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December 16, 1965

Arkansas Baptist State Convention

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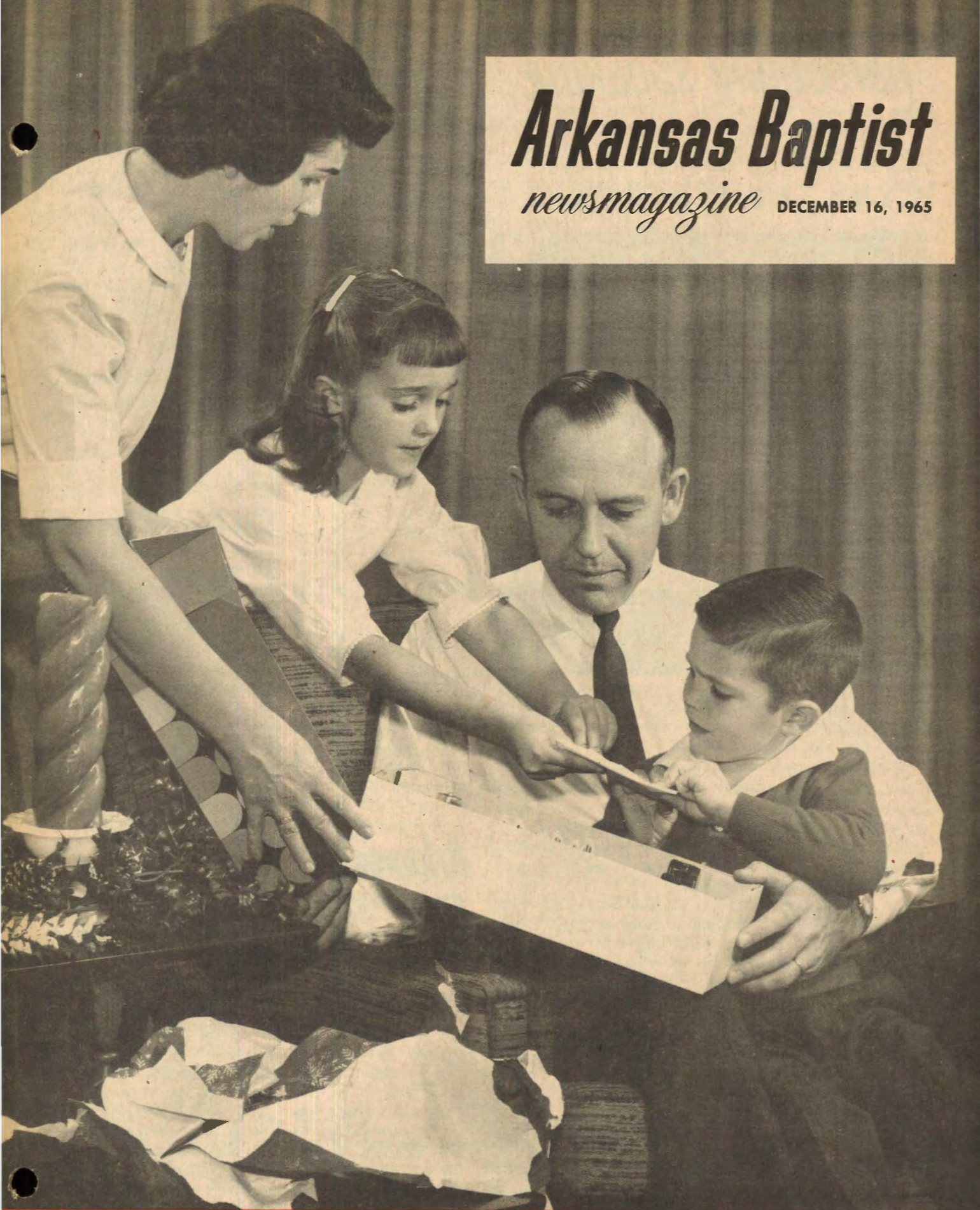
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Arkansas Baptist

newsmagazine

DECEMBER 16, 1965



New Testament Baptists, page 4

personally speaking

'Cihu,' everybody!



DR. Laubach speaks to Laubach Literacy class in Arkansas State Penitentiary.—Arkansas Baptist Newsmagazine Photo

A NEW word for the English language has been proposed. The word is "cihu," pronounced "ki-hoo," with emphasis on the first syllable. The word is created from the initial letters of four words: "Can I help you?"

First to propose the new word in Arkansas was Dr. Frank C. Laubach, the noted "Apostle to the Illiterates," on his visit recently to our state.

Dr. Laubach wears on his coat a gold button on which are the letters "CIHU" around a globe and two hands clasped in handshake. The main object of wearing the button is to cause someone to ask what it is. This gives the wearer an opportunity to explain, and at the same time to get in some words for a very wholesome philosophy of life.

Not the originator of the idea—although it epitomizes his lifetime of helping people all over the world—Dr. Laubach is nonetheless an enthusiastic booster of the movement. He would like to see "cihu" take the place of our everyday "hello" or "howdy" that we use as a greeting. But he might like to see us attach more significance to the new word of greeting!

Dr. Laubach, in what he described as one of the most thrilling experiences of his life, spoke the other day to the prisoners of Cummins Farm (at the Arkansas State Penitentiary) who are learning to read and write through

the Laubach Literacy classes which have been in progress there since last March.

"You may think it strange of me to envy you," he said, "but you have many more years to live and I have but a year or two. It is not too late for you to make a new beginning for your lives. Find the purpose God has for you and set yourselves to that purpose. Get all the education you can, for in knowledge is power. But as you acquire knowledge, develop integrity. All the knowledge in the world will not be worth anything if people cannot trust you."

In a further word to the prison inmates, Dr. Laubach counseled them to think of helping, rather than taking advantage of others. He gave them the new word "cihu." And he emphasized that Christ loves everyone of them, "as do many of us."

In a response to Dr. Laubach's remarks, one of the prisoners expressed appreciation on behalf of the prison class and personally endorsed all that the distinguished visitor had said. Of the emphasis for integrity he said: "All of you know that we are here because we lacked integrity."

Wouldn't it be a wonderful thing if all of us could greet each other with "cihu" and really mean it?

Erwin L. McDonald

IN THIS ISSUE:

THE mail that brings you this issue of the *Arkansas Baptist Newsmagazine* no doubt also brings numerous Christmas cards—cards with a religious motif, cards with landscape art, cards with a jolly Santa Claus. We hope there are none there on the "sick" or ribald side. Jack Gullede, on pages 6 and 7, describes the "Christmas Card Invasion."

* * *

COVER story, page 15.

Arkansas Baptist — MEMBER: *newsmagazine*

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Evangelical Press Ass'n

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

AB Associational Bulletin

24 hours a day

WE have more time on our hands in this part of the world than we have ever had before—and less time, it seems, really to call our own. For the most of us lavish our leisure as we spend extra and unexpected income. How ever much income or leisure, for the most of us, that is how much it takes. So, most of the things we have been planning to do “when we have time” never are done. We are “too busy.”

Nothing points up the waste of time quite so much as becoming involved in a revival meeting, in these hurly-burly days. You never come to revival meeting time—and we use the term “revival meeting” to distinguish the “meeting” from “revival”—without hearing some say, “This was not a good time for the meeting.”

There are just not any “good” times left for such things as revival meetings. When the life of individuals and their families are already full up to the brim, how can you add something else that will take a minimum of several hours out of a week?

It is true that each week still has 168 hours—at least theoretically! And most full-time jobs these days are only 40 hours per week. That leaves an abundant 128 hours. And if you allow yourself 8 hours of sleep out of each 24, you still have left 88 hours!

Some, because they want more of the things money can buy, hire themselves out to a second, or “moon-lighting” job. But whether there is another job involved or not, life is no vacuum. You have to spend all 24 hours every day. Whether you plan your spending or not, this is true. You may loll around in a state of suspended animation even for hours. Or you may drive yourself to frenzy every waking hour. But somehow you are bound to spend 24 hours a day as long as you live.

The present world is so close to us with so many of its exactions and attractions that it is easy to spend all of our hours on material things. Is it not much easier for us, for example, to spend thirty minutes every day with the daily newspaper than it is to spend that much time reading the Bible and applying its truth to our lives?

For those who somehow break away from the prison of daily routine and actually take part in a revival meeting, there are experiences as thrilling as they were unexpected. You start out attending the services because it is expected of you, or you know you ought to. For the first few services, perhaps, you have to drive yourself and you have a hard time keeping alert. But then something happens. Some of God's word begins to break through upon you in a new and wonderful way. And the first thing you know you are practically running to get to the services. You are actually going early for the prayer services and you are doing the Christian witnessing in daily contacts that you should have been doing all along. You see lost people being saved and cold and indifferent

church members revived. And you feel the sacred presence of the Holy Spirit that brings it all to pass.

Too soon the revival meeting is over. Now you feel you will never quite be the same again, because of what has happened to you personally. But the time comes to “come down from the mountaintop” and enter again the valleys of daily serving and living. Soon, if you are not careful, you will be back in the old habits of putting first things second—or third or fourth or fifth in your life.

But this is not necessarily the situation. The church, the Bible, and the Holy Spirit have not suddenly been lifted out of your life and your community. They are all still very much there. The real question is whether or not you will still be seeking God's direction for your life. We have plenty of time, if we will just spend it wisely. Twenty-four hours a day and all of it must be spent every day! Maybe after all we do have time for the things that really count.

Greer commentary

ELSEWHERE in this issue is an article by Superintendent Amos Greer of Harmony Association, Pine Bluff, elaborating on his viewpoints as to “alien immersion” and “close communion.” Until now, this is the first substantial statement we have received for publication, dealing with this side of the argument, since the action of the Arkansas Baptist State Convention in rejecting the report of its credentials committee and voting not to seat messengers from First Church, Russellville.

Brother Greer was chief contender against seating the Russellville messengers. We are happy, in the interest of presenting both sides in this continuing discussion, to give him space to express his views.

Heavy burdens

ONE of the choice nuggets among the precious promises of God's Word is that of Matthew 11:28:

“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

This has an application as broad as the cares of life. But it is interesting to consider the peculiar and particular application Jesus made of it at the time he spoke it.

As *The Interpreter's Bible* points out, Jesus was speaking to those who labored to do the works of the law and were heavy laden with the burdens the scribes put on them. A part of the context includes the next chapter, 29, in which Matthew “gives examples of the weight of the law.”

The Jewish religious leaders had hedged themselves and their people in with many a burdensome and man-made technicality. How different was Jesus! For his yoke was a simple following of the law of the Old Testament, but in “a prophetic and nontechnical spirit.” For his emphasis was “on justice, mercy, and the love of God,” (see Matthew 23:23)

The narrow way of New Testament Baptist Churches applied to a confused 20th century

"... upon this rock I will build my church; and the gates of hell shall not prevail against it."

—Matthew 16:18

"... it was needful for me to write unto you, and exhort you that you would earnestly contend for the faith which was once delivered unto the Saints."

—Jude 3

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

—Matthew 28:19-20

BY AMOS GREER, PINE BLUFF

New Testament churches and baptism

REGULAR Baptists of today believe they are the true descendants of the New Testament churches started by our Lord and His disciples during their personal ministry. The doctrines and practices Baptists hold dear today can be traced back in every century since New Testament times.

During the first 200 to 250 years of Christianity there was no marked division among New Testament Christians. Marked division arose as the Roman Emperor Constantine forced people into uniting with the church through baptism. True New Testament churches of that day opposed the baptizing of unbelievers and making them a part of the New Testament fellowships. They did not remain a part of these apostate groups, but fellowships of New Testament believers continued to practice the New Testament doctrines given by our

Lord Jesus Christ in the "great commission" (Matthew 28:19-20). One of the characteristics of these New Testament churches was the fact that they did not accept the immersion of the Roman state church as valid immersion, and individuals joining their fellowships came on profession of faith and submitted to New Testament church baptism. During this period, they were called "re-baptizers" by the Roman state church. They believed then, as regular Baptists believe today, to have valid baptism there must be a proper subject (one who has been born again by grace through faith in Jesus Christ as their Lord and Saviour), a proper administrator (baptism authorized and administered by a New Testament church), a proper mode (immersion in water), and for the proper purpose (symbolizing the new convert's death and burial to the old way and his resurrection to a new life).

Scattered along through the pages of religious and secular history, one will find this conflict over baptism being

present in every century since about 300 AD. Many times the conflict led to the persecution and martyrdom of many New Testament Christians.

When the immersion of other denominations is considered by Baptist churches, it is considered alien baptism as it is administered by something other than a New Testament church. The Roman Catholic church and the modern day denominations that have started since the days of the reformation are founded by and upon the doctrinal interpretation of some one individual. A close study of these denominations will reveal that from time to time they have changed their position on many of the great Bible doctrines.

A New Testament church's fellowship is made up of individuals who have had a new birth experience, have been properly baptized, who agree on the great Bible doctrines, and who are covenanted together to preach, teach, and practice these New Testament truths until Jesus comes.

Constituting New Testament churches and joining associations

WHEN a New Testament Baptist church is constituted, members from churches of like faith and order secure their letters to form the new church. Usually a council from other Baptist churches in the area is called together to investigate the letters, the doctrinal position, and the covenanted agreement of the new group seeking to be constituted and recognized. If it was discovered that one individual within the new organization had not had New Testament administered baptism, the constitution council would not commend the organization to sister churches.

Churches seeking admittance into an association of churches usually are referred to the association's Credentials Committee. This committee investigates a church thoroughly in regard to its membership, its doctrinal position, its willingness to cooperate and abide by the association's constitution. Upon the committee's investigation and recommendation, the association usually accepts it upon a unanimous vote of the messengers present. When this church, or any other church in the fellowship of the association, is discovered to have become unsound in doctrine or practice, the association has the prerogative to withdraw fellowship from the apostate church. This does not infringe upon the autonomy of that local church as no committee of an association or convention has the right to interfere with the rights and privileges of the local church.

The withdrawing of fellowship from a church or churches in an association says to sister churches of like faith and order everywhere that individuals transferring membership from this apostate church should be investigated thoroughly, as there is the possibility of individuals transferring their membership into other churches without having received authorized New Testament church baptism; and as the church is excluded from the association or convention fellowship, individuals who would seek membership transfer would do so upon their "statement" rather than by transfer of letter, as the apostate church is no longer considered a regular Baptist church of like faith and order.

The minister and baptism

WHEN a layman from a New Testament Baptist church congregation feels God is calling him to surrender his life to the Gospel ministry, he reveals this experience to the church of which he is a member and the church, in a business meeting, licenses the individual to preach the Gospel and commends him to sister churches. As he prepares himself for the

ministry, a church may extend a call for him to become its pastor; then, for a period of time, the church of which he is pastor will have an opportunity to try his gifts and callings. When they have become convinced that he is ready for ordination to the full gospel ministry, the church will extend an invitation to sister New Testament Baptist churches to send their regularly ordained men to meet at a set time and place for the purpose of considering the propriety of ordaining the minister in question to the full gospel ministry.

When the invited ordained men have come together, the council is formed and the church endorses the group for their work. After they have organized themselves (usually with a moderator, a clerk, and an interrogator or questioner) they direct questions to the prospective candidate. Usually the ordaining council goes thoroughly into the cherished Baptist positions in regard to the New Testament church, baptism, the Lord's Supper, and other major doctrines and functions of a New Testament Baptist church until all members of the council are satisfied. Then the council retires to consider the propriety of recommending to the church that they proceed with the ordination or that the ordination be deferred. If the council's recommendation is favorable and the church votes to proceed, the council continues with the ordaining prayer, the laying of hands, and the charge to the church and the newly ordained minister. It is understood by the council and the ordaining church that if and when the minister should change his doctrinal position in regard to the Baptist faith and practice, he will, out of good faith, surrender his credentials to the ordaining church. Many instances are on record where regularly ordained men have decided that they could no longer support the historic doctrinal positions of New Testament Baptist churches and have surrendered their credentials. This is proper and right.

When a New Testament Baptist church Pulpit Committee considers a prospective pastor, often they take for granted that the prospect is doctrinally sound in the historic position of the New Testament Baptist church. Some churches, to their sorrow, have found their newly called pastor working diligently to change the doctrinal position of the church to meet their own personal designs. (Which usually will not stand up in a state court)*. If a prospective pastor does not agree with the historic position of New Testament Baptist churches and its authority in the matters of baptism and the Lord's Supper, out of all fairness he should let the Pulpit Committee and the church know his position. Pastors of New Testament Baptist churches do not arrive at their interpretation of what constitutes New Testament church baptism and the Lord's Supper by studying the theology of alien or liberal theologians but can become well informed on Baptist polity and practice by studying the New Testament and the traditional doctrinal position of New Testament Baptist churches since the days of Jesus to the present time. This will help prevent pastors and churches from becoming caught up in the ecumenical movement of the day and surrendering Baptist particulars to fit the popular doctrinal demands of individuals and groups who are bent on trying to blend all of the confused doctrinal differences found in so-called Christianity, into one big happy fellowship.

Baptists do not discredit those who have a genuine new birth experience regardless of where and by whom they may have read or heard the redeeming story of Jesus.

The New Testament Baptist church is commissioned and ordained to keep the New Testament Baptist baptism pure, and while the New Testament Baptist baptism is kept pure, the two will complement and purify each other.

*The Traskwood church near Benton, Arkansas, a member of the ABA vs the Baptist Newlighters movement, Arkansas Supreme Court, 1962, where the church property was awarded to the members who held to the church's doctrinal position upon which the church was constituted.

CHRISTMAS CARD INVASION



—BY JACK GULLEDGE

THIS Christmas season Americans will spend in excess of \$1,500,000 for Christmas cards. They will choose from over 50,000 different designs, as they exchange more than 1,500,000,000 yuletide greeting cards.

Only three out of every 10 cards will have a religious motif. The other 70 percent will feature traditional and landscape art. Santa Claus is still the most popular figure of the season's salutations.

One of the fastest type of card in this non-religious field is the contemporary studio card, reportedly being produced by 200 firms in record quantity. This off-beat, and sometimes off-color, "greeting" card is gaining wide acceptance under the guise of sophisticated humor.

The studio card, originating in New York's Greenwich Village following World War II, is often senseless and usually considered harmless. Sometimes its way-out pun is quite amusing.

Some of the contemporary cards, often referred to as "jazz," are illustrated with ribald jokes depicting drunkenness and sexual indecency. A buxom blonde in a sock crowds out the Christ of the manger. A shady verse in crude script replaces the message of Bethlehem's angels. This type of card, bordering on the sick and skirting the risqué, is becoming more objectionable to the good taste of those who desire to preserve the dignity and spiritual meaning of this holy season.


One leading religious magazine charged the purveyors of off-color Christmas cards with "extolling drunkenness and sexual license," as a means of celebrating the Christmas holidays, and "otherwise mocking the observance."

A special report in this same publication pointed out that postal officials expressed concern about the number of obscene and indecent Christmas cards being sent through the U. S. mails. A communique stated: "Informal notices in each of our 40,000 installations throughout America advise the public that objectionable mail may be returned to the Post Office, or turned over to a postal inspector for investigation."

Greeting cards are usually sent first class and postal officials have no way of knowing what percentage are in the line of off-color cards. Howard I. Lewis, assistant special assistant to the Postmaster General, wrote in a personal correspondence, "On rare occasions, such cards are referred to our Inspector Service, but usually they are just within the laws and no prosecution is possible."

It must be noted that while many of these "sophisticated" greeting cards may offend the Christian community, they probably do not violate the law.

The Postmaster General points out, however, "There is no question that pornography—of the hard core prurient kind—does exist in considerable quantity."



Peace on Earth Good Will to Men



The studio motif, with its simple sketches and insulting messages, is a far cry from the earliest yuletide cards of the late eighteenth hundreds showing simple home and religious scenes. Even the pre-World War I cards were little more than "Christmas letters" to which the sender affixed his signature.

Today, the Christmas card industry is a prolific and profitable business. There is a greeting card for every taste and occasion, cutting across the spectrum of American life.

The Greeting Card Association in New York City advised that they are "pledged at all times to produce and distribute only those cards which in format, sentiment, and design conform to the prevailing standards of good taste, good morals, and good acceptability."

The popularity of the risqué studio card indicates a low ebb in "prevailing standards" of American morality.

Some protests have been made. The Churchmen's Commission for Decent Publications noted concern over "the deterioration of Christmas into an occasion for the exchange of obscene and suggestive holiday greeting cards." The commission's executive passed a resolution urging distributors and dealer

to "manifest their concern for community decency by refusing to handle merchandise of a bawdy and sexy nature."

The resolution encouraged local church and civic agencies "to protect the Christmas season as an occasion of spiritual force rather than of commercial exploitation of prurient interests."

This apparent sickness of our society constitutes a real threat to the sanctity of Christmas—or worse. Dr. Pitirim Sorokin, Harvard University sociologist, is quoted as saying that obscenity has been an accompanying factor in all the great crises of history. "The rise in pornography today," he noted, "is merely the dirtiest ripple of a more powerful tidal wave that threatens our civilization."

The Christian counterattack must come on both a personal and a collective basis. Our total energies should be directed toward the abolition of this infringement upon sacred wares. If an offensive card is received, a tactful word of objection to the sender will discourage a future repeat. Our individual and community influence could greatly curb this insidious encroachment.

This season, when you choose Christmas cards to send friends and loved ones, remember "Evil communications corrupt good manners." (I Cor. 15:33).

REFERENCES:

- 1 CHRISTIANITY TODAY, December 1958, pp. 27, 28
- 2 INFORMATION Service, Post Office Department, March 1964.
- 3 PERSONAL Letter from Post Office Department, June 1964.
- 4 PERSONAL Letter from Post Office Department, June 1964.
- 5 CHRISTIANITY TODAY, December 1958, pp. 27, 28.

Baptist youth face problems

ARKANSAS Baptist college students faced problems at home and abroad in their annual Baptist Student Convention, held at Calvary Church in Little Rock Dec. 3-5. Two of the three resolutions at the business meeting were accepted unanimously. A third resolution, relating to the war in Vietnam, was amended by a motion from the floor. The resolution pledged the prayers of the students for the ending of the hostilities and expressed concern for the victims of the war. The resolution further committed the prayers of the students "for the world leaders who have the responsibility for making decisions that can bring an atmosphere of peace and love in which the cause of Christ can be advanced."

An amendment offered from the floor of the Convention passed, but not by an unanimous vote. The amendment stated that "while praying for and earnestly desiring peace in Vietnam, nevertheless we realize and support the necessity of our present commitments and participation in the Vietnamese war."

A second resolution supporting the United Nations and its organizations passed unanimously.

Another resolution related to difficulties within the fellowship of the Arkansas State Convention. The resolution committee had been submitted a strong resolution from the Baptist Student Union at Arkansas Tech in Russellville. The "toned down" resolution, presented by the resolution committee, passed unanimously, however. This resolution stated: "Recognizing the varying points of view within our Arkansas Baptist State Convention, we express our concern for mutual respect and understanding of the varying opinions and encourage an intellectual study of the issue so that our Christian witness may be more effective."

In the business session of the

Convention the summer mission report was accepted. The \$6,500 budget, raised by the students, will send summer missionaries to British Guiana, Jamaica, Mexico, Costa Rica, Honduras, Panama, Hawaii, California, Nebraska and Florida. The summer missions committee was authorized to continue its investigation to include students being sent to other needy places.

Between 500 and 600 registered from 19 campuses in the state. Students from John Brown University, Beebe Junior College and Ft. Smith Junior College were at the Convention for the first time.

Principal speakers included Rev. William Lawson, Houston and Dr. Frank Laubach, former missionary to the Philippines and a well known literacy expert.

Jon Stubblefield, student at University of Arkansas, is president of the student convention and presided at each session except the Saturday morning session, which was presided over by Jerry Blaylock, vice president of the student convention and freshman medical student at University of Arkansas Medical Center.

Editor's book sells

A TOTAL of 2,500 copies of Editor Erwin L. McDonald's book *75 Stories and Illustrations from Everyday Life* have now been sold, leaving 500 yet of the first edition, according to Baker Book House, which published the book in April 1963.

A book of everyday experiences of the author—including many from "down on Bunker"—the book is designed as a source of illustrative materials for sermons and talks and as an inspiration for daily Christian living. It is available at \$1.95, plus sales tax, from Baptist Book Store, 408 Spring Street, Little Rock, 72201.

Editor McDonald recently com-



ALVIS B. CARPENTER

ALVIS B. Carpenter, Louisville, Ky., has been called as the new pastor of First Church, Blytheville.

Mr. Carpenter has served as pastor of Audubon Church, Louisville, for ten years. A native of Elaine, he attended Ouachita University, Baylor University, and was graduated from the University of Denver, and Southern Seminary.

Mrs. Carpenter, the former Miss Florence Childress, Louisville, holds a master's degree in Music Education from Eastern Kentucky State College.

Mr. and Mrs. Carpenter are the parents of two children: Elizabeth, 6, and Daniel, 3. Mr. Carpenter will assume his duties as pastor Jan. 1.

pleted the writing of the Married Young People's Sunday School quarterly for the Sunday School Board of the Southern Baptist Convention, Nashville, for the first quarter of 1967, and has been invited to take a similar assignment in 1966. The 1967 quarterly is one in the series of the new Life and Work curriculum of the Sunday School Board.

Authors student article

DR. Robert C. Riley, chairman of Ouachita University Social Science Division, speaks out for the need to identify with a political party in the December issue of the *Baptist Student*, a monthly publication of the Sunday School Board of the Southern Baptist Convention.

Riley speaks of "independent" people and officials who "take no sides" and "vote for the man, not the party."

"Sooner or later, however, events catch up with them; and the desirability and necessity of being in an identifiable place, taking a special stand on an issue, and channeling one's political energy through a party apparatus becomes manifest," he writes.

At Glenwood church



V. L. HARRIS JR.

V. L. HARRIS Jr. is the new pastor of First Church, Glenwood. Mr. Harris has served three years as pastor of Third Street Church, Waco, Tex. He attended Decatur Baptist College and was graduated from Baylor University. He had two years of study at Southwestern Seminary.

Mr. and Mrs. Harris have four children, Jacqueline, 14, Paula, 11, Steve, 8, and John Paul, a year and a half.

Speer in Jamaica

PASTOR Dee T. Speer has returned from Jamaica, where he participated in a crusade under the sponsorship of his church, First Church, Mammoth Spring.



MR. SPEER

Mr. Speer worked with Kilsyth Church and at Prospect Church. During the crusade there were 140 conversions and five reclaimed.

Others on the crusade team were W. A. Moddy, Parsons, Tenn.; J. R. Williams, Murfreesboro, Tenn.; J. I. Willard, Buckner, Mo.; and D. L. Moody, Kansas City.

RUNYAN Mission, First Church, Gravel Ridge, organized a Brotherhood Dec. 4. Nelson Tull, secretary, Arkansas State Convention Brotherhood Department, was guest of honor.

Baptist history emphasis - January

THE Arkansas Baptist State Convention in its 1965 session endorsed the Baptist History Honor Calendar proposed by its History Commission. The Emphasis for January is Stewardship Honor. Each Association is encouraged to search out and then to give a five or ten minute recognition to the church in its membership that was the earliest one to develop and adopt a budget plan of finance for its work.

Before 1925, many churches in Arkansas financed their entire programs by special offerings. Since the budget plan is now accepted as the better plan of church financing, those churches that led out in this movement well deserve recognition. What better recognition than the Baptist Stewardship Honor can be given them? Name the pastor and committee personnel who worked out the first budget. Give personal recognition to any of them still

Who's Who

TWENTY-SEVEN Ouachita University students have been named to "Who's Who Among Students in American Universities and Colleges."

Those chosen are Joan Balfour, Mack Blackwell, Tom Elliff and Ray Hardin, Little Rock; Nancee Dickson, Memphis; John Estes and Mac Robertson, Arkadelphia; Rozanne Eubank, Pine Bluff; Johnita Higginbotham, Batesville; Mary Bell High, Hope; and Joe Jeffers, Judy Pat Neely, Suzanne Russell and Don Watkins, Warren.

Also selected were Bill Jordan, Morrilton; Jerry Kossover, England; Ben Mau, Hong Kong; Bill Philliber, North Little Rock; Cliff Rawley, St. Louis; Phyllis Ray, Sparkman; Sharon Duvall Rogers, El Dorado; Allen Smith, Camden; Don Smith, Ft. Smith; Shelby Stewman, Mena; Sammy Watkins, Waldo; Charles Williams, Helena; and Bob Willis, Dallas.

living. Show a copy of the budget if it is possible. Give the exact date of its adoption. Will your Association join in the observance of the Baptist History Honor Calendar throughout 1966 in its Monthly Workers' Conference Programs?

If any association feels that the Commission can help let it contact any member of the Commission, including its Executive Secretary. They are: chairman, Dr. Bernes K. Selph; District 1, Dr. Alexander Best; District 2, Rev. Harold Elmore; District 3, J. T. Midkiff; District 4, Rev. H. D. Morton; District 5, James Newman; District 6, Rev. Edgar Harvey; District 7, Rev. M. T. McGregor; District 8, Rev. Eddie McCord; and executive secretary, Dr. George T. Blackmon. Consult the annual of the Arkansas Baptist State Convention for the map of associations and districts and the addresses of Commission members.—George T. Blackmon

Feminine philosophy -- or intuition

BY HARRIET HALL

Comments along the way

WHEN I accepted this assignment it was understood that I would try it for three months. Our editor and managing editor have been kind enough to ask me to continue.

Since many of you have expressed similar sentiment, I have agreed to stay with it for a while. I want to thank all of you who have made written and personal comments during these first three months. I might even have a new picture made for those who have requested that!

You may be interested in knowing that the column which has evoked the most reader-response thus far was the one entitled "Too little or too much," concerning husbands who are (1) "never around" or (2) "always under foot."

Here are parts of letters written in response to this particular subject:

"I've been mother and daddy for eight years. We had four children and I had to play my checkers just right to make ends meet. I can remember when five cents was the money each child had to spend, and when a candy bar was bought it was bisected, precision-wise."

Another comment reads, "Retirement has come but we both try to be reasonable. If the husband is under foot too much something is wrong. Maybe someone needs to take 'inventory.' One solution might be to take a trip and get better acquainted."

Another comment was, "We've been married over fifty years. We try to please each other more each day. In the not too distant future the two of us may be divided, but we are thankful to be able to be up and around and hope with God's help to continue having our good health for many more years."

Another woman said, "My husband will retire soon and we are both looking forward to it. In fact, I can hardly wait!"

Another woman said, "My preacher husband retired seventeen months ago. He has hardly missed a Sunday doing supply preaching. Between Sundays he doesn't have the pressures and responsibilities he used to have. We are both enjoying retirement."

From the young woman who complained that her husband was never around came this note:

"It was very enlightening to see my problem in print and I thought how foolish I am to complain. There are times when my attitude is on the bitter side and my jealousy of my husband's time shows. I plan to keep your article and read it when I start feeling sorry for myself. I know there are advantages and disadvantages to every situation and I thank you for helping me remember this. Good luck on the rest of your articles."

Another writer ask, "How do you avoid arguments?"

My answer, briefly, to this last question is, "I don't think you can avoid them." However, when they do occur I think one of the best solutions to stopping them is the one found in Proverbs 15:1—"A soft answer turneth away wrath, but grievous words stir up anger." Gentle words calm tense situations, but bitter, harsh words cut like a knife.

One of the tests for a happy home is what one does with "little hurts." If they are saved, they may pile up to form a wall of separation. The person who has said or done an unkind thing ought to make amends, but the one to whom it is due should receive it with affection, rather than as a thing which is demanded.

A sense of humor can often save the day, for to be able to laugh over difficulties can make them much smaller in size. I realize that some misunderstandings are no laughing matter, but all can be a praying matter.

In times such as these when there is so much tension in the world, the home should be a place where each family member can

find rest and comfort. Let us pray that we will each do our part to make it so.

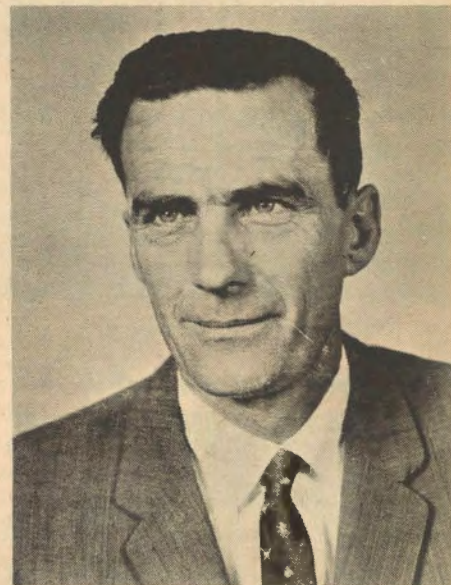
* * *

Next week: Christmas and the Home

* * *

Comments, questions, or suggestions may be addressed to:

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



R. L. GGeo is the new pastor of Owensville Church. He served for two and a half years as pastor of First Church, Pencil Bluff. Mr. and Mrs. Geo have three sons, Jimmy, 19, Jerry, 16, and Richard, 14, and a daughter, Mrs. J. W. Deary, Hot Springs.

DEATHS

Dr. Joseph Robert Brown, 39, at Lake Charles, La., Dec. 11. Dr. Brown was a member of the faculty at McNeese State College at Lake Charles and the son of Dr. William E. Brown, executive director of the Arkansas Christian Civic Foundation.

Charles A. Gordon Sr., 85, Pine Bluff, Dec. 11. Mr. Gordon, honorary board chairman of Simmons First National Bank, was a former member of the board of Ouachita University.

J. A. Chitwood, 83, retired pastor and school teacher at Hot Springs. He was ordained at Central Church, Hot Springs, and had served as pastor of numerous rural churches.

Harmony Association

DON A. Nall, pastor, Altheimer Church, took his oral examination for a Master in Religion degree at Southwestern Seminary in November.

FIRST Church, Kingsland ordained Roy Mitchell as deacon recently.

PAT Mehaffey is the new pastor of Yorktown Church. He formerly was pastor at Bisco.

JOHNNY Hurd has resigned as pastor of Shannon Road Church after two and a half years service. He is moving to Pulaski Association.

NEW pastor of Shannon Road is John Henry Hall, Ouachita University senior and a native of Forrest City. Mrs. Hall is the former Linda Greer, daughter of Missionary Amos Greer.

RONALD Mensinger was ordained to the ministry recently by Matthews Memorial Church.

RANKIN Chapel's new pastor is Don Taylor, Ouachita University Junior from Pine Bluff. His wife is the former Jo Ann Stokes of Stuttgart.

OSCAR Huston, pastor of Oak Grove Church for three years, has resigned to accept the pastorate of Shorewood Hills Church, Jones, Miss.

NORTH SIDE Church, Star City, has broken ground for a new auditorium and educational space.

IMMANUEL Church recently ordained as deacons, Roy Brown and Z. T. Coats. (AB)

Back from Brazil

MR. and Mrs. W. C. Rodgers, Benton, have returned from a visit of two weeks with their daughter and family, the Richard E. Walkers, Southern Baptist missionaries in Manaus, Amazonas.

Twice they went up the Negro River, Amazona tributary, on which Manaus is situated, on preaching trips. Services were held in mud houses with grass roofs.

Mr. and Mrs. Rodgers also saw another missionary who is an Arkansan, Mrs. Ruth Carswell, Heber Springs.



W. H. HEARD

Sanatorium chaplain

W. H. HEARD has resigned as pastor of First Church, Walnut Ridge, to serve the Executive Board of the Arkansas State Convention as chaplain at the Arkansas Tuberculosis Sanatorium, Booneville, effective Jan. 1.

During his eight years at Walnut Ridge there were 512 additions, 198 by baptism. The church debt of \$55,000 was paid, and property holdings expanded and improved.

Mr. Heard served five years as trustee of Southern College, six years as a member of the Executive Committee of the state Convention, and is the Arkansas member of the Education Commission of the Southern Baptist Convention.

He is a graduate of Georgia Institute of Technology and Southern Seminary.

Mrs. Heard is a graduate of Carver School of Missions. They have three children, Dr. Charner Heard, an Army captain at Ft. Story, Va.; Margaret Ann Heard, a sophomore at Tift College, and Dianne Heard, a junior in high school in Richmond, Va.

LARRY Evans has resigned as pastor of Hilltop and Midway Missions, Mountain Home, to accept the pastorate of Calvary Church, Corning. (CB)

BSU hosts association

THE Baptist Student Union at the University of Arkansas was host for the Washington-Madison Association Workers' Conference for the first time Nov. 19.

On the program were Roy Runyan, BSU president, Swifton; Becky Scott Lacewell, Crossett; Randy Lee, Pine Bluff; Lecia Jones and Charline Grant, Muskogee, Okla.

In 1965 the association gave \$720 for maintenance and utilities of the BSU Center. The 1966 budget includes \$820 for this item. In addition First, Immanuel, University, and Bethel Heights Churches in Fayetteville will give approximately \$6,620 to the budget for the overall program of the BSU.

More than 2,254 "Baptist preference" students are enrolled in the University this school year.

Mission plans play

FOREST HIGH MISSION, Immanuel Church, Little Rock, has scheduled its annual Christmas program, to which the public is invited, for 7:30 p.m. Dec. 23.

Before the tree, when treats are given to the youngsters, the Young People, Juniors and Intermediates will present a two-act play, "An Angel for Every Occasion." Between the acts the Primaries will give readings.

Cecil Webb Jr. is pastor.

Mrs. Kampbell listed

MILDRED Norman Kampbell (Mrs. Willard), Little Rock, is listed in the Fourth Edition (1966-67) of Who's Who of American Women, published by Marquis Who's Who, Inc., Chicago.

Mrs. Kampbell is listed as a religious worker and club woman. She has attended Baptist Tabernacle since she was three years old, and became a member at 14 years. In 1962 she received a pin for 15 years perfect attendance in Sunday School and now has another two-year pin.

SBC News and Notes

By the BAPTIST PRESS

Illinois board

CARBONDALE, Ill. — The board of directors for the Illinois Baptist State Association rejected by a close vote a proposal to purchase space in a Student Center Building at the Edwardsville (Ill.) campus of Southern Illinois University. In a debate over the proposal, Bill Fox of East St. Louis said the proposal committed Baptists to participation in "an ecumenical movement." The proposed student center will be jointly owned and occupied by seven denominational groups composing the Religious Council of the University.

Chairman of the Baptist state association's Education Committee, Keith Stanford, argued that the move was necessary for a Southern Baptist ministry to the students at Edwardsville. Rejection of the proposal would automatically remove Southern Baptists from participation and direction in establishing a University-approved religious ministry on the campus, Stanford argued.

Giving tops budget

NASHVILLE—During the first eleven months of the year, the Southern Baptist Convention went over its \$19.8 million budget by \$267,857, sending that amount to support home and foreign missions. November financial report from the SBC Executive Committee here revealed that the convention appears headed for a record year of giving during 1965, the 40th anniversary of the Cooperative Program plan of world missions support.

A total of \$20,103,457 was given through the Cooperative Program for the first 11 months of the year.

An additional \$16,933,554 was given to designated missions causes, bringing total (undesigned) contributions to \$37,037,011.

Undesignated gifts for the first 11 months of the year exceed gifts

for the same period last year by \$1 $\frac{3}{4}$ million; and designated contributions for that period exceed designations during 1964 by \$1.2 million.

Seminary accreditation

RICHMOND, Va. — New Orleans Seminary was approved as an accredited member of the Southern Association of Colleges and Secondary Schools at the organization's annual meeting of delegates here.

For several years New Orleans and each of the five other Southern Baptist seminaries have been accredited members of the American Association of Theological Schools, the professional academic organization for graduate level divinity and theological schools.

New Orleans becomes the first SBC-affiliated seminary to gain accredited membership into the Southern Association of Colleges and Secondary Schools.

Oklahoma board

OKLAHOMA CITY — The board of directors of the Baptist General Convention of Oklahoma authorized officials to proceed with plans for new construction projects at the Oklahoma Baptist Children's Home here and at two state Baptist encampments. Projects approved include construction of a new \$75,000 cottage at the children's home, a dining hall at Camp Hudgens for Royal Ambassador boys near McAlester, Okla., and a sewer system at Falls Creek Baptist Assembly near Davis, Okla.

California College

RIVERSIDE, Calif.—The board of trustees of California Baptist College here adopted a statement rejecting federal aid and stating agreement with the Southern Baptist General Convention of California which earlier had passed a similar resolution. Trustees of the

Baptist school stated: "We pledge our support of the principle of separation of church and state by declaring again our opposition to our use of such funds."

Briefs

THE Home Mission Board has asked William D. Lawes, Phoenix to become an associate director of its division of evangelism.

Presently evangelism director for Baptists in Arizona, Lawes, will do evangelism promotion among Southern Baptists, specializing in state evangelistic conferences, national goals, and the transfer of church membership by moving Baptists.

CORPUS CHRISTI, Tex. — Joseph C. Clapp, vice president for development at the University of Corpus Christi, has been promoted to the Baptist school's presidency.

BOILING SPRINGS, N. C. — Trustees for Gardner-Webb College (Baptist) here have employed an Oklahoma man to draw the master plan for a campus layout projecting the college's facilities for the next twenty years. The proposed campus would take care of a possible enrollment of 5,000 students within 20 years. Robert Rucker, Norman, Okla., will draw the plans.

NEW ORLEANS—A check for \$2 million, the initial portion of a huge loan to finance expanded facilities, has been deposited by Southern Baptist hospital here. The financing agreement between the hospital and a life insurance company's mortgage loan correspondent provides that the hospital may borrow up to \$7.8 million on a long-term note. It is one of the largest such loan agreements ever made by a single institution directly related to the Southern Baptist Convention.

LETTERS TO THE EDITOR

the people SPEAK

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

Correction

IN my letter which was printed in last issue, a typographical error reversed the sense of what I said. The garbled version indicates that the Credentials Committee of the State Convention made its recommendation concerning the seating of messengers from Russellville in line with traditional practices, and voted with the majority in rejecting the messengers. The exact reverse is true on both counts: we based our recommendation on the Constitution, and the Convention voted to reject the messengers. The original version stated that the Credentials Committee "offered a recommendation in keeping with the Constitutional norm and advised that the messengers be recognized; but the Convention made its decision in keeping with the traditional practice and voted to reject the messengers."

I think the transcription error was made in my office.—Vester E. Wolber, Chairman Division of Religion & Philosophy

REPLY: You are correct in your last sentence. Our only error in this instance was in following the copy as submitted. Sorry we weren't both right from the beginning!—ELM.

In anticipation

I AM sure by this time that your desk is being flooded with letters offering comments and solutions to the problem that arose at the convention concerning alien baptism.

I thought you might like to know that with all the good advice you are going to receive you would not need anything further from me and, consequently, you would not receive such a letter from me.

Best wishes to you and particularly in regard to the volume of paper you will receive on this subject.—W. Payton Kolb, M. D.

Convention action

It has been my intention not to write, but under the circumstances, write I must. I kept quiet at the State Convention so that I might listen to the opinions of others, and hoping to hear from the leaders in our state, few of whom spoke at all. My remarks may be a little lengthy for a letter, but I will keep them as brief as possible.

To begin with, what is wrong with a messenger coming to the Convention with his mind made up? I am here to say that, all things being equal, it isn't any more wrong for a person to have his mind made up to be against something than it is to have his mind made up to be for something. The person who is for "closed communion" is against "open communion" and vice-versa. I personally have my mind made up on many things: The Deity of Jesus, His Virgin Birth, His Vicarious Atonement and Bodily Resurrection, to name only a few.

Again, this thing of opening the gate to all comers is nothing less than a movement toward ecumenicity and the World Council of Churches. Those who quote the New Testament about Christian brethren and fellowship must keep in mind that there was a time that most men who called themselves Christians, believed that the Scripture (Old Testament) was the God-breathed Word of the Living God, that Jesus was the Virgin Born Son of God, that He died on the cross for the sins of the world, was buried, and that He arose the third day, Bodily. Today this is not true. When we open the door and say, "ya'll come," we are inviting many known critics into our fellowship, an action with which I do not believe our Lord would be pleased.

Another point of importance is, that at the Convention some wanted it to be quite clear that we still believe in the autonomy of the local church. Local church autonomy is like academic freedom and freedom of speech; there are those who have misused and abused these terms in which we have believed many years. Please let me take the liberty of saying that it is my firm opinion that those who opposed the recommendation of the Credentials Committee believe in the autonomy of the local church just as strongly as those who favored it.

Also, it would be well if we considered seriously the terms love, distrust, and suspicion. In our home we have two girls (as well as two boys). If someone came into our home to take our daughters against their will, I cannot say that they would not take them. However, I can say, that if they did, it would be after the fight. Would this mean that I did not love the intruder? Not at all. It would mean, however, that he had committed an encroachment against that which I hold dear to my heart, an encroachment that I must stop, if possible.

As to distrust and suspicion, I think these terms are a little too strong to characterize the action taken at the Convention. Let me say hurriedly that if "distrust" and "suspicion" were present, you don't "reason" away these feelings, it takes a lot of sweat tears, and plain hard down Christian living and practicing to remove them.

In passing, let me say the other word that I must say. When dealing with issues such as the ones with which we were dealing at the Convention, how much money a church gives to the Co-operative Program influences my vote exactly this much, "0."—W. V. Garner, Pastor, Immanuel Baptist Church, Texarkana, Ark.

Sidetracked?

I, LIKE many others who have turned to writing during the past weeks, came away from the recent Arkansas Baptist State Convention with ambivalent feelings. But my feelings seem to be a bit different from those who have written thus far.

One cannot but be greatly disturbed over our trends. When we ought to be together, we seem to be apart, really hateful in our stands. While we ought to be planning to advance the work of Christ to new frontiers we seem to be saying, "We can't, unless we completely change." (How much change do we really need?) While the population continues to increase in great proportions we seem to be happy to 'hold our own.'

While we are arguing about how to build a university, who will observe the Lord's Supper, where and what kind of state office building to build, and who is the most orthodox at our convention; and while we argue in our local churches about the color of carpeting and drapes, the room my class will use, the order of worship, the time of services, etc. and etc. ad nauseam, I wonder who is concerned about the lost.

I ask you who wrote, those who spoke at the convention and you who are airing these issues in your church and associations, how many lost people are we working on now? How long has it been since you talked personally, face to face with a lost man in an attempt to win that soul to faith in Jesus Christ? How much time have you spent in prayer for the lost, calling them by name to God? Could it be that the greatest heresy of Arkansas Baptists is our 'falling away' from the traditional i.e. Christian doctrine of soul winning? Let he that is without sin cast the first stone.

I call for all of us to do three things. Pray for the lost by name. Read the Bible in preparing our hearts and lives to be witnesses. Talk to men, women and youth about their soul.

Brethren, let's not get side tracked. —Jerry Don Abernathy, Bapt. Bldg., Little Rock

Sharing our mail

THE letter below is an expression of appreciation from a church that has been helped from mission funds. Space will not permit a relation of the background and history of this young church which was organized in 1962. There are many incidents in connection with the church which would thrill any to know the full story. We did think, however, that those who have supported the Co-operative Program would be interested in having this word of appreciation from a church which has received help.

"Dear Fellow-Christians:

"For the past two months, we, from the Summit Baptist Church, Summit, Ark., have been in much thought and prayer considering the possibility of standing alone.

"During our regular business meeting Nov. 6th, 1965, we came to a decision. All for, none against. This letter is in appreciation and thankfulness for your past help to our church toward our pastor's salary.

"We sincerely hope the money will help some other mission or church as much as it did for us.

"Thanking you again from all of us,

Yours in Christ,
Mrs. Dorothy Shaver,
Church Clerk

MERRY CHRISTMAS

We take this opportunity to express to all our Baptist fellowship in Arkansas and others throughout our Southern Convention territory who read the *Arkansas Baptist Newsmagazine* our wish for a very merry Christmas. We hope each of you will have wonderful fellowship with your families, in your churches, and in all of your denominational conventions. May the Lord bind all of our hearts together in bonds of Christian love.—C. W. Caldwell

Beacon Lights of Baptist History

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

Beginning of Sunday Schools

ROBERT Raikes of the Church of England is usually credited with starting the modern Sunday School at Gloucester, England, in July, 1780, some say 1784. But William Fox, deacon in a Baptist church in London was considering a plan for the universal education of the poor at the same time. At first the idea was simply a school which met on Sunday to teach people to read.

Mr. Fox laid his plan before the monthly Baptist meeting in May, 1785. The chairman of the group saw the possibilities of such work and said he would not be satisfied until every person in the world could read the Bible. He felt that they would need all the help available. A committee was appointed and an appeal was made to the public to attend a meeting to discuss the work.

In the meantime Mr. Fox was corresponding with Mr. Raikes to get his suggestions of procedure. There was formed, at the public meeting held, Aug. 10, 1785, "A Society for the Establishment and Support of Sunday Schools Throughout Great Britain."

When the proceedings of this meeting were published, the plan was immediately adopted by several groups of Dissenters and

Methodists. The work proved so satisfactory that in a few years most congregations in England had Sunday Schools attached to them.

Baptist historian Benedict states that the first Sunday School began in America under the auspices of Samuel Stater, a cotton manufacturer of Pawtucket, R. I. Others give credit to William Elliott of Accomac County, Va., in 1785. Stater established the school for the children of his employees in 1798. He had heard of Raikes' plan and copied it. It was non-sectarian, as were most of the Sunday Schools established.

"The Philadelphia Sunday and Adult School Union" was formed in that city in 1816. (Remember the Triennial Convention of the Baptists had been held in the same city the previous year.) Out of this organization there grew the "American Sunday School Union," formed in May, 1824. It, too, was non-sectarian. But it resolved in 1830 to establish a Sunday School in every destitute place where it was practicable in the Mississippi Valley, an area covering about 20 states, within two years.

A growing dissatisfaction with materials published by the American Sunday School Union led Baptists to seek help elsewhere. To meet this demand the "Southern Sunday School Union" was organized at Memphis, Tenn., in November, 1858. By now the Sunday School work was distinctly religious and denominational.

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PERSPECTIVE

by
Robert J. Hastings



*Because you love
you give*

THE cover picture is designed to depict the love and concern of Christian parents for their children, and to indicate their love for ALL the causes of Christ dear to them. It suggests that through a properly prepared will Christians can make provision for their children and at the same time make a lasting investment in the missionary and educational causes of Christ by remembering them in their wills.

The picture reminds us that January in the Southern Baptist Convention and state convention calendars is "Make Your Will Month." Your state Baptist foundation and the Stewardship Commission of the Southern Baptist Convention cooperate in making materials available to the churches for the promotion of the emphasis. Excellent free materials which explain the work of your state foundation are available upon request from the foundation office.

The Stewardship Commission has developed a plan and the materials for use in conducting a Christian will and trusts emphasis in a church. The emphasis can be observed at any time during the year. However, much help will come to the churches through articles, photographs, and art work

Leads for leaders

ALL of us have seen individuals trying to fill leadership roles by running "hot and cold." One day they are greatly excited about some daring new project. They see visions that even Isaiah couldn't imagine. They dream dreams that would have put Joseph to shame. But the next day they are down. They grow cold and discouraged. And the far-off goals and the big-sounding boasts are dropped like an elevator with a broken cable.

Why do so many well-meaning "leaders" fail at this point? Perhaps it is failure to practice the fourth principle of leadership: *Leaders must see further than people, but the telescope must not replace the microscope.*

A good leader sees far down the road. He develops long-range plans. But he does not spend so much time with the telescope (far-off goals) that he neglects the microscope (detailed planning for today's tasks). Which is another way of saying that whereas perfection is no trifle, trifles do make perfection.

Wise leaders take nothing for granted. They scrutinize details. They are skilled in the use of the microscope. On the surface, this may not appear true. But go behind the scenes in the lives of gifted leaders and you will find that, like a good architect, they can see every brick in the building before the foundation is dug.

appearing in state papers and convention-wide publications during January.

Materials for the emphasis may be ordered from the Stewardship Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219. Church leaders should feel free to write to the Commission for a list of titles and prices of the materials available.



Hear ye! Hear ye!

PARON BAPTIST CAMP'S 1966 SCHEDULE

THERE are several good dates open for those who get their reservations in early. If your church is planning a retreat let us hear from you.

- Jan. 21-23—First Church, Pine Bluff
- Jan. 28-29—Second Church, Little Rock
- Feb. 4-5—University Church, Fayetteville
- Feb. 11-12—University Church, Fayetteville
- Feb. 18-19—Levy Church, North Little Rock
- Mar. 18-19—Sunbeam Band Conference
- Mar. 25-26—Archview Church, Little Rock
- June 6-July 2—Royal Ambassadors
- July 4-Aug. 6—Girls Auxiliary Camps
- Aug. 8-13—Matthews Memorial, Pine Bluff
- Aug. 15-20—First Church, Little Rock
- Aug. 25-27—Forest Highlands

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Altars

Revival news

FIRST Church, Antlers, Okla., Nov. 22-28; Walter K. Ayers, Little Rock, evangelist; 16 by profession of faith; 4 by letter; Marvin Renolds, pastor.

FIRST Church, Portageville, Mo., Oct. 31-Nov. 7; Billy Walker, Walnut Ridge, Evangelist; 60 professions of faith; 21 by letter; Owen Sherrill, pastor.

Buckner

HAW Creek Church was host Nov. 27 to the associational youth rally, with 15 churches represented in the 100 attendance.

On the program were Miss Fran Farmer, music director of Iona Church; Miss Donna Baggs, Parks; Miss Barbara Browning, New Home; Miss Fran Rice, First Church, Waldron; Miss Sherry Frazier, Winfield; Miss Karen Williams, Fellowship; Miss Linda Jones, Evening Shade; Jimmy Gossett and Clyde Traylor, James Fork; and Roy Hodges, Haw Creek.

Independence

EMMANUEL Mission, sponsored by First Church, Batesville, has been organized and has under construction a 4,000 square foot building. Billy Goyne is the mission pastor.

W. E. DAVIS has accepted a call to Marcella Church.

NEW pastor of Pilgrims Rest is Moran Burge. (AB)

Jesus' choice of a hero

BY HERSCHEL H. HOBBS

Pastor, First Baptist Church, Oklahoma City, Oklahoma, and past president, Southern Baptist Convention

"AND a certain Samaritan. . . had compassion on him" (Luke 10:33).

THE parable of the Good Samaritan was given in answer to a Jewish lawyer's question, "And who is my neighbour?" A certain man, presumably a Jew, was left on the road robbed, naked, and beaten. Two Jews, a priest and a Levite, "passed by on the other side" (*antiparelthen*). This double compound verb comes from *anti*, over against, *para*, alongside, and *erchomai*, come. They came alongside the man, but went to the other side to pass in order to avoid ceremonial pollution. But a compassionate Samaritan came to him, rendered first-aid, and took him to an inn where through the night he took care of him. The next day he departed after leaving money to pay for his care, promising to return and pay for any other expense incurred during his convalescence.

In making the Samaritan the hero of the story, Jesus chose what was to a Jew the most unlikely person. Enmity between the Jews and Samaritans dated back to the division of the Israelite kingdom following Solomon's death. At the fall of the northern kingdom of Israel to the Assyrians, the choice Israelites were taken into captivity. Foreigners were brought in to intermarry with the remaining Israelites, producing the mixed race called Samaritans. Following the Babylonian captivity of the Jews (Judah), Samaritans opposed the rebuilding of Jerusalem. Ultimately a rival Samaritan tem-

Some kneel at altars where dim candlelight

Casts holy shadows; some, at cool of day,

Seek God in gardens, and the path lies white

Where many walk the penitential way;

And some are lifted up on waves of song

While others go a little way apart To walk beneath the stars. . . To these belong,

In reverence and peace, the quiet heart.

But many think of one most holy place.

And go as pilgrims to a far off land,

Forever searching for Ideal Grace. . . .

Strangely these never seem to understand

That faith, a heart that worships, simple prayer;

Can build a towering temple anywhere.

—Addie M. Hedrick, Imboden

ple was built on Mt. Gerizim. So the division between Jews and Samaritans had political, racial, and religious overtones. They had no intercourse between them (cf. Jn. 4:9). Jews travelling southward through Samaria toward Judea were molested by the Samaritans.

Yet Jesus deliberately chose a Samaritan to depict neighborliness to a Jew. One wonders if the implication is not that the Samaritan was a Christian. For only the Spirit of God could overcome such enmity and prejudice.

When Jesus asked the Jewish lawyer which of the three characters was a neighbor, he gagged on the word "Samaritan." Instead he said, "The one doing the kindness with him" (v. 37, author's translation). Jesus said, "Go, and you keep on doing the same."

What a blow to prejudice this parable is! Had Jesus related this story today who would have been the hero? It is a question for our hearts to ponder.

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Why not stop the leakage?

BY J. I. COSSEY

IN the summer of 1912, after my second year in Ouachita College, I supplied the pulpit of the First Baptist Church in Leslie for about two months. During the previous year some Sunday School specialist had come up with the idea of a Sunday School barrel. The barrel was bound by five hoops. Just above the bottom hoop the word "Beginner" was printed across the barrel. Just above the next hoop was the word "Primary," and above the next hoop the word "Junior," and next, the word "Intermediate." The hoop just above the word "Intermediate" was slightly loosened and the staves had begun to spread apart. Next came the name, "Senior," (now called Young People) printed and above the name "Senior" the hoop was broken and merely hanging. At the top the word "Adults" was spread across the barrel with the top hoop gone. Across the bottom of the canvass were the words, "Why not stop the leakage?"

A teenaged girl, Miss Eula Boyd of Leslie, made me a Sunday School barrel just like the one I have described above. The condition in the average Sunday School then was the same as it is now. The Beginners, Primaries, and Juniors had full attendance, but in most churches there are fewer Intermediates.

Why do the teenagers feel that they are getting too big for church? In every church where I have served as pastor, just as soon as boys and girls are promoted from the Junior department, they promote themselves to the back-seat in the sanctuary for the

preaching service. In a few cases their behavior is terrible but no one knows about this bad conduct but the poor pastor and it would not do for him to report it. The bad conduct is often by the son or daughter of the best deacon or teacher in the church.

If some parents would use a rear-view mirror about the middle of Leslie, made me a Sunday eye-full of surprises. In one of my pastorates the one with worst conduct was a deacon's daughter, in another church a deacon's son. In both cases the parents never knew of this bad behavior, only the poor preacher got the full view.

In my opinion the teenager gets as near the door as possible and the next year many of them will be promoted to the Young People's department where more of the group quit the church and then in the Adult department the enrollment grows much smaller.

We must stop this leakage. We need the full help of all parents and Sunday School teachers to help guide the intermediates into active participation in all departments of church work. I think it is well for the teenagers to sit together in the sanctuary, but why the back seat where there is a temptation to bad conduct?



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A

A
jolly
hangup



BY CAMILLA WALCH KNOX

TO make a gingerbread boy hangup, you can use a cookie cutter for a pattern or make your own pattern. Cut the gingerbread boy from a lightweight corrugated box.

For imitation icing use white ink, white crayon, or white pencil. Or if you prefer, paste white paper on the cardboard to make facial features, tie, buttons, ankle bands, cuff bands, and cap.

Use gummed tape to fasten a rubber band at the back of the head for a hanger. Your gingerbread boy is a nice decoration for the Christmas tree.

VISITORS TO BETHLEHEM

BY THELMA C. CARTER

VISITORS to Bethlehem are filled with wonder at the charm of this little town. Although it is rapidly becoming more modern, the ancient part of the town remains much as it was when the Christ child was born there.

Bethlehem still has narrow streets, lined with closely built houses to keep out the burning hot sun. It is still a small town of churches, white buildings, flat-roofed homes, and patios.

At night this famous little town lies quiet and cool under the same stars that guided the Wise Men on their journey.

Manger Street and Star Street are still the two main roads leading into town. Visitors, during the tourist season, crowd the small shops to overflowing. Some of the finest woven cloth and most beautiful embroidery in the world are found in Bethlehem shops.

Many people in Bethlehem earn their living by carving beautiful mother-of-pearl objects. They

make delicately carved wooden figures of Joseph, Mary, the Christ child, and the kings of the East. They also carve figures of camels, donkeys, oxen, and many other objects which are used in Nativity scenes.

Colored mosaic objects from Bethlehem are famous all over the world. This is also true of the fine designs of silver jewelry. These are among the oldest products of Bible lands.

We are told that Bethlehem has had more important visitors than any other town or city in the world. Kings, queens, princes, and princesses, along with many other titled persons, have walked the narrow streets. They have visited famous landmarks mentioned in the Bible.

Visitors to Bethlehem say the sunset hour in Bethlehem is unforgettable. The whole Bethlehem scene, with its turrets, pinnacles, and crosses on churches and other buildings, appears to have turned to gold.

SHOPPING SURPRISES

BY DOT WOMACK

FREDDIE and Gail are going Christmas shopping, using money they have saved. Unscramble the words in the second column to find what they will buy for each person on their list.

1. Mother
2. Dad
3. Big Sister
4. Baby Brother
5. Grandmother
6. Aunt Jane
7. Uncle Jack
8. Teacher
9. Janet
10. David

fsrca
lifldlob
rlceabte
lebsko
okob
otp lrdeoh
scosk
ekchniafedrh
lzuzep
mgea

Answers

- game
handkerchief, 9. puzzle, 10.
6. pot holder, 7. socks, 8.
bracelet, 4. blocks, 5. book,
1. scarf, 2. billfold, 3.

Answers

The Bookshelf

NEW records from Zondervan include: *Songs and Stories for Children* by Dixie Dean, accordionist, assisted by Auntie Myra, \$1.98; *A Century of Salvation Army Music*, recorded live at Orchestra Hall, Chicago; *James Carraway Sings Hymns to Live By*; *Songs of a Seeking Saviour*, by Captain and Mrs. Ernest A. Miller, from the Salvation Army Song Book; and *You Are On The Threshold of the Sound of Singing*, featuring Ed Lyman with Jack Conner, the Barry Sisters, and Ray Robinson's Brass Choir.

Peloubet's 1966 Select Notes, a complete teaching aid for all denominations on the International Bible Lessons, W. A. Wilde Co., \$2.95

The treatment of each Sunday School lesson includes introductory suggestions for the teacher, lesson plan, exposition with quotations from many authors, and editor's comments. Other features are an extensive bibliography, a comprehensive index and suggested new audio visual aids.

Adventures of a Deserter, by J. Overduin, Eerdmans, 1965, \$3.50

A native of Leyden, the author, a well-known pulpit orator, radio speaker, and publicist, was imprisoned during World War II by the Germans for his courageous and tireless activity in battling the occupational forces in the Netherlands.


This book offers an interesting study about the story of Jonah. The Biblical narrative has been made especially relevant to the moral problems of contemporary life.

Teen-Agers and Sex, a Guide for Parents, by James A. Pike, Prentice Hall, 1965, \$3.95


What do you tell a growing boy or girl about sex these days? What should be the position of the church? How should parents deal with the problem? What is the proper course of action? These are some of the many questions answered by this book. The author explores the basic reasons for today's sexual revolt. As he sees it, these include the ever-changing home patterns, more independent thinking from young people and the insecure and confused role of the parents today.

Arkansas and the Civil War, compiled and edited by John L. Ferguson, Pioneer Press, Little Rock, 1965, \$5

Dr. Ferguson, executive secretary of the Arkansas History Commission, has brought out of the dusty archives much of the story of Arkansas' part in the Civil War not previously available to the average reader. Consolidated here is much of the best of both primary and secondary sources. Every library should have a copy.



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401 WEST CAPITOL AVENUE

LITTLE ROCK, ARKANSAS

JEREMIAH

BY RALPH A. PHELPS JR.

DECEMBER 19, 1965

TEXT: JEREMIAH 1, 11, 30-33, 37-39

IMAGINE, if you can, that you are standing in the middle of the freeway in a big city at the rush hour and that you are signalling frantically to the rushing cars, trying to tell them that a bridge has collapsed just over the next hill and that they must stop or be killed. You are dressed in clothes just like those worn by the drivers of the fast-moving cars, so they do not even ease up on the accelerator. "Look at that nut! He ought to be locked up!" one driver declares. Another shaves you with a fender, just to watch you jump. The lines of cars pour over the hill to certain death and destruction.

This situation is very much like that in which the prophet Jeremiah found himself. He stood in the middle of Judah, highway of the ancient world, and tried to warn his people that just ahead of them lay death and destruction of their nation. In return for his warnings, he was abused, ridiculed, threatened, imprisoned. An effort was made on his life, his writings were burned, and his own close relatives entered into a conspiracy against him by declaring that he was a dangerous fanatic. Subsequent events, however, vindicated this man they considered a screwball and a heretic; he was right. Before he died, the nation fell.

Life of Jeremiah

JEREMIAH was born in the village of Anathoth, about two miles northeast of Jerusalem, the son of Hilkiah, a priest. He was of the tribe of Benjamin, for which group he had a deep affection.

As a youth or young man, Jeremiah was called by the Lord to the office of prophet. This was in 627 B. C., in the thirteenth year of Josiah's reign. Since he prophesied through the fall of Jerusalem in 586 B. C., his ministry

spanned the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoichin, and Zedekiah. Even after Jerusalem's destruction, he prophesied in Egypt for several years, so his work must have covered half a century.

Since Josiah was a God-fearing king and instituted numerous religious reforms, Jeremiah's status under him was favorable. Even then, however, the prophet was aware of impending disaster; and two visions, the almond branch and the boiling pot tilted from the north toward the south, suggested coming divine judgment. In chapters 4-6, he sounded a note of doom in a series of oracles describing the enemy as if already in the land to kill, ravage and destroy.

So hopeful was he about Josiah's reforms that Jeremiah went on a preaching mission through Judah to remind the people of their responsibilities under a covenant relationship with Jehovah.

Whatever hope Jeremiah had for better things came to an abrupt end when Josiah was slain at Megiddo by Pharaoh Necho. Josiah's successor, Jehoahaz, lasted only three months and then was carried into Egyptian exile. Then Jehoiakim, vain and pretentious, became king and oppressed the people through his erection of grand buildings. He favored heathen worship and practiced treacherous politics, conspiring with Egypt against his superior, Nebuchadnezzar.

When Jeremiah predicted the destruction of the temple and pronounced sacrifice as an insignificant part of true religion, a mob led by priests and temple prophets (Jeremiah did not belong to their "order") attempted to put him to death; but he was rescued by some of the city's leaders. Never one to clam up just because his words were unpopular, Jeremiah symbolically acted out the de-

*Dr. Phelps is president of Ouachita University.

struction of Jerusalem and then went to the temple court where he expressed this forecast in the presence of the people.

This time the prophet suffered physical punishment, as he was beaten on the orders of Pashur, the priest, and was placed in stocks for a night. Then he was forbidden to enter the temple area. Prophets frequently find their work unprofitable!

Commanded by the Lord to collect his prophecies in a book roll, Jeremiah did this with the help of Baruch, who was to read it to the people. When the scroll fell into the hands of Jehoiakim, that evil throne-squatting toad had the work burned. Baruch and Jeremiah later reproduced it with additions.

Evidences of disaster mounted rapidly after Jehoiachin became king. After a three-month reign, he was carried into Babylonian captivity, together with a large number of his nobles and the best of his people.

Jeremiah's lot reached an all-time low under Zedekiah. Because the prophet saw clearly that resistance to Babylon would complete the destruction of Judah, he advised submission. This caused him to be charged with treason and cowardice and resulted in his being put first in prison and then into a slimy cistern. Rescued from the latter, he returned to the "court guard" where he remained until Jerusalem was taken.

Zedekiah was torn between the advice of Jeremiah and the counsel of his nobles, who wanted him to rebel against Babylon. In 589 the fatal revolt and final siege of Jerusalem began. Its outcome was evident from the first, but Jeremiah indicated his faith in Judah's ultimate restoration by buying a field and putting the deed in a clay jar for preservation. Destruction was complete by 586.

Jeremiah was permitted by the Babylonians to stay in his native land. Before long, though, the Jews left in Palestine decided to

move to Egypt. Jeremiah opposed the move vigorously, but when they went anyway he accompanied them. One tradition of his death says that he was killed in Egypt by persecutors; another says he escaped to Babylon, where he died.

Contributions of Jeremiah.

THIS prophet loved his God and his people devotedly. Frequently, though, his people bitterly resented the message God had him convey to them; and the proclaimer of truth paid a high personal price for his faithfulness to Jehovah — and for being right! The false prophets who for a price palavered what the people wanted purveyed stand in sharp contrast to this fearless spokesman, who proclaimed the truth at a price of personal misery. It has been truly said that his burden was the burden of the heart of God.

Attendance Report

Church	December 5, 1965		
	Sunday School	Training Union	Ch. Addns.
Altheimer First	137	58	
Berryville Freeman Heights	155	60	
Blytheville Gosnell	312	98	
Camden First	530	132	
Crossett First	584	153	1
Dumas First	304	76	3
El Dorado			
Caledonia	87	28	
First	811	541	
Trinity	215	79	
Greenwood First	303	126	
Gurdon Beech St.	157	77	
Harrison Eagle Heights	272	66	
Hope First	463	123	
Jacksonville			
First	487	160	1
Second	291	98	4
Jasper	62		
Jonesboro Nettleton	270	114	
Little Rock			
Immanuel	1,247	430	1
Rosedale	297	106	
Magnolia Central	686	253	2
Marked Tree Neiswander	132	81	
Monticello Second	255	122	1
Norphlet First	260	136	
North Little Rock			
Baring Cross	690	194	
South Side	50	30	
Bethany	214	114	3
Calvary	415	98	
Forty-Seventh St.	211	96	
Gravel Ridge First	182	94	1
Runyan	73	52	
Park Hill	955	324	
Sixteenth St.	51	35	
Pine Bluff			
Centennial	246	112	
Second	220	86	
Watson Chapel	222	93	
Springdale First	482	141	
Star City First	254	101	
Sylvan Hills First	331	105	
Texarkana Beech St.	530	139	1
Community	53		
Van Buren			
First	458	175	3
Second	77	39	1
Vandervoort First	58	49	
Ward Cocklebur	59	69	3
Warren			
First	420	127	
Southside	97	90	1
Westside	95	50	6
West Memphis			
Calvary	323	143	
Ingram Blvd.	272	113	

A Smile or Two

Food for thought

TWO youngsters stood at the curb, waiting to cross the street as the cars whizzed by in a frenzied fashion. Finally one turned to the other and asked:

"What do you want to be . . . if you grow up?"

Relapse

"ARCHIE just had an operation."

"How does he feel?"

"Not so good . . . the doctors removed all his money."

Full time job

SMALL fry chit-chat overheard in the schoolyard, about summer vacation:

"You going out of town this year?"

"Nope, I'm staying home. I got a job though."

"A job? Doing what?"

"I get fifty cents a week from Mom not to play my drums."

A WIFE pointed to her husband stretched out in a hammock and explained, "Fred's hobby is letting birds watch him."

Tough but tasty!

BUTCHER (to elderly lady): "What can I do for you, madam?"

Lady: "I'd like to try some of that track meat I heard so much about this spring."

Eve's daughter?

THE lady was trying to impress those at the party. "My family's ancestry is very old," she said. "It dates back to the days of King John of England." Then turning to a lady sitting quietly in a corner she asked condescendingly: "How old is your family, my dear?"

"Well," said the woman with a quiet smile, "I can't really say. All our family records were lost in the Flood."

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The give and take

"I THINK I've decided on a name for the baby," said the young mother. "I'll call her Hannanelope."

Her husband did not care for this selection, but being a tactful fellow, he was far too wise to declare his objection.

"Wonderful," he said cheerfully. "The first girl I ever loved was called Hannanelope and the name will revive pleasant memories."

There was a brief period of silence, then: "We'll call her Elizabeth, after my mother," said the young wife firmly.

But still the boss

EXECUTIVE: Where is my pencil?

Secretary: Behind your ear.
 Executive: Come, come, girl. I'm a busy man. Which ear?

"He gave some to be evangelists" Eph. 4:11



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Religious News Digest

By Evangelical Press

Church-State problems

DETROIT (EP)—Churches are almost inextricably bound in a web of church-state problems as a result of increasing federal involvement in social welfare issues, it was declared here.

Dr. Jearld C. Brauer, dean of the University of Chicago's Divinity School, told the biennial Lutheran Health and Welfare Forum that there will be "no simple solution to this difficult problem" and predicted there will be continuing future controversy as the American public and the courts come to grips with the dilemma.

The theologian, a clergyman of the Lutheran Church in America, noted that the relationship of the federal government to the churches in seeking answers to welfare problems is not new, but has been given new attention by such programs as the massive federal anti-poverty program.

It "was inevitable," he said, that large amounts of federal money have been channeled through religious welfare groups since this has been a prime way for the government to reach many needy people.

Campus life

WHEATON, Ill. (EP)—Youth for Christ International has changed the title of its official publication to *Campus Life* "to reach a greater cross section of the 24 million teenagers in the United States with the Gospel."

"We did not want our magazine limited to YFC teens only," says Managing Editor Harold Myra. "Therefore, with the change of name and the concept of presenting balanced Christian living for the teenager, we are in a program to significantly reach a greater cross section of those 24 million."

Creative in missions

ARTHUR B. Rutledge, executive secretary of the Home Mission Board, said recently, "Rapid change requires that we re-examine constantly our insights and our procedures."

He called attention to currents affecting society, such as population, knowledge, racial injustice, international conflicts, secularism, and moral revolution.

The agency Rutledge heads employs more than 2,500 missionaries in cooperation with state Baptist mission boards and next year will spend more than \$8 million toward the goal, "Claiming the Land for Christ."

He indicated an increased emphasis would be given to research and special test projects, noting that present studies are underway.

The agency presently is studying a possible ministry to ex-prisoners, problems of churches located in transitional communities, and the downtown church and its ministry.

Test projects now are studying ministries to high-rise apartments, social ministries in mountain missions, and the use of newspaper advertising in evangelism.

Rutledge said that while new methods would be sought in an effort to stay current, the mission agency would continue its central emphasis on Christian evangelism.

Plea for evangelism

GRAND RAPIDS, Mich. (EP)—The decline of evangelistic compassion is the most crucial matter facing Christendom today, says a leading Protestant editor-theologian.

"The torchbearers are vanishing," declares Dr. Carl F. H. Henry, adding that our churches "contain hundreds of thousands of professed believers who go a whole year (and in many cases, an entire decade) without leading a single soul to Christ."

Henry is editor of *Christianity Today* and chairman of the World Congress on Evangelism to be held in Berlin next fall.

Christ's draft card?

TEMPE, Ariz. (EP)—Following formal remarks on the history of Vietnam and the U. S. involvement there, Barry Goldwater, Republican nominee in the 1964 Presidential election, fielded a student's question submitted by a member of the audience. The question, "Do you think Christ would have carried a draft card?" brought a loud groan from the crowd.

Mr. Goldwater replied: "Christ would not have needed a draft card because He would have been the first to offer His services to His country, to the world, and to you." The reply brought a thundering applause.

Church in theater

CLEVELAND (EP)—Frederick O'Neal, president of the 14,000-member Actors Equity, believes the church should use the theater more in its mission.

First Negro to head the union of actors in the U. S. and Canada, Mr. O'Neal said: "A sound play sometimes can be better than a sermon. Just as they say a picture is worth 1,000 words—a live dramatic presentation can be worth 10,000 words."

He said, in an interview here, that Church-sponsored plays shouldn't be "just light, fluffy musicals that say absolutely nothing" but should deal with human values and make people think.

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