday method are the ones that need the Bible teaching of the Sunday School the most. They are usually unrepentant people, unaffiliated Baptists or members who are cold and indifferent. We are after souls or a record? If you get the pupil, you get his record.

Another bad habit is dropping pupils from the Sunday School roll who miss three or four Sundays. The excuse for this is, "They are holding down our record." If we are more interested in a record than we are people then we had better do away with the record system.

The main reason, as I see it, for wanting to drop some is the teachers don't want the responsibility of visiting the chronic absentees. Usually, though, they are the ones who need the most attention in Bible teaching. They are lost or are weak spiritually. Then, when a revival is on, those people are not listed as enrolled in the Sunday School. Too many times they are passed up. Not always, but ordinarily the lost and unaffiliated Baptists enrolled in our Sunday Schools are our best prospects during an evangelistic campaign.

Have you ever seen a great Sunday School that deliberately held down the enrollment? No. The Sunday School is designed to reach the individual for Bible study.

If your Sunday School has these bad habits, why not get your church to vote soon in a business meeting to do away with these practices? Yours for more pupils enrolled and won through the Sunday School.—Jesse S. Reed, Director of Evangelism

Letters

(Continued from page 5)

Second, it has given me the opportunity to rethink some of my concepts of the ministry. I found that the constant burden of schooling and pastoral responsibility over the past 9 years had had some adverse affects upon my ministry. Some of my concepts were out of focus. Others were immature. I have been able to think through some of the ideas I had stored up for years. I feel that because of this I have come to a clearer understanding of the ministry.

Third, I have come to a new appreciation of the Baptist principle of the autonomy of the local church. I have been recommended to several pastorless churches by some outstanding men. They have included pastors, denominational workers, evangelists and laymen, but in 11 weeks not a single pulpit committee has contacted me or heard me preach. This in itself is no comfort to me. But it is reassuring to know that it is true now as always that no man, regardless of position, can exercise any authority over a Baptist church. Each church acts in accordance with its interpretation of the will of God.

Fourthly, I have come to appreciate my brethren in the ministry. Many of them have proven to be real friends. They have kept me busy with supply work. Some have spent time and money helping me in seeking a place of service. Above all, they have taken time to have fellowship with me in a time when I needed it most.

I know that the problem of "churchless preachers" is a real one. I know that if a pastor resigns a pastorate without having a place to go that he will face hardship and will find it difficult to find a place of service. I do not advocate that a pastor do this as a general rule. However, I do feel that it would be a profitable experience for every pastor to spend a few months every few years away from the responsibilities of the pastorate.—Kelsey Garman, 914 South 20th Street, Ft. Smith

REPLY: It may be the Lord will use this letter to get you before some good church looking for a good pastor.—ELM

Making your will

I RECENTLY completed the administration of the estate of one of our members who left all she had to the church. This lady had been a Government clerk at a modest salary. She had no close relatives and no dependents. Her health had been very poor in the last years of her life, and she had been hospitalized for several extended periods. She never asked for help, although the fellowship committee of the deacons had assured her that financial help was available if she needed it.

When I began the administration of her estate, I soon learned that she had been very thrifty and had managed her personal affairs very well. Notwithstanding the heavy expenses of her last illness, the net estate which the church received was in excess of \$10,000.

Where a person has relatives who are dependent on him or her in some measure for support, this circumstance should certainly be taken into account in making a will. But I do not hesitate to advise clients who have no dependents and no close family ties that they are under no moral obligation to leave their property to some distant relative simply because of the kinship. I point out, too, that in such circumstances the law usually distributes to distant relatives the property of a person who dies without a will. To the recipient, such a legacy often means only a new car or a vacation in Florida.

There are many Baptists who have no close relatives and who should make the work of the Lord the beneficiary of their estates. To all such I commend the example of this wonderful Christian whose stewardship went on although her life was ended.—Alvin O. West, Attorney, 1411 K Street, Northwest, Suite 300, Washington 5, D. C.

REPLY: Thanks, Mr. West. Any Baptists of Arkansas interested in willing something to Christian causes or institutions may contact Ed F. McDonald, Jr., secretary of the Arkansas Baptist Foundation, 401 West Capitol Ave., Little Rock.—ELM.

The Bookshelf

Adventures in Other Lands, by Carol Allison, Zondervan, 1962, \$2.50

Miss Allison writes about the mission field from experience as well as research. For 15 months she served in the Congo under appointment of the Conservative Baptist Foreign Mission Society before being forced to return to the States because of illness.

In this book, Miss Allison introduces boys and girls to friends in 11 different foreign countries.

Prayers for Everyone, by Earle H. MacLeod, Zondervan, 1962, \$1.95

Prayer comes easy to some, more difficult to others. Sometimes difficulty in prayer is due to failure to engage regularly in the practice of prayer. Purpose of this volume is to help Christians to cultivate the habit of prayer for all of life. The prayers are classified under categorical headings and include personal as well as public prayers.

Brown Shadow, by Craig Massey, Zondervan, 1962, \$1.95

A sequel to *Indian Drums and Broken Arrows*, this book tells the action-filled adventures of Jeff Lockwood in the days following the Revolutionary War, when boys had to become men in a few short years or fail the tests of frontier living. To adventure is added a touch of romance as Lockwood renews acquaintance with Maud Watson, the girl whose life he saved in *Indian Drums and Broken Arrows*.

Lest the Harvest Be Not Grapes, by Etta Caldwell Harris, Hamburg, published by Allard House, Little Rock, 1960, \$3.50

We are glad to add this book of poetry by a well known Arkansas penman to our Arkansas Bookshelf.

Mrs. Harris writes that the title for this volume is from one of her poems, "Scars and Scrapes," carried several years ago in the *Arkansas Baptist*. The opening stanza is:

Scars and scrapes of life and living
Make the kind heart more forgiving,
Make the one who's bravely trying
Help the one who's sadly sighing—
Make one careful where he's going
And the kind of seed he's sowing,
Lest the harvest be not grapes—
Only more of scars and scrapes.

Mrs. Harris has a rare ability for taking little experiences of everyday life—Arkansas life, if you please — and using them to speak to the souls of her readers.

Time Out, by Al Bryant, Zondervan, 1961, \$1.95

This little book is made up of daily devotions for young people. The paragraphs are brief but should provide ample incentive for meditation throughout the day, encouraging the reader to increase the quantity and quality of his quiet time with the Lord.

You Can Witness with Confidence, by Rosalind Rinker, Zondervan, 1962, \$1.95

Miss Rinker has served on the mission fields of China, where she worked with the *Oriental Missionary Society*, and has spoken extensively in churches in the United States. In this book she shares her wide and varied experiences as a witness for Christ.

Two Together, by Robert C. Dodds, Crowell, paperback 1962 from a book first published in 1959

Both the spiritual and practical aspects of marriage are treated at length by the Rev. Mr. Dodds, general director for planning at the National Council of Churches of Christ in America. The book is written in language easily grasped by the average reader.

Beacon Lights of Baptist History

By BERNES K. SELPH, Th.D.
Pastor, 1st Baptist Church, Benton

First president

ISAAC C. Perkins was elected the first president of the Arkansas Baptist Convention organized at Tulip, 1848.



DR. SELPH

Much credit is due this humble, devoted servant of Christ from Mine Creek (now Nashville). He had a large family before he learned to read. With little formal training he entered the field (south Arkansas) alone to proclaim the gospel of Christ. For months, even years, he served without seeing the face of a fellow Baptist minister. He travelled as much as 5,000 miles annually without receiving a dollar in compensation.

At the organizational meeting Mr. Perkins was appointed General Agent of the Convention. His duties were to serve as missionary and to take offerings for the work. Later in the year, the Executive Board appointed two other agents and several missionaries to assist him.

These workers made an encouraging report at the Convention which met with the Mt. Zion church, Hempstead County, not far from Washington, 1849. Over 50 people had been baptized and \$752 collected that year.

It was the custom at that time for the State Convention to send delegates to the Southern Baptist Convention. Rev. Perkins was one of the three selected in 1850 to attend the Southern Baptist Convention, meeting in Nashville, Tenn., the following May.

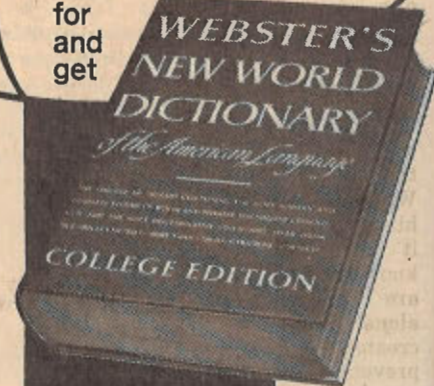
He was chairman of the Committee on Sunday Schools at the 1850 Convention which met at Mt. Bethel church near Arkadelphia.

Dr. J. S. Rogers gives a partial report of this committee in his *History of Arkansas Baptists*, p. 457. Some excerpts are worth repeating: "Ignorance is no longer regarded as the mother of devotion. But on the contrary experience teaches that ignorance engenders infidelity and leads to every form and degree of vice and immorality.

"The great obligation of training children in the nurture and admonition of the Lord rests mainly upon parents; and God will doubtless hold them accountable for the faithful performance of this highly important duty."

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ARKANSAS BAPTIST

Children's Nook

Your tongue can fool you

By NICK KOZMENIUK

OF our five senses, hearing, sight, touch, taste, and smell, the trickiest is the sense of taste. To prove this, next time you have to take a medicine that has a bad taste, hold your nose tightly. Then swallow the medicine. Unless you are an extraordinary person you will taste nothing at all.

The sense of taste is unreliable in itself. Actually, the nose plays a most important part in determining whether something will to you taste bad or good.

The taste buds in the tongue can distinguish four distinct tastes: sweet, salty, sour, and bitter. These taste buds are located at the front, the middle, and the back of the tongue.

You can experience any of these tastes by touching the various parts of the tongue with a small, sterilized glass rod and rubbing the buds. They in turn transmit their message to the brain. Then the brain tells you a thing "tastes" sweet or sour or whatever else the case may be.

The taste buds in each of us are sensitive. They can easily be knocked out of commission. Chilling the tongue with an ice cube will render them useless. Fear and excitement will produce the same effect. Excited people will not know whether they are eating horse meat or caviar. A tired, harassed businessman will peck away at his food and then wonder what he has eaten.

A baby accustomed to warm milk will complain when given milk that is cool.

We, too, know the difference. Various foods and drinks are best only at a certain temperature. Take grapefruit juice as an example. Cold, it is delicious; warm, it becomes less agreeable. And who likes lukewarm soda pop?

To further prove the statement that the nose is an important factor in taste, try the following: Blindfold a person. While he holds his nose tightly, feed him some ice cream. Ask him whether it is vanilla or chocolate. He will not know, for the senses of sight and smell are cut off, leaving the sense of taste alone to determine the flavor of the ice cream. The sense of sight is cut off to prevent seeing the color of the ice cream. So you see, it is mainly the sense of smell that tells the difference.

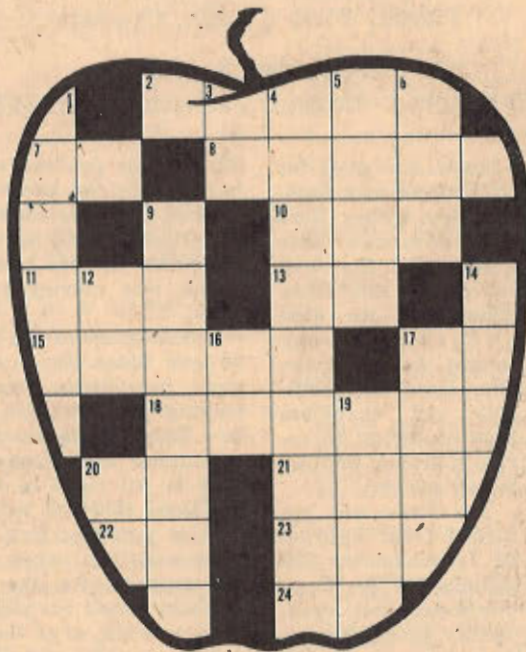
In a recent test, some three thousand persons were given tastes of sugar. They were not told what it was. After they had taken it, they were asked what taste they had experienced. Only one out of three said it was sweet. Others said it tasted bitter; some claimed salty; and yet others said they tasted nothing at all.

Someday, perhaps, scientists will discover that, just as there are color-blind persons, so are there also "taste-blind" persons.

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Apple for the teacher

By EDYTHE KOERZENDORFER



ACROSS

2. Space between rows of desks
7. Company (abbreviation)
8. Rips
10. Parent-Teacher Association (abbreviation)
11. Number before two
13. Thomas Edison's initials
15. Indian tribe
17. Opposite of yes
18. One who camps
20. Shushing sound
21. You study from this
22. Us
23. Thousands of years
24. Railroad (abbreviation)

DOWN

1. Starts in September
3. One who catches others in tag
4. Month school starts

5. Tardy

6. Age, period of time

9. School instructor

12. Nova Scotia (abbreviation)

14. Afterschool studies are called home—

16. Georgia (abbreviation)

17. Kind of electric light

19. Opposite of rich

20. Southwest (abbreviation)

Answers

ACROSS: 2. aisle, 7. co., 8. tears, 10. DOWN: 1. school, 3. it, 4. September, 5. late, 6. era, 9. teacher, 12. N. S., 14. work, 16. Ga., 17. neon, 19. poor, 20. SW

Drip-dry leaves

By THELMA C. CARTER

YOU have heard of drip-dry fabrics. You probably have a drip-dry shirt or blouse. You know how quickly they shed water.

Do you know that Nature has drip-dry methods for her natural world? The leaves of trees are well known for their drip-dry or "drip tip" patterns. Some are narrow, pointed, and curved down so that water sheds quickly.

In the tropics, where jungle trees and shrubs are especially dense, are giant trees with great leaves. It is important that the leaves be drip-dry when jungle torrents of rainfall come.

If water stayed on leaves, decay would begin and insects would move in

to destroy the foliage and trees. Through the wonder of drip-dry leaves, the rain soaks into the earth to thirsty tree roots.

If you have a willow, black walnut, hickory, or chestnut tree in the area of your home, you can see the wonder of leaves shedding rainfall.

Some thick, fleshy tree leaves curve upward, so that they can drink in every tiny bit of moisture. Lettuce and cabbage plants, with their curved, cup-shaped leaves, are so created to hold rainfall.

All living things, including plant leaves, have certain missions in our wondrous natural world. Take a moment to look at the pattern of leaves about you. You'll agree with the psalmist: "Marvellous are thy works" (Psalm 139:14).

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Faith to rebuild

By B. G. HICKEM
Pastor, First Church, Crossett

September 9, 1962

Bible References: Haggai; Zachariah 4:6-10; 8:18-22

AS we begin this lesson it is good for us to remember that Haggai and Zechariah begin their ministry before Ezra and Nehemiah have reorganized the Jewish church and state. Therefore, we find ourselves being taught by two men who have the difficult and thankless task of trying to revive a broken and dejected people.



MR. HICKEM

The Jews who returned from Babylon to Jerusalem in 538 B. C. laid the foundations for the Temple, as we saw in our lesson last week, but the rebuilding hardly proceeded beyond that stage. It was not until 520 B. C. that the work was resumed. Haggai and Zechariah were the two prophetic preachers who sparked the revival which led to the completion of the Temple, and their ministry is to be dated in 520 B. C., and in the immediately following years.

The unfinished Temple was a great symbol of the uncertain and dangerous spiritual state of the Jewish community in this post-exile period. The exiles had come home with high hopes of finding the fulfillment of Isaiah's prophecy concerning a glorious new kingdom, with an abundant land, and surplus wealth; but, instead, they found hard realities which seemed the very contradiction of their hopes:

Judah continued to be a very tiny drop in the Persian bucket, with no hope of independence. The inhabitants around them were hostile and placed stumbling blocks in their path of radiant hope. With this in mind we come now to our prophets:

Haggai, the revival prophet

THE two chapters of this little book are addressed to the needs of the post-exilic period, and contain four separate speeches. In chapter 1, and verse 1, we find the date of the prophecy as being in the second year of Darius I, 520 B. C. He had followed Cambyses, who was the successor of Cyrus.

The prophecy is addressed to Zerubbabel and Joshua as leaders of the community, but it is to all the people. Zerubbabel was the grandson of Jehoiachin and so a member of the Davidic line.

Though his position under the Persians is not clear, we know that he held some official position. Joshua was an Aaronite priest, and by the prophecies of our lesson we can see how the leadership of Judah was moving toward the priesthood.

The message of the book is quite pointed and clear. It is apparent that the more prosperous among the Jews are making provision for themselves, while the Temple lies in ruins (1:4). They rationalize this disparity by saying the time is not right to build the house of the Lord (1:2).

It is amazing how many people become sacrificial when you start a building program for the Lord. Why, most of them would be willing to continue to meet on a log, or in the "old house where daddy worshipped." But none of them care to live on a log, or live in the old house where daddy used to live. These same people want the best car, best house, and all the convenience and comfort they and the finance company can afford.

We need to stop lying to God, others, and self. As long as we are content with what we have been given, it costs us nothing. That's why the "old" building and program is good enough!

To Haggai, this situation was a symptom of their total religious failure. The issue was not just the building itself, but rather what is meant in the realm of sacrificial service. Every man was putting a high priority on his own selfish concern and acting as though he could live without a center of life, as though Judah could survive as a national community without an organizing, integrating focus of worship and order (1:9).

Haggai declares that what they are attempting is impossible. He calls them to "consider your ways . . ." and see how miserable their achievements, how prevalent their misfortunes (1:5f., 9-10). He reminds them that the hand of God is upon them, and until first things come first, all their prosperity will pass.

Haggai's message fell on repenting hearts and according to verses 12-15, Zerubbabel and Joshua rallied the people and work on the Temple was resumed in that year. The rest of Haggai's prophecies concern problems which the people faced as they worked and the future destiny of Zerubbabel. (By the way, after much research I am led to believe that Haggai's first and middle names were not, John Edmond. This Haggai appears only in the 20th century.)

Zechariah, Haggai's co-worker

HAGGAI'S contemporary and co-worker during this same period was Zechariah. Concerned with the laxness in the life of the Jewish people, he addressed himself to the task of prophesying for the Lord, but in a much different manner than that of Haggai.

The book opens with a call to repentance, and then comes a series of oracles telling of visions given to Zechariah by night. The strange and inspiring events symbolize the meaning of his message. In his use of imaginative symbols, he is one of the early prophets of the apocalyptic style; he speaks in the same manner of Daniel and John on the Isle of Patmos. There are eight of the "night visions," and they compose most of Zechariah's prophecy, running through chapter 6. The passage selected for study comes from the fifth vision, which appears in chapter 4.

Chapter 4 is composed of two parts, the vision itself (verses 1-5, 10b-14), and the special word concerning Zerubbabel (verses 6-10a). As in all the visions, an angel awakens Zechariah, and interprets the strange sight. In this case, Zechariah sees a candlestick with seven branches, and on each of the branches there are seven places for lights, so that each light is multiplied seven times. And the candlestick has its own bowl, a reservoir from which its oil is supplied. On each side of the candlestick are two olive trees or branches.

The angel explains that these two olive trees represent king and priest, Zerubbabel and Joshua. The candlestick seems to stand for the Temple, which bears the presence of the Lord, for the lights are his eyes which see all things on earth. King and priest stand on each side and are instruments of God's will.

The vision declares the mutual dependence of priest and king upon Almighty God. The Temple, or divine worship, shall be the place where God meets man and man meets God; and priest and king, along with the people, become servants of the Most High.

How different our world would be today if our "elected officials" and our "clergy" would take time for genuine worship. It is really a crying shame that some of our "elected officials" are so busy that they cannot come to worship services, except during the election period. "God bless them," some of them even become so sacrificial that they give "donations" during these "deeply religious days."

We "members of the cloth" have very little more to boast about. We are so busy trying to "re-say" what someone else has said, that we have forgotten, ". . . thus saith the Lord."

The simple truth of the matter is, when the church is praying, and the state is praying, the Lord God of hosts, is leading.

The special word for Zerubbabel contains the famous verse, "Not by might, nor by power, but by my spirit, says the Lord of hosts" (Zech. 4:6). The earthly obstacles standing in the way of Zerubbabel as leader of Judah seemed a great, insurmountable mountain (v. 7) and they were not to be overcome by human resources. God's spirit working in his anointed is the power which would level every obstacle. Zerubbabel would place the final stone on the Temple (v. 7) and see it completed (v. 9). Then, multitudes would come from every part of the earth to know the God of the Jews (8:22).

How tragic, their failure caused the multitudes to go in opposite directions. This lesson causes us to realize that when Christian people are wholly following after the Lord, Jesus Christ, defeat is impossible, victory is assured, and people from every land will know Him as Saviour.

Attendance Report

August 26, 1962

Church	Sunday School	Training Union	Additions
Alpena, First	53	39	
Osage Mission	32		
Alma, Kibler	136	85	
Beirne, First	73	40	
Berryville, Freeman Heights	135	58	
Camden			
Cullendale, First	502	241	3
First	472	160	
Crossett, First	541	188	
El Dorado			
East Main	260	134	1
First	799	224	2
Northside Chapel	42		
Fayetteville, Providence	84	46	
Mission	26	18	
Fisher, First	119	84	
Fordyce, First	349	125	
Forrest City, First	567	154	
Midway Mission	59		
Fort. Smith			
Calvary	398	141	
Grand Avenue	607	246	1
Mission	25		
Temple	261	129	
Trinity	128	276	
Gravel Ridge, First	193	107	9
Gurdon, Beech St.	180	66	
Harrison, Eagle Heights	276	120	2
Heber Springs, First	198	102	6
Mission	27		
Hot Springs, Park Place	411	140	1
Huntsville	102	50	2
Combs Mission	22	18	
Kingston Mission	17	19	
Jacksonville			
First	642	237	
Second	173	73	5
Little Rock			
First	372	364	5
Berea Chapel	104	66	
White Rock	38	23	
Immanuel	1102	395	8
Forest Tower	37	27	
Kerr	43	33	2
Rosedale	263	115	13
Marked Tree, First	171	59	1
McGehee, First	430	196	
Chapel	55	40	
North Little Rock			
Baring Cross	713	227	3
Southside Mission	39	26	
Camp Robinson	77	47	
Calvary	384	100	6
Levy	552	202	1
Park Hill	717	221	5
Smackover, First	317	147	
Mission	40	18	
Springdale			
Caudle Ave.	141	71	
Elmdale	113	57	
First	387	124	
Trumann, Corner's Chapel	155	102	
Tyronza, First	154	59	
Van Buren			
First	446	153	4
Oak Grove	178	88	

Quick acting
 "DO you guarantee results in your nerve treatment?" asked the prospective patient.
 Specialist—"I do. Why, a man came to me for nerve treatment, and when I had finished with him he tried to borrow \$50.00."

Yul like this one!
 CUSTOMER: "How much for a hair-cut?"
 Barber: "A dollar fifty."
 Customer: "How much for a shave?"
 Barber: "Seventy-five cents."
 Customer: "O.K. Shave my head!"

What's in a name
 IMPATIENT diner: "Look here, waiter, I ordered chicken pie, but there isn't a bit of chicken in it!"
 Waiter: "That's all right, sir. We also have cottage cheese, but so far as I know, there's no cottages in it."

When the bloom is off
 SAID the frustrated young mother as she heard her children crying and looked over her dirty house: "Sometimes I wish I'd loved and lost."

Simple arithmetic
 TEACHER: If you had three apples and ate one, how many would you have then?
 Johnny: Three.
 Teacher: How do you figure that?
 Johnny: Two outside of me and one inside of me.

Time's awastin'
 "WHERE shall we meet?"
 "Anywhere you like."
 "And what time?"
 "Whenever it suits you."
 "Very well — but let's be punctual."

Jet-propelled
 "WHY do dollars have eagles on them?"
 "They're symbolic of swift flight."

Train of thought
 "BIDDY," says Pat timidly, "did you iver think o' marryin'?"
 "Shure, now," says Bidy, looking demurely at her shoe, "sure, now, the subject has niver entered me mind at all, at all."
 "It's sorry Oi am," says Pat, turning away.
 "Wan minute, Pat," says Bidy softly, "ye've set me thinkin'."

Fell flat
 TOMMY was shopping for his sister. "I'd like a box of powder," he said to the clerk.
 "Certainly," the clerk replied, and aiming to have a joke, he added, "do you want the kind that goes off with a bang?"
 "No," Tommy answered, "the kind that goes on with a puff."

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Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (GL) Gleanings from Greek New Testament; (PS) Personally Speaking; (SS) Sunday School lesson.

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World Bible reading

CHRISTIANS in America are being urged to join with Christians in fifty other countries in the 19th annual program of Worldwide Bible Reading, sponsored by the American Bible Society.

Every day, from Thanksgiving to Christmas, in what has been called "the world's largest Bible reading class," millions of people throughout the world will read simultaneously a pre-selected passage from the Bible, each in his own language.

The suggested readings are listed in the Worldwide Bible Reading bookmark, of which over thirteen million copies are distributed free each year in English alone.

A sample bookmark is included in a free packet of Worldwide Bible Reading materials being mailed this month to about 180,000 pastors. If your church has not received its packet by Sept. 30, you can get one by writing the American Bible Society, 450 Park Avenue, New York 22, N.Y.

The bookmarks are intended for widescale distribution, before Thanksgiving Day, to church members and others in every local community.

The packet also includes a poster emphasizing this year's theme, "The Bible — Word of Power," a sample bulletin insert for Universal Bible Sunday, the second Sunday in December, and a brochure with sermon suggestions.

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'Martin Luther' film

MONTREAL (EP) — The film story of Protestant Reformation leader Martin Luther may be shown again in the Province of Quebec after a nine-year ban.

The new Quebec Film Censorship Board, made up entirely of Roman Catholics, lifted the ban when Maurice Leroux, head of the new board, said it is "incomprehensible" to him that the film should be barred from public showings in Quebec theaters.

"Martin Luther is an historical figure," he said, "and a personality whose story on film should be allowed universal showing."

Settle church suit

WICHITA, Kan. (EP) — The minority faction, which is loyal to the American Baptist Convention, has been given charge of the \$2,500,000 property of the First Baptist Church here, bringing to an end a two-year legal battle over control of the church.

The split in the congregation which once numbered about 4,000 was completed when some 1,400 members of the church's anti-ABC majority group met for Sunday services at a local high school.

Control of the property went to the minority faction after the Kansas Supreme Court refused an application for a rehearing on its May ruling that the church could not withdraw from the ABC and related groups even though a majority of the congregation voted for such an action.

Reversing a decision of a state district court, the Supreme Court declared that "not even in an autonomous Baptist church may the denomination of the church be changed by mere majority vote."

Mennonite conference

KITCHENER, Ont (EP) — The 7th Mennonite World Conference here drew some 3,500 delegates and visitors from 25 countries for sessions under the theme: "The Lordship of Christ." It was the first of the Mennonite Conferences to be held in Canada. The Mennonite World Brotherhood has about 400,000 members in 30 countries.

No Amish exemption

WASHINGTON, D. C. (EP) — Members of the Joint Senate-House Conference Committee have not exempted Old Order Amish folk from provisions of the nation's Social Security system — in spite of the latter's strong objection to participating in the system.

The Committee deleted from the Public Welfare Amendments Act of 1962 the amendment which was passed by the Senate as part of a legislative "package." It was dropped as "inappropriate."

Sen. Robert S. Kerr (Dem.-Okla.), chairman of the committee, told the Senate in his report of the meeting: "The provision allowing the option of voluntary coverage for certain members of religious sects who are self-employed was eliminated, because its consideration was more appropriate to a bill which relates to Title II of the Social Security Act than to one relating exclusively to public welfare."

This means, he said, that an amendment will have to be drafted to the Social Security Act. There is currently one bill in the Senate and three bills in the House, all held in committee, which would grant Social Security exemption to the conservative Old Order Amish.

Poland seizes schools

WARSAW (EP) — All schools and orphanages in Poland now operated by monks and nuns will be taken over by the Education Ministry within a year.

So stipulates a law enacted by parliament. Officials of the Communist regime said they ordered deputies to proceed with gentleness and tact. They said members of religious orders will be given other jobs, such as taking care of special institutes for backward children, for old people, and for those who are hopelessly ill.