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12-9-1965

December 9,1965

Arkansas Baptist State Convention

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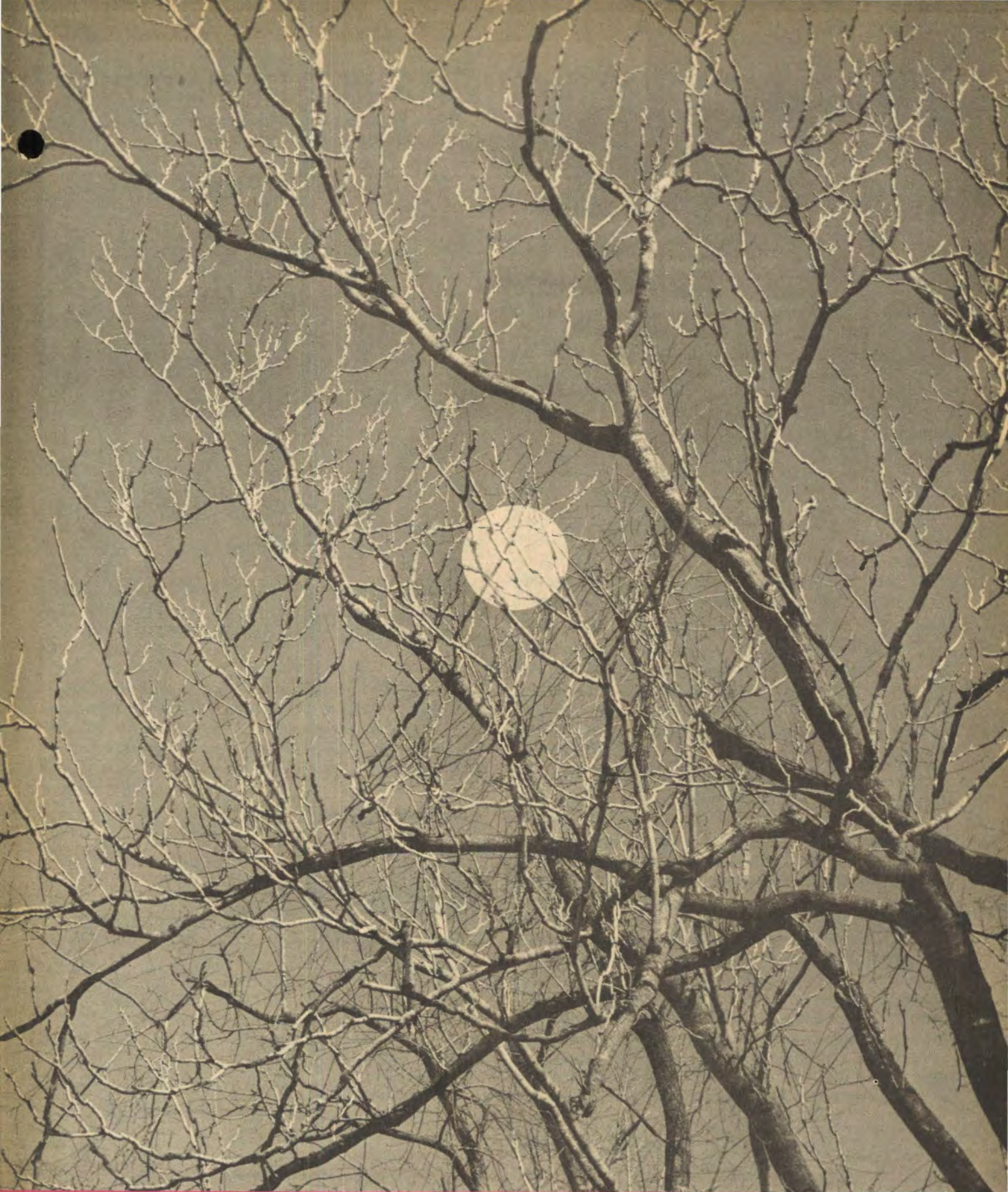
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Arkansas Baptist

newsmagazine

DECEMBER 9, 1965

Blackout blessings

(EDITOR'S note: Our guest columnist this week is Pastor James L. Pleitz of First Church, Pensacola, Fla. We have clipped from his weekly church bulletin.—ELM)

THE time . . . 5:28 p.m. . . . the date . . . Nov. 9, 1965 . . . the place . . . New York City, New York. At this precise moment 30 million people, including those living in our largest city, were plunged into darkness. The densely populated area from New York to Canada and from Lake Huron to Boston found themselves deprived of electricity. This was history's most massive power failure.

You can imagine the things that happened as a result of this power shortage. I am sure the writers for the television program "The Big City" will never lack for material. Hundreds of thousands of people were stranded for the night. Between 6 and 800,000 were stranded in the subways alone.

Loudon Wainwright, in writing about this blackout, said: "It shouldn't happen every evening, but a crisis like the lights going out has its good points. In the first place it deflates human smugness about our miraculous technology, which, at least in the area of power distribution and control, now stands revealed as utterly flawed."

He went on to say: "It seemed to me that the blackout quite literally transformed the people of New York. Ordinarily smug and comfortable in the high hives of the city where they live and work, they are largely strangers to one another when the lights are on. In the darkness they emerged, not as shadows, but far warmer and more substantial than usual. Stripped of the anonymity that goes with full illumination, they became humans conscious of and concerned about the other humans around them. In the crowded streets businessmen, coats removed so that their light-colored shirts could be seen, became volunteer cops and directed traffic. Though the sidewalks were jammed, there was little of the rude jostling that is a part of normal, midday walking in New York. There was much laughter, and as they came down the stairs of the great office buildings in little night processions, people held hands with those they could not see."

Having read Mr. Wainwright's remarks, one could almost wish THE LIGHTS HAD STAYED OUT. I assume that when the power returned the people of the big city once more became smug and self-centered. What a pity. Turn out the lights!

The transformation we need is much deeper than that experienced by the people in New York. The transformation we need comes not as a result of darkness but

LIGHT. Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12)

When Jesus reigns supreme, our lives are transformed whether the lights are on or off.

James L. Pleitz

IN THIS ISSUE:

FOR those planning to attend the Detroit meeting of the Southern Baptist Convention, we are today, on pages 6 and 7, giving you a list of the hotels and motels in the Detroit area with a schedule of rates. You'll also find application forms for your reservations May 24-27.

* * *

FOR further comment from over the state on the actions of the State Convention we refer you to our "Letters to the Editor," pages 4 and 5. Many feel strongly about the action taken when Russellville First Church's messengers were not seated.

* * *

DIFFICULTIES of many kinds face the young marrieds of today. Harriet Hall writes of marriage in her column, "Feminine Philosophy—or Intuition," page 18.

* * *

OUACHITA University's situation since the Convention's decision not to accept federal funds was the subject last week of an Associated Press interview with President Ralph Phelps Jr. The Editor's report is on page 3—"Our Needy Child."

* * *

COVER story, page 4.

Arkansas Baptist — MEMBER:
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Evangelical Press Ass'n

December 9, 1965

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Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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Bulletin; DP Daily Press; EP Evangelical Press;

AB Associational Bulletin

Our needy child

REACTION of private supporters of Ouachita University against the recent stand of the Arkansas Baptist State Convention not to accept federal funds for the institution has already cost Ouachita \$1.25 million, according to Dr. Ralph A. Phelps Jr., university president.

In an interview with the Associated Press—initiated, incidentally, by the AP—Dr. Phelps said that funds withdrawn as a result of the Convention action included a \$900,000 foundation grant that had previously been pledged but has now been withdrawn. He also mentioned the changing of a will by a woman to delete a \$250,000 gift for Ouachita, because of the woman's unhappiness over the Convention action.

"We know of several [other] instances where people changed their wills," Dr. Phelps said, "but there is no telling how many other people planned to contribute to the university and then changed their mind without telling us about it."

Ouachita, as other Baptist schools and colleges these days, finds itself in the position of a child who must look not only to her parents, but to friends outside the immediate family circle for the necessities of life. Just as the child necessarily must obey her parents, regardless of what the friends will do about their support, Ouachita must obey her parents—the Arkansas Baptist State Convention. It would be sad in the case of the child to be deprived of shoes and dresses and a warm coat for a cold day because the things the parents required of the child angered the outside friends. But the child would have to obey the parents regardless. And Ouachita has no choice but to abide by the actions of her "parents," whatever the consequences.

It should be pointed out that the same annual meeting of the Arkansas Baptist State Convention which adopted a strong resolution against taking federal funds also called on the Convention's cooperating churches across the state to increase their Cooperative Program gifts in 1966 by a minimum of 10 percent over Cooperative Program gifts in 1965. In fact, all of this was in the same resolution.

At this point we would appeal to the "parents" and the "friends" alike not to withdraw support from the "child" because they are not in agreement as to the rules that should be laid down for her. The churches have indicated their desire to take first steps toward increasing their giving so as to make federal giving unnecessary. But anyone with a mere inkling of knowledge knows there is no way a private college can exist without large support from private sources. Whether or not Baptists will actually increase their gifts enough to offset necessity for federal funds remains to be seen. But one thing is sure, a Baptist college cannot live long today without the joint life-line of support from the denomination and from private sources.

The building need

THE need for a new Baptist Building on adequate grounds was sharply pin-pointed again the other day as the Evangelism Leadership Clinic was held in the cramped, unventilated quarters of the chapel in the present Baptist Building. Stack any such room as this with air-breathing creatures such as human beings and you soon find the oxygen-carbon dioxide balance out of the desired ratio. And that is not even mentioning the problem of parking for your car, while you are in the meeting. Many a time in a meeting across the years, just when a speaker was making a vital point or the vote was about to be taken on a vital issue, some have had to slip out of the meeting to feed a parking meter. It is encouraging to know that we now have a duly authorized committee with power to act in disposing of the present Baptist Building and getting a new building underway.

Mailing addresses

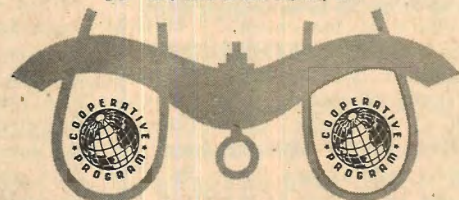
IT used to be that you could get your mail if your mail were only partially addressed. For example, if you lived on Route 1, you did not have to give your box number, and you certainly did not have to list a Zip Code number. But those days are gone forever, especially for second-class mail such as your *Arkansas Baptist Newsmagazine*.

We are having returned to us now copies of our paper which have been delivered without hitch to addresses for years, just because all of the new requirements, including zip code, have not been added.

A number of church clerks have not responded to our requests for specific addresses, and we have to pay 10 cents each for every paper returned because of lack of full address. Consequently we have recently had to drop from our mailings about twenty names of subscribers otherwise in good standing.

Persons responsible for supplying mailing lists for churches are urged to give us specific and exact information for all mailings. And when we write for additional information, we are not just being fuddy-duddy. We must have someone's help or face the horrible experience of lopping names off our mailing lists.

A Convention of



YOKEFELLOWS

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.

Where headed?

AS the dust from the 1965 Arkansas Baptist Convention meeting in Little Rock tries to settle, I find there are still many questions in my mind.

In the first place, where was the voice of the laity at the convention? Although the number of laymen who were registered as messengers at the Convention is not known to me (I would guess the number to be small), I do know that practically no layman's voice was heard at any time on any issue during the convention discussions. If the pulpit has silenced the pew, a Baptist Convention can become too much like a low-church vatican council where only "priest and prelate," frequently with too much voting and too little thought, take ecclesiastical action. Such action this year even included a type of denominational excommunication. The constituency of the convention proper at the Little Rock sessions was obviously divided with a majority and a minority opinion. There is real question, however, as to whether or not this represents the total statewide opinion of Arkansas Baptists. Baptists have been at their best across the years when the relationship between the pulpit and the pew was dialogue, not monologue.

Another question I ponder is this. Where are we to draw the line in the matter of convention decreed orthodoxy? The issues relative to the ordinances ultimately rest upon the doctrine of the church. In Baptist theology, from the day of John Bunyan and Charles Spurgeon to the present, within a strong commitment to believer's baptism, some differences of opinion have been held in regard to the exact nature of the church. International Baptist thought today reflects some variation at this point. Is the Baptist Convention of Arkansas saying, "We know the one and only valid interpretation of the doctrine of the church?" If this is the case, what doctrine will next be so determined? For example, Baptist thought varies in matters of eschatology. Will we then make the millennial issue the next test of orthodoxy and fellowship? And as we move in this way, are we no longer to maintain our unity within diversity, with respect for both the integrity and autonomy of the

local congregation?

Again, in stating a rigid position of convention orthodoxy in one area, did we note some of the other attitudes which accompanied this decision? As in the opening of Pandora's box, we may have unleashed more than was intended—such as a borderline character assassination, an anti-education emphasis a disdain for orderly and accepted denominational procedures for transacting business. Is this really the direction in which we want the Arkansas Baptist Convention to move?

At a time when the State of Arkansas is taking its greatest strides into full twentieth century life and responsibility—economically, educationally, athletically—I could wish that the Arkansas Baptist witness to Christian truth might be more attractively and convincingly presented to the world.

—John H. McClanahan, Pastor
First Baptist Church
Pine Bluff, Arkansas

Russellville action

AT the Arkansas Baptist Convention meeting in Little Rock last week, the messengers of the First Baptist Church of Russellville were refused the right to be seated as bona fide messengers.

I deeply regret this action on the part of Arkansas Baptists. It is my opinion that by this action we were sub-Baptists or less than Baptists. Though the vote was 2/3 against 1/3, the minority group included the pastors of nearly all of the college churches and many other outstanding churches in the state.

Article IV of the Constitution reads: "This Convention shall never exercise any authority whatever over any church, nor shall it in any way interfere with the Constitution of any church, or with the exercises of its functions as the only ecclesiastical body, but will cheerfully recognize and uphold the absolute independence of the churches."

In Article X, I quote further: "This Constitution and by-laws may be amended at any regular meeting of this Convention, two-thirds of the members voting, except Article IV which shall remain forever unalterable in substance."

I am neither condoning nor condemning the action of the Russellville Church who received a lady on her immersion experience from another faith. But I am forcefully proclaiming the right of that great church who gave Southern Baptists one of her Convention Presidents—Brooks Hays—the full right of local autonomy.

The Convention erred in my opinion by not appointing a committee (following New Testament precedent) and counseling with Russellville's leadership, before voting her messengers out. Why the hurry?

I do not feel that even though I voted with the minority I have left the Baptists. I feel at Little Rock last week the Baptists in a sense left me.—Andrew M. Hall, pastor, First Baptist Church, Fayetteville, Ark., in First Baptist Voice

'Close communion'

AS a native Arkansan, I must express my alarm at the resolution recently passed by the Arkansas State Convention regarding "close baptism" and "close communion." It would seem fitting that a resolution of such profound significance should be grounded firmly in the Word of God. This resolution was not, but was accompanied only by a vague reference to the New Testament.

We as Baptists have hitherto sought to base our doctrines solely upon the Word of God, and not upon the "most prevalent practice of Baptist churches" or upon the "principles . . . of our constitution." In our recent statement of faith (1963), the Scriptures are held as "the supreme standard by which all human conduct, creeds, and religious opinions should be tried." Now, why the curious lack of Biblical support concerning this weighty decision of the Arkansas Convention?

Could it be that there is no Biblical support for this "doctrine?"—Rev. James C. Gerrish, 6665 Niagara St., Commerce City, Colo.

Christmas 1965

AS we approach another Christmas season, the anniversary of Jesus' birth, I wonder how we will recognize Him.

Will we celebrate the birthday of the promised Redeemer, Savior and Hope of the World, or will we get lost in the rush of shopping, the strain of trying to meet all the social engagements, and only know Him as a physical figure of the festivity period of society and selfish pleasure. Christmas is a time when we adults as well as the children think of gifts and giving, and this is the time we should be in this spirit.

In the Book of Isaiah we read in effect these words: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel;" . . . "The government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

This was the beginning of the greatest gift ever given. In giving Christ to the world, God gave his only son. In going to the cross Christ gave his life for the world. For God so loved the world he gave his only begotten son.

John 3:16a. Christ loved the world enough to die for us.

What motivates our giving at Christmas? Is it the love we have for the receiver, his need for the gift, or is it for personal gain and satisfaction.

Could Jesus in a physical sense attend His birthday celebration this year, would he be happy with the way we have planned the party.

As the time approaches and we begin getting ready for the great occasion, let us make it CHRISTmas, not Xmas.

—Maxine Gipson
Immanuel Baptist Church
Ft. Smith, Ark.

The Convention action

[Editor's Note: This letter, written by Dr. Wolber, Nov. 17, was received by the Arkansas Baptist Newsmagazine Nov. 26, too late for publication before our issue of Dec. 9.—ELM]

THE Arkansas Baptist State Convention, meeting in Little Rock this week, instructed its Credentials Committee to recommend a course of action relative to the seating of messengers from the First Baptist Church, Russellville.

The committee, composed of Tal Bonham, pastor, South Side Baptist Church, Pine Bluff; Paul Roberts, pastor, First Baptist Church, Little Rock; and myself, was thrown immediately into a dilemma. It was obvious to all three that the church had not violated the constitution of the Convention in receiving a member from another persuasion without re-baptizing the member; it was equally obvious to all that the church had departed from the traditional practice among Arkansas Baptists. Thus the committee was confronted with the impossible task of satisfying two conflicting norms. We offered a recommendation in keeping with the traditional practice and voted to reject the messengers. The action of the Convention establishes as factual that even in a Baptist body there exists a second criterion for evaluating doctrinal views.

Is it bad for Baptists to allow tradition as a legitimate guide for what we do? Probably not—if we are honest with ourselves and admit that this is what we are doing. Why should Baptists be afraid of the word "tradition"? To avoid its use in public documents we employ such lofty phrases as "the historic Baptist position"; but what we mean is Baptist tradition.

If the New Testament speaks clearly on any given matter, its message must be considered binding for Baptists. For example, on the act of baptism the word employed in the New Testament, the descriptive accounts of the act in the Gospels and Acts, and the purpose of baptism as stated in Romans all fuse into an irrefutable argument that the proper way to baptize people is to sink their bodies momentarily in water. Baptists have no option other than to keep on baptizing by immersion because that's what the New Testament teaches.

The issue before the Convention, however, did not have to do with the act of baptism but with the authority of the institution performing the act.

Traditionally, Baptists of this area have held that churches other than Baptists have veered from the course of New Testament churches to such degree as to call into question their recognition as true churches. If one thinks this to be a bigoted view, he should be honest with himself and determine how far he would be willing to go from his Baptist norm in recognizing baptism. One must draw his boundary lines some place, and whether he draw it close in or far out he becomes vulnerable to the charge of bigotry. Baptists in this area have chosen to keep their lines close in.

Twentieth Century Baptists must be honest enough to admit that New Testament Christianity had not passed down to us any guide lines concerning the transfer of Baptism, or recognition thereof, from one congregation to another. On such matters a congregation of Baptists must improvise a policy mutually agreed upon and broad enough to leave room for some differences of opinion. Once a policy has been agreed upon in a given church and practiced for a while by various churches in the area, it tends to become traditional.

Seldom is it wise for a congregation to depart very far from the traditional norm in its area. Some things seem desirable that are not worth fighting to attain. If in seeking that which is desirable one must risk losing that which is essential, he had best restrain his desires; and if in seeking a few members, a church must risk a breach of fellowship, it is probably not wise to seek them.

On the other hand, fellow Baptists must in like manner refrain from judging too drastically and too quickly a congregation which has veered from traditional norms. Paul said that if the eating of meat was offensive to a brother, he would not eat it. If we could contact him today, Paul might say also to Arkansas Baptists: "If a sister church insists on eating meat, try not to be quickly offended by her taste. Who knows? In time she may lose her taste for meat; or it might be that you will decide to permit each church to depart thus far from the prescribed diet."—Vester E. Wolber, Chairman, Division of Religion and Philosophy, Ouachita Baptist University, Arkadelphia, Ark.

'Shocked, alarmed'

I AM both shocked and ashamed of some of the actions taken in our recent Arkansas Baptist State Convention relative to the non-recognition of certain delegates to the Convention because of their church's stand on Baptism and observance of the Lord's Supper, disregarding the fact that this particular church has been generous in their gifts to missions and other Baptist causes

The Cover



—Luoma Photo

THE heavens declare the glory of God; and the firmament sheweth his handiwork. (Psalms 19:1)

around the world, as well as dedicated to the preaching of the Word in their own church. How can Arkansas Baptists claim this to be a Christ-like spirit?

I am a Christian first of all and a Baptist secondly. My Bible teaches me that every born again baptized believer is entitled to partake of his Lord's Supper, be he black or white, Baptist or some other denomination. Who are we to judge? (I Cor. 11:28). Also, if a believer has been scripturally baptized, what is the necessity of rebaptizing him just because he desires to join a Baptist church?

I cannot help but wonder if we Southern Baptists have not become so concerned over organization and our emphasis upon it that we are neglecting our main task as Christians—that of winning a lost world to faith in Jesus Christ. When will we Baptists wake up, stop arguing over trivials and dealing in petty jealousies and get down to the business of preaching the Word?—(Mrs.) W. H. Norrell, 1804 Linden, Pine Bluff, Ark.

GIVE THE

Arkansas Baptist
newsmagazine

FOR CHRISTMAS

Turn to page 19 for information on special offer. This is the gift that comes, not once, but 50 times a year.

SOUTHERN BAPTIST CONVENTION

APPLICATION FOR HOTEL OR MOTEL RESERVATIONS

DETROIT, MICHIGAN—MAY 24-27, 1966

Please fill out form completely and mail to:

**SBC Housing Bureau
 Detroit Convention Bureau
 626 Book Building
 Detroit, Michigan 48226**

least four choices of hotels or motels are desirable. Reservations will be filled in order of date of receipt.

If accommodations at the hotel/motel of your choice are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible, and you will receive confirmation direct from the hotel/motel.

ALL RESERVATIONS MUST BE CLEARED THROUGH THE SBC HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it should become necessary to cancel a reservation, please notify the SBC Housing Bureau promptly. At

NO MINIMUM RATES, or any specific rate within the full price range quoted, can be guaranteed when your reservation is confirmed, as this is governed by prior check-outs and availability of such rooms on the date of your arrival.

HOTEL OR MOTEL PREFERENCES

1st Choice _____
 2nd Choice _____
 3rd Choice _____
 4th Choice _____

ARRIVAL DATE _____ at _____

TYPE ROOM AND RATE DESIRED

Single _____
 Double Bedroom _____
 Twin Bedroom _____
 Parlor, Bedroom Suite _____

A.M. _____
 P.M. DEPARTURE DATE _____

NAMES OF ALL OCCUPANTS:
 (Please bracket those sharing room)

ADDRESSES:

MAIL CONFIRMATION TO: NAME: _____

ADDRESS: _____

CITY: _____

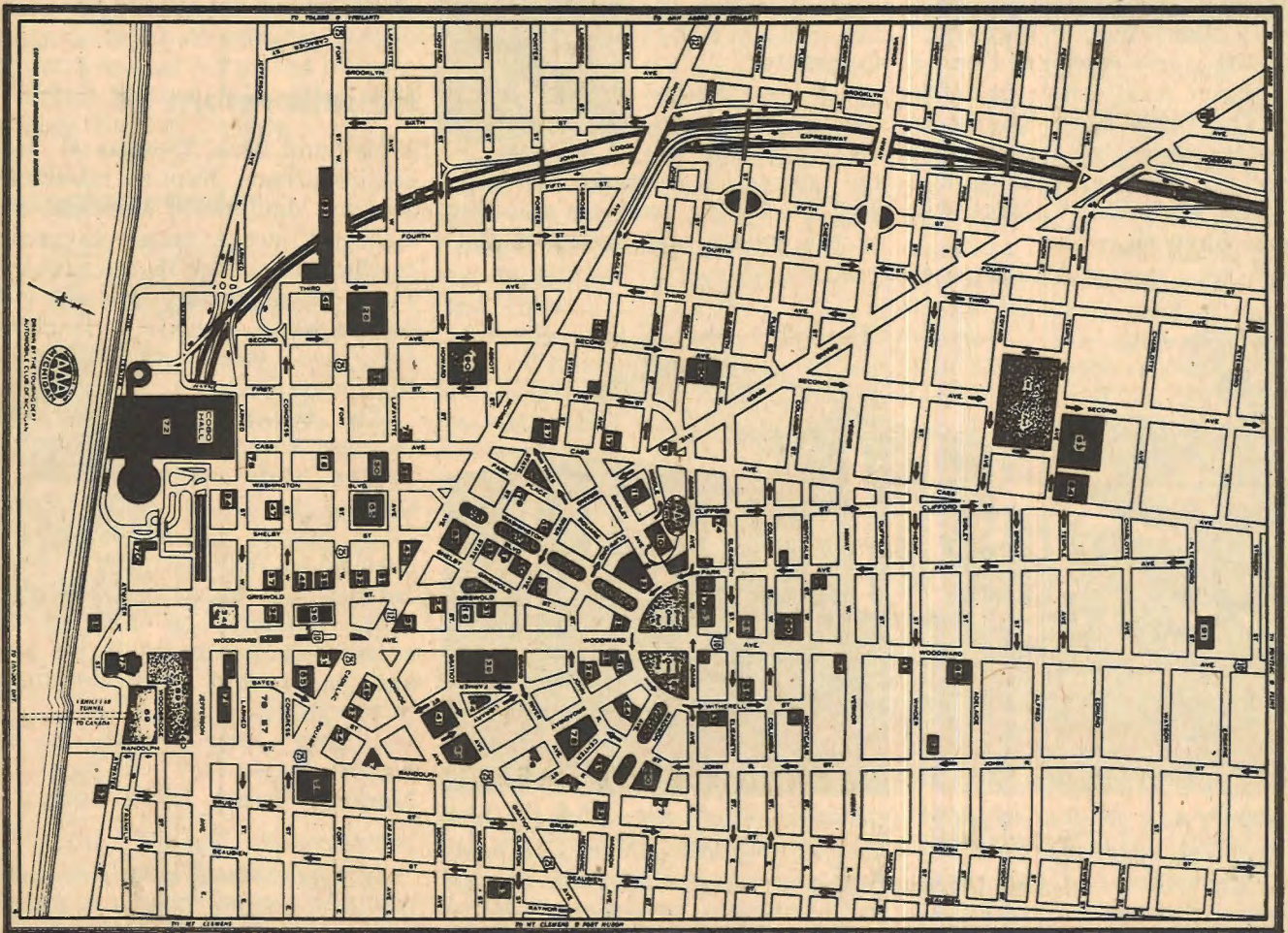
STATE: _____

SCHEDULE OF MEETINGS

Southern Baptist Convention	May 24-27
Women's Missionary Union	May 23-24
Pastors' Conference	May 23-24

DETROIT HOTEL/MOTEL RATES

Hotel	Address	Single	Double	Twin	Suites
1 Abington Hotel	700 Seward	9.50	13.00		
2 Belcrest Hotel	5440 Cass		15.00		
3 YMCA-Downtown	2020 Witherell	3.75- 4.75		6.50- 8.50	
4 Park Shelton Hotel	15 E. Kirby	11.30-18.30	14.00-22.80	16.05-22.80	35.90-48.80
5 Prince Edward Hotel	384 Ouellette	7.00-10.00	10.00-13.50	12.50-14.00	25.00
6 Whittier Hotel	415 Burns Drive		16.00-20.00		
7 London Inn	3455 Woodward	10.00	13.50	16.50	
8 Tuller Hotel	521 Park Ave.	9.00	11.00	12.00-15.00	28.00-45.00
9 Harlan House	6500 John Lodge	11.50-16.00	14.00-16.00	16.00-18.00	
10 Alamo Motel	2700 Woodward		12.00	14.00-16.00	
11 Astor Motel	3900 Woodward	9.00	12.00	14.00-18.00	22.00
12 Statler Hilton Hotel	1539 Washington	10.00-15.50	14.50-19.50	17.50-27.00	33.50-75.00
13 Cadillac House	500 W. Congress	12.00	16.00	18.00-20.00	
14 Civic Center	111 E. Larned	10.00	12.00	16.00	20.00
15 Elmwood Motel	Dougall Rd.		16.00-17.50	15.50	
16 Howard Johnson's New Center	W. Grand & Third	14.00-18.00	18.00-22.00	20.00-24.00	
17 Howard Johnson's Downtown	Washington Blvd. & Michigan	14.00-18.00	18.00-22.00	20.00-24.00	
18 Park Plaza Motel	2560 Second	10.50	13.50	14.50	
19 Traveler Motel	2745 Cass	8.00	9.00-10.00	12.00	
20 University Motel	5841 Second	7.28	8.32	10.40	
21 Madison Lenox Hotel	246 Madison	7.00- 7.50	9.50	15.00	20.00
22 Holiday Inn-Downtown	22900 Michigan		14.00-17.00		
23 Sheraton-Cadillac Hotel	1114 Washington	9.00-17.00	15.00-21.50	15.50-22.00	30.00-60.00
24 Balmar Motel	3250 E. Jefferson	13.52	14.56	14.56	
25 Norton Palmer Hotel	130 Park St., W.	6.00	8.50		
29 Pick-Fort Shelby Hotel	525 W. Lafayette	7.50-13.00	10.50-17.00	13.00-18.50	30.00-73.50
54 Embassy Hotel	111 Cadillac Sq.	8.00-12.00	10.00-16.00	12.00-18.00	25.00-60.00
66 Wolverine Hotel	55 E. Elizabeth	6.50-12.00	9.50-12.00	10.50-18.00	35.00-65.00
78 Milner Highland Hotel	1538 Centre	5.50- 6.00	7.50- 8.00	9.00	10.00-15.00
94 Pontchartrain Hotel	Two Washington Blvd.				



Vestal to Monticello

W. RICHARD Vestal has resigned as pastor of First Church, Corning, to accept a call to First Church, Monticello.

During his six years at Corning there were 191 additions to the church. Total gifts increased to a total of \$26,000. Rankin Mission was organized into Second Church in 1960 and has a resident membership of 140.

During his ministry, the Corning church purchased property adjoining the church and added three nursery and one adult departments. Plans are now being made for a new educational building. A new brick parsonage was completed in 1964.

A NEW 25 minute ballet entitled "The Legend of Petit Jean," by W. J. McDaniel, chairman of the Music Department of Southern Baptist College, Walnut Ridge, will receive its world premiere Dec. 18 at Robinson Auditorium in Little Rock. The Little Rock Symphony Orchestra, under the direction of Conductor Vasilios Priakos, and the Little Rock Ballet Corps will present the work.



MOUNTAIN HOME PARSONAGE—Recently dedicated is the new four-bedroom parsonage of First Church, Mountain Home. The home has 2,400 square feet and central heat and air conditioning. On the building committee were Garvin Carroll, chairman; Ralph Schwaner, Philip Jones and Mrs. Powers Fowler. Harold Elmore is pastor of the church.

Campaign leaders

MARLIN Jennings, assistant pastor, First Church, Jonesboro, and Oswald Franz Jr., business-



MR. JENNINGS

man, civic and church leader of Thayer, Mo., have been named as co-chairmen of the Area Committee for the Southern College Expansion and Endowment Program recently launched, according to Dr. H. E. Williams, president of the college.

Other appointments announced for the program are James L. Bland Jr., editor of the *Times Dispatch*, Walnut Ridge, and Mrs. R. H. Jones, newspaper official of Osceola, as co-chairmen of the Publicity Committee.

Jake Shambarger Jr., coach and professor of the college, is campus chairman; Dale F. Taylor, business manager of the college and pastor of Col-



MR. FRANZ

lege City Church, is treasurer; Professor J. T. Midkiff of the college, chairman of the Speakers Bureau; Felix Goodson, assistant to the president, Listing Committee Chairman, assisted by Eugene Webb, pastor, New Hope Church,



MR. BLAND

Jonesboro.

Mrs. Boyd Eldridge, Walnut Ridge, A. C. Gardner and Arthur Alford, Steele, Mo., Edward Maddux, Harrisburg, J. O. Spott, West Memphis, are Listing Committee co-chairmen; Mrs. Woodrow Behannon, Dean of Women, Arrangements Committee chairman, Mrs. Frank Shell, professor, telephone chairman.



MRS. JONES

Halsells return

Mr. and Mrs. Thomas E. Halsell, Southern Baptist missionaries, and daughters, Meribeth and Lauretta, are expected to return to the states Dec. 15 from Belem, Para, Brazil, for a two weeks visit before going to Oxford, England, for two terms of study in the university.

The Halsells have two other children who are attending school in the States, Tommy Earle, a student at Little Rock Central High School, and Hilda, who is enrolled in William Carey College, Hattiesburg, Miss.

Mr. Halsell has directed the evangelistic campaign in his area and has taught New Testament in the Seminary.

During their weeks in the United States they will be at 711 Marshall Street, Little Rock.

DR. Ralph Douglas is recuperating at his home, Triple D Ranch, Redfield, Ark., following a serious illness of pneumonia.

The preacher poet

Control of anger

When anger rages in your breast
 Keep your Adam's apple down,
 Press your lips together tight,
 Brush away the ugly frown;
 Get a draft of God's fresh air
 Mark the ground on which you
 stand,

Blot the thought you harbored,
 too;

Breathe an earnest, sincere prayer,
 And you'll find the sky's still blue.

—W. B. O'Neal

McClain to Memphis

CURTIS K. McClain has accepted a call to the pastorate of Westmont Church, Memphis, moving on the field Dec. 1.

Mr. McClain formerly served as pastor of First Church, Harrisburg, for six years, and as pastor at Corning for two and one-half years.

He is a graduate of Baylor University and Southwestern Seminary, and has served on the boards of Baptist Memorial Hospital and Southern Baptist College.

Champion reader

TERESA McCorkle, 7, was recently honored by her church, Park Hill Baptist, North Little

Rock, for her outstanding reading achievement in the World's Fair reading club of 1965. She read a total of 44 books.

The church presented to its library, in honor of Teresa, a copy of the book, *The Shoe-Leather Globe*, the life of William Carey.

Teresa is the daughter of Mr. and Mrs. Ellis McCorkle, of North Little Rock.

NORTH Pulaski Association Board has voted to set aside \$5,000 of its present excess mission funds for a down payment on mission sites as opportunity arises.

Arkansas Valley elects

LENDOL Jackson, pastor, Second Church, West Helena, was elected moderator of Arkansas Valley Association at its recent annual meeting.

Vice moderator is Charles Belknap, pastor, First Church, Elaine. Charles Carney, pastor, of Friendship Church, is clerk; and B. A. Suggs, Helena, is treasurer



MR. JACKSON

Music, youth director

PAUL Magar, Oklahoma City, has begun his duties as minister of music and youth of Trinity Church, Ft. Smith. The pastor is Eugene T. Moore.



MR. MAGAR

Mr. Magar has been serving Calvary Tabernacle Church, Oklahoma City, in a similar position for the past two years. In addition he has been a junior student in Central State College. He is married to the former Miss Judy Wilson of Wheatland, Okla.

Mr. Magar is the son of Mr. and Mrs. William L. Magar. Mr. Magar is pastor of First Church, Red Oak, Okla.

Calvary Association

TEMPLE Church, Searcy, dedicated its new building Oct. 24. Former missionary E. E. Boone preached at the morning service. Dr. C. W. Caldwell, superintendent of state missions, brought the dedicatory address. A brief history of the church was given by James Wiley, pastor, Liberty Church. Wayne Gunther is pastor. W. W. Dishongh has resigned the pastorate at Crosby to accept a call to Trinity Church, Searcy.



HOSPITAL OFFICERS — Memorial Hospital, North Little Rock, has elected three Baptist deacons to office. They are (seated) Dr. Frank E. Morgan, Central Church, North Little Rock, chief of staff; (left to right, standing) Dr. Ken Lilly, Sylvan Hills Church, North Little Rock, secretary of the general staff; and Dr. Bob Gosser, Second Church, Little Rock, chief of pediatric and medical section. They assume their new duties in February.

From the churches . . .

Pine Bluff Matthews Memorial

FOUR were ordained as deacons Nov. 28: E. T. Buffington, Hudson Calvert, J. R. McClain and Cecil Toon.

Vernon R. Dutton, pastor, delivered the ordination sermon, and Carl Sanders, retiring board chairman, led the prayer. The church has the rotating

system of deacons. Mike Conner is the new chairman.

Pine Bluff Immanuel

DEDICATION for the renovation project is scheduled for 4 p.m. Dec. 12. Dr. S. A. Whitlow, executive secretary, Arkansas State Convention, will be the principal speaker. Amos Greer, associational missionary, will also speak. Open house will follow.

Conference speakers



Dr. Stanley Jordan
Pastor, First Church
Muskogee, Okla.



Miss Mary Lambert
Japan,
Foreign Missionary



Dale Maddox
area missionary
Flint, Mich.



R. G. LeTourneau
Industrialist
Longview, Tex.

SOUTHERN College will be host to the annual Church Efficiency Conference Dec. 13-15. Billy Walker, evangelist, is conference director.

In addition to those pictured above, program personalities will include Billy Hickman, pastor, First Church, Crossett; Roy Hilton, pastor, Immanuel Church, El Dorado; Haskell Lindsey, minister of music, Immanuel Church, El Dorado; Bobby Moore, pastor, Fairlawn Church, Memphis; Bob McConnell, minister of music, Park Avenue Church, Memphis; and Dr. H. E. Williams, college president.

Benton County

DEDICATION service will be held by Monte Ne Church at 2 p.m. Dec. 12. W. E. Bland is pastor.

Sugar Creek Mission has been constituted into a church. The new church followed the constitution with the dedication of its newly completed educational wing.

OBU buys collection

RILEY Library of Ouachita University has purchased a private collection of 513 top American journalism books, Dr. Ralph A. Phelps, president, has announced.

Many of the books are rare first editions or out-of-print books containing the autograph of the author. Librarian Juanita Barnett said that the books were suitable for use by several departments.

"Added to our already extensive holdings in journalism, these 513 books should give Ouachita the best collection of journalism books in the state," emphasized Claude Sumerlin, chairman of the journalism department.

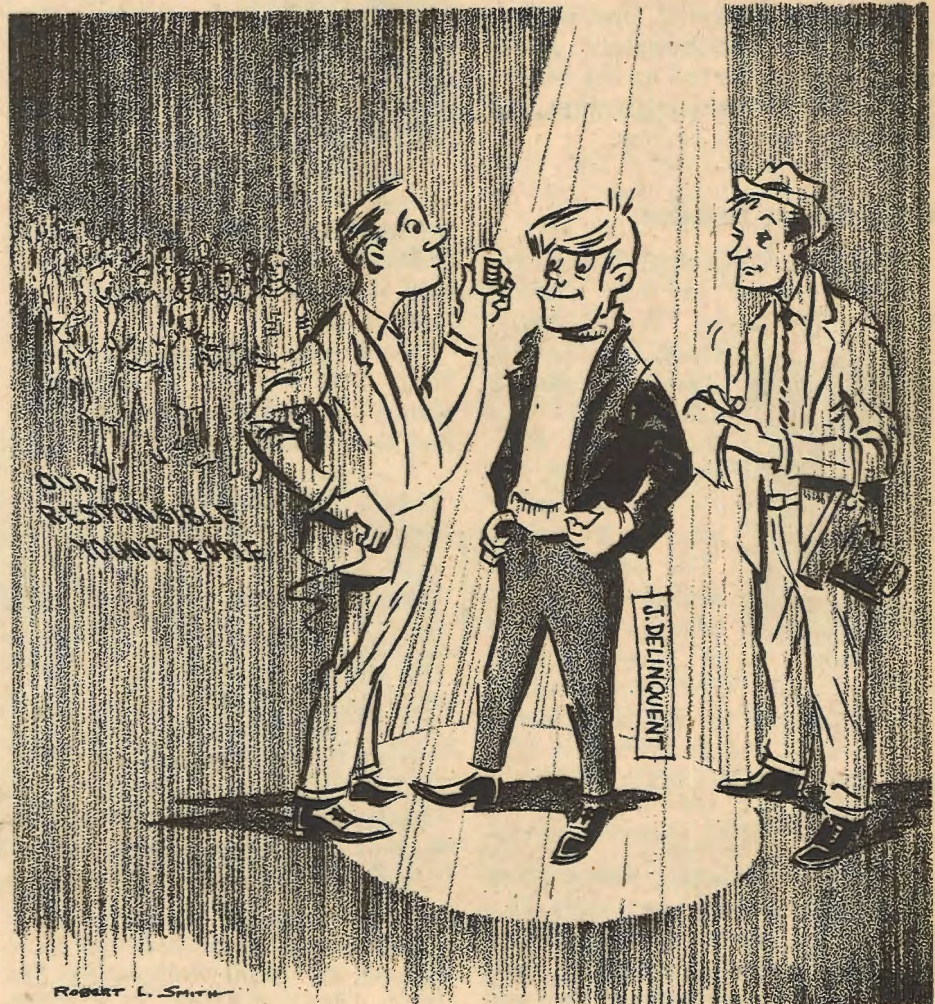
Milam ordained

BILL Milam was ordained to the ministry Nov. 28 by Concord Church, Ink, which he serves as pastor.

Participating in the service were Harmon Allen, Wyndell Deaton, Dillard Miller and H. G. Milam.

DOYLE Burke, a 1961 graduate of Arkansas State College, has been elected president of the Golden Gate Seminary Class of 1966. Burke, a native of Jonesboro, will receive the bachelor of divinity degree from the seminary in May of 1966. In 1963, he obtained a M.A. degree from Arizona State University.

Spotlighting the one percent



Busy retirement for Mrs. Tolleson



MRS. RUTH TOLLESON

MRS. Ruth Tolleson, whose retirement from the Training Union Department becomes effective Dec. 31, is looking forward to a busy future. She says she may be a retired person but not an idle one. And—she is finding much agreement from those who have plans for her “retired” years.

For the past nine years Mrs. Tolleson has served as director of Junior-Intermediate work for the Arkansas State Convention. From time to time she will be called back for field work.

She will return from Little Rock to Siloam Springs, where she once served 12 years as Training Union director for First Church, and expects to take up an active membership in her home church. Mrs. Tolleson owns a home in that city. She will also find duties calling in Benton County Association.

Congratulations upon her years of service have been coming in from over the state and the Southern Baptist Convention. Philip B. Harris, secretary, Training Union Department, SBC, concludes a letter to her with:

“May the Lord give you health, wisdom and power for the many duties that command your attention. My prayer is that the years following retirement will prove the most satisfying and fruitful

in your entire ministry. We are proud to claim you as a friend and member of the Training Union family.”

Revival news

FAIR Oaks Church; Walter Ayers, evangelist; Red Johnson, song leader; 12 by profession of faith; 2 by letter; 31 rededications; 1 life commitment; Wesley L. Clark, pastor.

BAYOU Meto Church, Jacksonville, Nov. 21-28; H. Ryan, North Little Rock, evangelist; Louie Jeffers, song leader; 12 by profession of faith; 6 by letter; 50 rededications.

FELLOWSHIP Church, Dubach, La., Nov. 21-28; Allen T. McCurry, Faulkner County associational missionary, evangelist; Gary Hawkins, pastor, singer; 12 by baptism; 4 by letter.

Final challenge

Thorns of the earth have yielded to your sickle;

You conquered the cold when you discovered fire;

Waves and the winds, even the depths of waters

Are shaped to your ends; in your ultimate desire

To learn the What and Why atoms are splintered,

You have broken the sonic wall, and your genius flings

A challenge to Galaxies that guard the heavens;

Distance and Time bow low to your soaring wings.

Yet you bind your sons to the wheel of ancient hatreds,

And chant of freedom while forging chains. Though all

Of your words are as prayers for peace, what Power answers?

You are ground between stones you have shaped, the grist is small;

Challenge thy heart, oh Man, it is the unconquered,

The last frontier, the unbridged flood, the final wall.

—Addie M. Hedrick, Imboden

The Bookshelf

The Encyclopedia of Religious Quotations, edited and compiled by Frank S. Mead, Revell, 1965, \$11.95

This beautiful, 534-page quotation encyclopedia is different in one regard from any other comprehensive book of quotations yet published—all quotations are strictly in the field of religion. Taken from all religious faiths, Christian and non-Christian, living or dead, the sources are as varied as Sophocles and P. T. Barnum, as the Bible and the *Hobo News*. Yet each quotation has something of importance to say on or against religion and each will stir the mind to further, deeper thought. Accurately indexed by topic and by author, all sources are carefully identified, with author's birth and death dates given where known.

The Anchor Bible: Ezra and Nehemiah, translated with an introduction and notes by Jacob M. Myers, Doubleday and Co., 1965, \$6

This is Volume 14 in a new translation in 38 volumes, each with an introduction and notes. Editor Myers traces every relationship—of texts, personages, styles—and weighs carefully current theories involving these. Every historical clue is tracked down for what it will yield in the way of hypotheses.

Ezra and Nehemiah continue the spiritual history of Jerusalem begun in I and II Chronicles. They relate the return of the Jewish people to their home from exile in Babylonia and the revitalization of the Jewish religion.

Billy Sunday, by D. Bruce Lockerbie, Word Books, 1965

This is an interesting 64-page picture book on the life and ministry of one of America's all-time great evangelists. The book is based on the motion picture, *Billy Sunday*, by Sacred Cinema. According to Irvin S. Yeaworth Jr., president of Sacred Cinema, it started with “an old faded scrapbook that my Aunt Elizabeth had kept of the Billy Sunday Baltimore campaign in 1915.” Mr. Sunday is presented here as “one of the most vital and refreshing characters encountered in a long time; perhaps over-loved, over-hated, over-honored, over-ignored, but never dull!” The purpose of this little book is to give a new generation a look at Mr. Sunday.

Three Doubleday Anchor paperbacks of special interest to ministers and students of religion are: **The Eastern Orthodox Church, Its Thought and Life,** by Ernest Benz, 95 cents; **The Religious Factor, A Sociologist's Inquiry,** by Gerhard Lenski, \$1.45

Creeds of the Churches, A Reader in Christian Doctrine from the Bible to the Present, edited by John H. Leith, \$1.95

SBC News and Notes

By the BAPTIST PRESS

THE board of trustees of Southwestern Seminary, Ft. Worth, Tex., elected W. M. Shamburger, pastor of First Church, Tyler, Tex., as chairman and approved a 1966-67 budget of \$1,884,484. Elected as vice chairman was James S. Riley, pastor of Second Church, Houston, and re-elected secretary-treasurer of the board was Wayne Evans, seminary business manager.

The board also voted to establish the Wesley Harrison Chair of New Testament as a memorial to Harrison of Seymour, Tex., who bequeathed an estate of \$250,000 to the seminary.

A MINOR re-organization of the missions division of the Southern Baptist Home Mission Board brought promotions or new responsibilities for a number of the division's staff members. The moves, according to Missions Director Hugo Culpepper, Atlanta, should strengthen the division's work with Baptist associations. All the changes take effect Jan. 1.

A new position, that of associate director to Culpepper, was created and given to veteran missions leader, Loyd Corder of Atlanta, now secretary of the language department.

The department of associational administrative services and church extension was discontinued. M. Wendell Belew of Atlanta, secretary of this department, was made a co-secretary of the pioneer missions department. He will serve during 1966 with A. B. Cash, also of Atlanta, who retires Dec. 31, 1966.

To fill the vacancy created by Corder's promotion, the board named Gerald B. Palmer, Atlanta, to become secretary of the language missions department.

Also promoted was C. Wilson Brumley, a native of Many, La., now serving in Atlanta as the associate secretary of the rural-urban department. Brumley becomes secretary of the rural-urban department.

THE state missions secretary for Kansas Southern Baptists has accepted the task of managing the more than \$10 million in missions property for the Southern Baptist Home Mission Board, Atlanta. He is Meeler Markham, a native of Ft. Worth.

Markham's responsibilities will include the procuring, selling, constructing, and maintaining of missions properties, as well as keeping current and accurate records.

THE Home Mission Board has made a department of its special mission ministries and asked the Baptist student director at Georgia Institute of Technology in Atlanta to head it. He is E. War-

ren Woolf, a native of Piedmont, Ala., who has been at Georgia Tech for the past 15 years. Primary emphasis of the new department is the student summer missions ministry, which each year places more than 600 college students in mission tasks for ten weeks.

THE Home Mission Board has named Dallas M. Lee, Philadelphia, Pa., to edit its news service. Lee is presently news bureau chief for *Purchasing Week*, a publication of McGraw-Hill Publishers.

The Graham, Tex. native will also serve as associate editor for the mission agency's publication, *Home Missions*, and as the associate secretary of the department of editorial services.



Home from college for Christmas
Bringing the joy and enthusiasm of newfound worlds
Expressing themselves in your church through

Student Night At Christmas

California

THE Southern Baptist General Convention of California, meeting to observe its 25th anniversary at San Jose, ignored a motion instructing its college to accept federal aid. Instead, the convention went on to adopt a strong resolution opposing "the acceptance of federal monies by any Baptist institutions for the support of its programs."

In another major action, the convention adopted a record budget of \$2,046,992, and increased its contributions to world missions through the Southern Baptist Convention's Cooperative Program by one percent to a 26 percent allocation.

Alabama

THE Alabama Baptist State Convention at Montgomery, after lively debates, voted to change the name of Howard College in Birmingham and defeated a proposal to make Judson College in Marion, Ala., a co-educational school.

Howard College will now become Samford University by action of the convention in recognition of the service and support the Frank P. Samford family has given the Baptist school through the years.

A record budget totaling \$5,605,000 was adopted, exceeding the goal proposed by its Executive Board by nearly \$200,000. The budget was increased when 1965 gifts exceeded this year's goal by more than \$125,000. The goal includes a \$4,290,000 Cooperative Program budget and an anticipated \$325,000 in designated gifts.

Tennessee

AN effort to close down Harrison-Chilhowee Academy (Baptist) failed during the Tennessee Baptist Convention here after a short debate and testimonials from the school's alumni and supporters. By a vote of 432 to 144, the school

in Seymour, Tenn., was continued on the recommendation of the convention's education committee and the executive board.

A state-wide Cooperative Program budget of \$4¼ million was adopted unanimously, with \$1.4 million of the amount allocated to Southern Baptist Convention causes.

Florida

THE Florida Baptist Convention here authorized a special committee study next year on the convention's entire policy on separation of church and state. The action came in a resolution in which the convention reaffirmed its belief "that church and state should be separate."

Prior to the convention the president of Stetson University in Deland, Fla., J. Ollie Edmunds, had advocated accepting federal grants.

A 1966 Cooperative Program budget of \$3.1 million was approved unanimously, giving 56 percent to state causes and 44 percent to world wide causes through the Southern Baptist Convention.

Seek Cuban release

THE Southern Baptist Home Mission Board at Atlanta last week said that it has not given up efforts on behalf of two missionaries being held in a Cuban prison.

They are Herbert Caudill, 62, and David Fite, 31, convicted last May of espionage, illegal currency exchange and ideological diversion.

They were arrested with 51 Cuban Baptists, 43 of whom remain in prison.

Arthur B. Rutledge, executive secretary of the Home Mission Board, said, "We are taking all possible constructive steps on behalf of these prisoners and the continuing Baptist work in western Cuba."

Scholarships available

ANY Baptist ministerial student interested in a scholarship to attend a Southern Baptist College or seminary should write to the First Baptist Church, Nevada, Mo., 64772, for an explanatory brochure.

For the eighth year, Mr. and Mrs. L. F. Richardson of Nevada, Mo., are providing scholarships through their church. The scholarships are for \$500 each. Ten of them are available for the 1966-67 school year.

The basic considerations are as follows:

- 1) Commitment to the Christian ministry;
- 2) Membership in a Southern Baptist church, or in case of a Negro, membership in a cooperating church of an acceptable Negro Baptist convention;
- 3) Attendance of a Southern Baptist college or seminary, or again in the case of a Negro, attendance of a school mutually acceptable to him and the church scholarship committee;
- 4) Personal need;
- 5) Approval by the scholarship committee of the First Baptist Church, Nevada, Mo.

The final date for receiving applications for the 1966-67 scholarships is Feb. 28, 1966. The awardees will be notified by May 1, 1966.

Although the scholarships are designed primarily for students preparing for the ministry, consideration is given to worthy and qualified students who may be preparing for other full-time church-related vocations such as mission service, the ministry of music or the ministry of religious education.

THE Southern Baptist Annuity Board's 47th annual report has been selected as one of the 10 best examples of creative work in the 13th annual Dallas Advertising Artist Association Exhibit. It is the second straight year that the Annuity Board has received the award.

ATTENTION



pastors and churches !

We at the

ARKANSAS BAPTIST HOME FOR CHILDREN

... are doing as you have instructed us to do concerning the "special" offering for the support of the Children's Home.

Now, will you do all that you can possibly do to make this promotion a success? (It's success or failure depends upon you and how you promote it in your church).

The future of this mission program is in your hands now.
WHAT WILL THE RESULT BE?

YOUR children are counting on **YOU!** Don't let them down!

SEND YOUR OFFERINGS TO THE

**ARKANSAS BAPTIST
HOME FOR CHILDREN**

Monticello, Arkansas

"THIS TOO, IS MISSIONS"

Departments

Training Union

Select a Unit Plan

(Continued from last week)

UNIT 5—A Study of Denominations. This is a unit on Christian History to help us understand the background and beliefs of major denominations today. Units 5 and 6 are undated units and the depth and length will be limited by the participants.

Unit 6—Principles for Facing Controversial Issues. What are controversial issues today? We have some. How will or should we meet them? This unit is on Christian Ethics.

Unit 7—Learning to Witness. Do you want to be a witness for Christ? Will you not prepare for our up-coming revival? This is a resource unit of eight prob-

lems to discuss and do research work in this area.

I am interested in studying unit _____ (1st choice) unit _____ (2nd choice). I will be willing to attend (enrollment is optional) _____ sessions and I understand that the study groups meet Sunday at _____ p.m. This is during Training Union time.

Name _____

HOW TO USE

Distribute in Sunday School assembly, morning preaching service; collect and tabulate. Secure leader for each study group, materials suggested in "Guide for Discussion" in *Baptist Adult* and *Baptist Young Adult* quarterlies, assign rooms and notify participants. The participants are counted in attendance only until they want to be enrolled. Helps for a quarterly digest can be found in the *May Training Union Magazine*, Adult section of the *March, June, September or December Magazine*.—James A. Griffin, Associate

The Brotherhood Department is planning to offer every possible assistance to every district, to every association, and to every church, to carry through an effective training program on all levels during 1966.

We believe that every association ought to offer its associational Brotherhood officers the opportunity of studying the *Associational Brotherhood Manual*; also that every church ought to see that its church Brotherhood officers have training opportunities not only in the *Guidebook*, but also in *A Christian Man's World* which is the Brotherhood stewardship book, and in *Effective Christian Witnessing*, which is the Brotherhood book on personal soul-winning.

Call on the Brotherhood Department for any counsel we can give to help you in your planning for training.—Nelson Tull

PERSPECTIVE

by
Robert J. Hastings

Leads for leaders

HERE is a second leadership principle for those who desire success in dealing with people in church organizations: *Leaders must win people to themselves as persons, before winning them to their program.*

Some members in any organization will be faithful, regardless of who is heading it. But many will not, or else will give less than their best, if they dislike the leader.

Maybe life shouldn't be that way. Perhaps Christians ought to be big enough to follow any elected leader, even if they are not attracted to him personally. But that's the way life is, and people do not suddenly change roles when they change into their Sunday-go-to-meeting clothes.

So if we live and serve in church organizations in this world, we must make every reasonable effort to be likeable persons. This doesn't mean we are running popularity contests. It simply means that people must reasonably like you before they do much in the organization you head.

Admittedly, one can go to extremes. The leader who is obsessed with pleasing everyone, and currying everyone's favor even at the expense of compromising his convictions, is going too far on the popularity binge. But when someone remarks, "He's a likeable fellow," do you know what he means? Just this, "If he asked me to do something, the chances are good that I would." And that's leadership!

Brotherhood

Plan for training

AS this is being written a very successful district Brotherhood Workshop is being held in the Northeast District of Arkansas, where Frank Lady is the district Brotherhood representative. Mr. Lady has arranged for two courses to be taught, one on the *Associational Brotherhood Manual* and the other on the *Church Brotherhood Guidebook*. Forty-three men were in attendance at the first session; and representation from over the district is in good balance.

Mr. Lady has gone all-out to secure a worthy attendance, and has succeeded admirably. We thank God for his ability and for his leadership.

UNIVERSITY OF ARKANSAS
—6 BLOCKS
DOWNTOWN—2 BLOCKS
FIRST BAPTIST CHURCH—½ BLOCK

SANDS MOTEL

FAYETTEVILLE, ARK.
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BAPTISTS

Church carol sings

DEC. 22 should be the musical highlight of the Christmas observance in your church for all your people. This is the date suggested for carol sings in the churches over the Southern Baptist Convention.

There are many reasons why a simple, or involved, carol sing can be meaningful in the church. The congregation itself has more opportunity to sing than in the average service, there is more time to use and hear those in your church with special talents dedicated to God, and this is a good opportunity to learn one or two new carols.

When conducted as a song sermon, the carol sing presents a powerful message to be experi-

enced by all the participants. Our department can send you a few suggested carol sing services if you will write us.

If you observe this date or some other date in your church, our department would be inter-

ested in receiving a report and a copy of your bulletin. A carol sing at Christmas is a Christian expression which is as natural as the song of the angels first heard at the announcement of Christ's birth.—Hoyt Mulkey, Secretary

New Arkansas Baptist Subscribers

Church	Pastor	Association
New budget		
Cedar Creek	John E. Evans	Buckner
First, Hicks	Jack Gilbert	Little River
Zion Ch., Fox	Paul Scott	Stone-Van Buren-Searcy
New budget after free trial:		
Northside, Helena	W. A. Ginn	Arkansas Valley
Three months free new church:		
Glen Efurd Memorial, Malvern	A. W. Upchurch Jr.	Central

Beacon Lights
of Baptist History
By BERNES K. SELPH, Th.D.
Pastor, 1st Baptist Church, Benton

Use of talents

TALENTS are the gift of God and are to be used to his glory. Blessings from them are not in their number but in their use. One is held responsible to God for what he has, not for what he does not have. This, Jesus clearly taught in the parable of the pounds, where he depicted one man who received 10 pounds, another five, and another one.

Robert Stockton recognized his responsibility unto God for his one talent, exhortation, which led to the winning of souls to Christ. He was born in Albemarl county, Virginia, Dec. 12, 1743. He received a moderate education and chose the profession of a hatter, in which he became quite successful.

At an early age he became interested in religion and joined a

Presbyterian church. When of sufficient age he joined the army. While in service to his country he became concerned about spiritual matters and engaged in secret prayer and meditations until he experienced a change in his life and feelings. In his new found joy of forgiveness he read the scriptures and became convinced about immersion. He united with a Baptist church in 1771.

Immediately upon returning to his company of soldiers he called them to attention and addressed them. He told them he had found another King, and had enlisted in service. He said he was leaving them. Whereupon he asked them to listen to the orders of his Commander and read them a chapter from the Bible. Then he led them in prayer, resigned his captaincy, and entered into the service of the ministry.

He was a zealous worker, organizing churches, serving as moderator of associations, and visiting. During the Revolutionary War he was ministering to his soldier friends and was captured in the battle of Brandywine. He

spent the next two years as prisoner of the British.

In 1799 he left Virginia and moved to Kentucky. His arrival coincided with the outbreak of the great revival in Kentucky, in which he joyfully participated.

He loved to travel and was bold in presenting the claims of Christ. It was his habit to enter into religious conversation into whatever kind of home he found himself. If permitted, he would lead in family worship, often exhorting the family for half an hour. Many interesting experiences resulted from this. But he manifested such Christian spirit as to deeply impress his listeners, however prejudiced they might have been.

A contemporary said of him, "His talents as a preacher, are hardly up to mediocrity; and no man thinks less of him than myself: but his talent for exhortation is considerable. The way that he has done so much good has not been through his great or numerous talents, but by occupying such as he had in an industrious manner." (Spencer, *History of Kentucky Baptists*, Vol. 1, p. 382)

Soul-winning Commitment Day

"THE fruit of the righteous is a tree of life; and he that winneth souls is wise." (Proverbs 11:30)

Southern Baptists are known as evangelistic, witnessing Christians. The January emphasis placed on commitment to personal witnessing should help strengthen the effectiveness of our witness. Jan. 9 is Soul-winning Commitment Day in our churches.

Here is a likeness of the new commitment card to be used. The price is 75c per hundred; \$3.50 per 500; and \$6.25 per 1,000. Orders yours now from the Book Store.

Cucumber cousins

BY J. I. COSSEY

A SWEET pickle and a sour pickle may be called cucumber cousins. This idea immediately calls to mind two kinds of members to be found in most churches, sweet members and sour members.

I remember one night in a rural church I was trying to sell the idea of a unified budget and there was a very sour-looking man in the audience. He looked as if he had washed his face in vinegar before coming to church. I told all the jokes I could think of which might cause laughter, but the sour-faced man refused to laugh. He was the sour pickle cousin.

You cannot tell the difference between the sweet and the sour pickle by looking at them but the difference is in the taste. One has a good, sweet taste and the other has a sharp, sour taste.

We are thinking not of cucumbers, but of sweet and sour people. Everywhere we go we find these two kinds of people. The sweet people make us glad and the sour people make us sad.

It is not too important just what makes the sweet pickle sweet, but it is important what makes sweet people sweet. If the cosmetic counter in your favorite store had a recipe for making people sweet there would likely be a run on that counter. The recipe is found in God—turn your life over to him and he will make you sweet—which is one of the world's greatest needs.

What about the pitiful fellow who has the sour look on his face?

What can we do for him? His trouble is not on the outside, but on the inside. When his heart is changed, the look on his face will be changed. He needs a change of inner life and that is where Christ does His work.

Changing the hearts of the people is the work of Christ and His church. The Lord has called you and me to use our whole power to make a change in people, the sour to sweet; the bad people to the good; the frown to the smile; the lost to the saved and today is the time to start this life-giving work.

Jesus as Saviour in the heart will make the needed change. Christ will bring the sweet into our lives and drive the sour out. A complete transformation in every life, home, church and community can be accomplished by submitting to the leadership of the Holy Spirit.

This is a good day to test ourselves in the crucible of taste to see whether we are sweet or sour. Whatever is required to put in the sweet and take out the sour is the immediate need of all of us. I have submitted myself to that test, have you?

She was too young

A recipe for lamb she never got to try,
 A clipping of a bargain she never did buy,
 A crumpled scrap of paper left on the floor,
 A tag dangling from a dress she never wore,
 Films for pictures she never got to take,
 Pattern for slip covers she never got to make,
 Folders from that dream trip she never took,
 A marker left in an unfinished book,
 Clothes to wash, to iron, and to mend,
 A letter she never got to send—
 But the difference in her young life lay,
 With the many to whom she showed "the way."

—Frances T. Brinkley, Piggott

MY COMMITMENT TO WITNESS FOR CHRIST

"Ye shall be witnesses unto me" Acts 1:8

Having accepted Jesus Christ as my Lord and Saviour, I prayerfully commit myself to witness for Christ.

Date _____ Signature _____

↑ (Detach for wallet or Bible marker) (Turn in to church) ↓

MY COMMITMENT TO WITNESS FOR CHRIST

WITH GOD'S HELP I WILL SEEK TO:

- Pray for the lost by name
- Distribute evangelistic tracts
- Express personal concern to lost friends
- Tell what Christ means to me
- Visit with a more experienced witness
- Mark and use a New Testament in witnessing
- Participate in a witness-training program
- Share and explain Scripture passages on salvation
- Lead my family to witness as a family
- Help train others to witness

I will seek to lead the following to Christ:

Name _____ Address _____

Name _____ Address _____

Name _____ Address _____

Signature _____

Address _____

Sunday School Department _____

EVERY CHRISTIAN A WITNESS—NOW!
 Code 436-794, Broadman Supplies, Nashville, Tenn. Printed in U.S.A.

Jesse S. Reed, Director

YOU'LL WANT THIS



Hi-fi recording for your home and for friends

Album contains eleven favorite hymns, spirituals and gospel songs.

Order now in time for Christmas

Send \$4.00 check or money order to:

Hoyt Mulkey, 401 West Capitol, Little Rock, Ark.

Feminine philosophy -- or intuition

BY HARRIET HALL

Giving in marriage

A YOUNG couple came to see my husband a few months ago seeking some counsel about the difficulties in their marriage.

They both seemed unsure as to just what their main problem was. Finally my husband said that perhaps it would help them see their specific problem more clearly if he outlined briefly some areas in which other couples sometimes have difficulty.

He mentioned (1) money (2) alcohol (3) religion (4) in-laws and (5) sex.

"That's it!" they answered.

"Which one?" he asked.

"All of them," came the quick reply.

I am happy to report (though the reader may be surprised) that this couple did manage to find enough answers to solve their many problems.

Difficulties today

Many other difficulties face the marriages of today. A hundred years ago about 75 percent of our population lived on the farm. Now the figure is about 5 percent.

Today we are a society on the move. One out of three families will move per year. In a recent Adult Training Union discussion we put this to a test by asking a group of about fifteen or twenty adults, "How many of you were born in this city where you now live?" Not a hand went up.

In 1890 only 4 percent of American women worked at jobs outside the home. The figure is now about 40 percent. The professional woman is very much a part of today's world.

I am not sure we have a "great society"—but I am sure that it is a changing one. This may be both bad and good.

One parent is heard to say, "I don't want my children to go through what I had to, so I won't

make them work."

Another says, "Give them responsibility!"

One parent says, "Today we have too much leisure time."

Another says, "Leisure? What's that?"

What makes a marriage and family life work or not work?

Can we blame all failures on our changing society?

Giving or getting?

I believe the answer goes back to the basis on which marriages and homes are established. Prospective candidates for the marriage altar might well ask themselves:

1. Am I willing to be unselfish in all of the relationships of marriage—physical, mental, social, and spiritual?

2. Do I understand how to make good in these relationships?

Two persons who love each other will not be continually asking, "Am I getting happiness?" Instead they will ask, "Am I giving all that I can to help bring happiness in my marriage?"

I remember another couple who had some difficulties in their marriage. The young wife enjoyed running home to her mother when she and her husband had a quarrel. Her mother lived close to them—in this case, too close. During one of the arguments in which the wife had run home, the husband also left. Neither wanted to admit any personal wrong, so the "mad spell" amounted to a separation of nearly a week.

Finally the husband came to his pastor for counsel.

"Do you love her?" he was asked.

"Of course."

"Do you want her back?"

"Yes."

"Would you like for me to call her and tell her this?"

"Yes."

The wife responded with, "He'll have to come over here and get me if he wants me back. . ." She was silent a minute, then added, "Well, tell him I'll meet him at the fence." (The fence was half-way home).

Needless to say, the husband went after her—all the way to her mother's—and they have been to-

gether ever since.

"Childish," you say. Yet how many adult quarrels are childish—and selfish.

The happiness we achieve in marriage as in life itself, is not so much what we seek as it is that something which we create. . . or give.

* * *

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall
Mount Sequoyah Drive
Fayetteville, Ark.

Sunday School

Elementary evangelism

"PROCLAMATION and Witnessing" our convention theme has caused many Christians to think about this basic church function.

The elements

I asked myself, in writing, "What are the basic elements in evangelism?"

The elemental factors in evangelism seem to include: The lost, the believer, the Bible, the pulpit, and the Holy Spirit.

The problem

The problem in evangelism is: How can a church best relate or bring together the lost, the believer, the Bible, the pulpit and the Holy Spirit?

Some solutions

History and experience reveal many methods, techniques and organizations have been used to bring these elements together.

In more recent years, churches have extended their numerical growth and evangelistic results most effectively through their Sunday schools.

Every approach toward reaching and winning others should be used. The most effective approach should logically receive priority attention.

What next

A Southern Baptist, all agency supported, growth project for the Sunday schools will be our great opportunity to enlarge our outreach and evangelism.

Ready?—L a w s o n Hatfield,
State Sunday School Secretary



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There's no substitute for the state paper

EVER thought of replacing the telephone?

"Absurd," you reply. And you're right. There just isn't any replacement for the telephone. A letter is wonderful, but it isn't the same as telephoning.

Ever thought of a substitute for your Baptist weekly state paper?

Perhaps, like the telephone, you've taken it for granted so long such a question doesn't occur to you. It's a household standby you accept as important and necessary.

There isn't any substitute for your Baptist paper. The daily newspaper and TV newscast aren't. They are not written exclusively for Baptists, by Baptists and about Baptists.

Sunday School and Training Union quarterlies? Vital, yes, but prepared months ago for a special use. Hardly a source for last minute denominational news.

Have you counted the change that's taken place in Baptist weekly papers in just five or ten years? Modern communications have shortened deadline time from a couple of weeks to a couple of days, and sometimes, only a couple of hours. Baptists can be better informed.

Modern printing methods have brought larger type that's easier to read; larger and clearer pictures help you grasp the news visually. Closer attention to sound principles of news writing assure you of accurate, fact-filled news stories that answer the questions you want answered.

Awareness of individual needs has added variety. A column on doctrine by an outstanding preacher. A feature on waterfront missions from a correspondent on the scene. Editorials that tackle current issues in Baptist life. Cartoons that draw a laugh while getting across a delicate point. A dozen or two news stories with datelines next door or half-way around the world.

Ever thought of doing without your Baptist state paper? No more than you would of tossing away the telephone, or your automobile. There is no substitute.—Theo Sommerkamp in Baptist Press Service

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



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Rainbow bottles

BY DOROTHY D. WARNER

IF you like rainbows, and who doesn't, you can have fun capturing them in a beautiful bottle.

Ask your mother for any tall, short, or unusual-shaped bottles. Look for those which have held perfume, catsup, vinegar, spices, or even medicine. Wash them thoroughly. Then rinse and dry them by standing them neck down in a safe place for a day.

Now you are ready to make the rainbows to go into the bottles. Place white sand in clean tin cans. Dye it with food coloring. For more colors use the colorings that are available around Easter. You may have containers with blue, yellow, red, green, and purple sand. Pink can be made by adding more water to red. Allow the dyed sand to dry thoroughly so that it will pour easily.

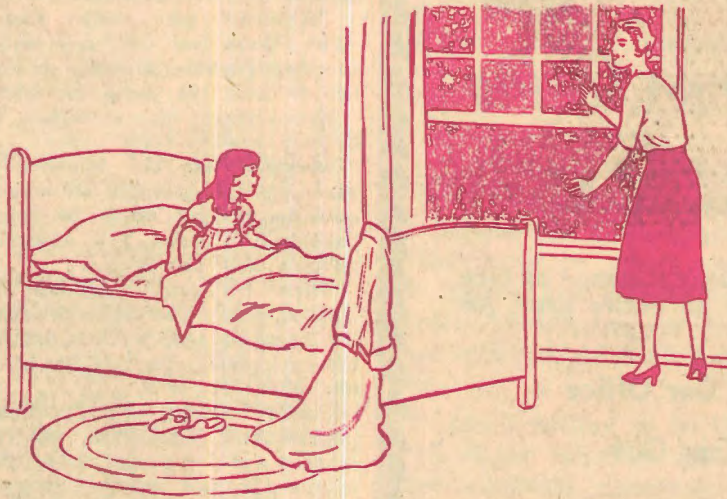
Now you are ready to fill the bottles with the colored sand. Using a funnel, pour the sand in layers into the bottles. A small tin funnel costs only a few cents or you can make one from paper.

First pour one color of sand into a bottle, making the sand about one-fourth inch deep. Then add layers of other colors until you have filled each bottle to the top.

Put the cap on the bottle. Then gently place it where you can see it—in your room on a shelf for yourself or to give to or to trade with a friend. Mother might even think one is attractive enough to place on her coffee table or in her picture window.

Now you have yourself a rainbow—something to do on a rainy day which will make the sun shine for you.

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STARS TO GUIDE

BY THELMA C. CARTER

SEEING and hearing about the astronauts orbiting around the earth is exciting, isn't it? A miracle seems to be happening before our eyes as men move in space, many miles above the earth's surface.

As they talk about their experiences, many facts pertaining to the earth take on new meaning. Over and over again, we hear them refer to the sky, the sun, the moon, light, and the stars and their constellations. The astronauts have the finest equipment with which to move their spacecraft and perform experiments. Yet they also depend on the heavenly bodies to chart their course.

In many ways, the sky becomes a compass, a clock, and a map to travelers on land, on sea, and in space. This has been true since ancient times. In fact, the stars and their constellations have been trustworthy guides for travel for many centuries.

The people of early times had great reverence for the stars. They knew the time and position of many heavenly bodies. They also knew when each star would pass over certain islands and other land areas.

Men today, whether they are navigating a ship at sea or piloting an airplane or a spacecraft, find the stars to be trustworthy beacons. They use especially the fixed stars.

As we look at the sky, we should be aware of God's wonderful creations. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also" (Genesis 1:16).

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DID YOU MISS THE BOAT?

Numerous young ladies of the Mid-South did "miss the boat" when the new class of student nurses was enrolled at Baptist Memorial Hospital in Memphis, Tenn. Those who were unable to squeeze in and any others who are considering nursing careers would do well to apply now for the 1966 freshman class.

People at BMH School of Nursing don't enjoy saying "no" to prospective students, but there is only room for a certain number each year. We're starting early this time to register our 1966 freshmen. We think such a move will eliminate some last minute disappointments.

If you are a high school graduate who is seeking self-satisfaction and financial stability, don't let the 1966 nursing boat leave without you. Complete the attached form now. Happy sailing!

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JOSIAH

BY DR. RALPH A. PHELPS JR.

TEXT: II KINGS 21-23:30

DECEMBER 12, 1965

REFORMERS are seldom forgotten but rarely loved. An exception to this rule was Josiah, King of Judah, who was both remembered and held in affectionate esteem long after his death.

Josiah's preparation for greatness was a childhood the exact opposite of what a modern child psychologist would prescribe for one who was to become a well-balanced ruler of an ill-balanced nation. For one thing, he made poor selections in both grandfather and father. Both were, like himself, kings over Judah; but their "greatness" lay almost exclusively in the degree of degradation to which the nation sank during their reigns.

Young Josiah, surrounded by an atmosphere of palace intrigue, steeped in the blood-bath of revolution and counter-revolution, and subjected to pagan influences of the lowest order, succeeded to the throne of Judah at the age of eight in the year 641 B.C. With such hereditary and environmental influences, he should have been a first-class prospect for juvenile delinquency immediately and for a blood-thirsty despotism later. But he took a different course.

Dedicated disciple

JOSIAH, whose name means "Jehovah supports him," at the age of 16 began to devote himself actively to God, "to seek the God of David his father." The prophet Zephaniah seems to have flourished in the early part of his reign and doubtless influenced the young king with such cries as "Seek the Lord, seek righteousness, seek humility." His warnings of impending judgment on the idolatrous nation must have had their effect; for young Josiah, never one to rest idly on his convictions, at the age of 20 in the

twelfth year of his reign, personally commenced the demolition of altars and images of idolatry. Six years he apparently spent in this project, cleaning out Jerusalem and all of Judah and ranging as far as Naphtali.

The thoroughness of his job is seen in statements that he beat the images into powder and burned the bones of the false priests on their own pagan altars. **A dismayed discoverer**

IN the eighteenth year of his reign Josiah discovered, however, that his knowledge of God and His will for his people had been extremely fragmentary. He had sent Shaphan, his secretary, to the temple to discuss with Hilkiah, the high priest, financial matters connected with repairing the temple. After proper arrangements were made for payment of the skilled workmen who were rebuilding the Lord's house, Hilkiah gave Shaphan a book which he had found in the "house of Jehovah," the temple proper. The discovery proved to be one of the most important events in the history of God's people.

Shaphan brought this "book of the law of the Lord given through Moses" to King Josiah and read to him from it. When the monarch heard the law read, he was so filled with dismay and consternation that he tore his royal robes. The book contained commands of Jehovah that had long been unknown or disregarded, and the terrible-ness of the nation's sins struck the king as never before. The words of God then, as they do now, produced a deep sense of conviction for sin.

Josiah was especially impressed with threats that the wrath of the Lord was going to be poured out upon those who had not kept the word of the Lord. He called together the elders of Judah and

*Dr. Phelps is president of Ouachita University.

went up with all of the people, both great and small, to the house of the Lord. There he read in their hearing all the words of the book of the covenant, and he himself made a covenant before the Lord to walk after Him to keep His commandments with all his heart and soul.

A determined reformer

AGAIN Josiah translated his knowledge into action. He first made all of those present in Jerusalem and in Benjamin stand to the same vow he had taken. Next he took away all of the abominations from the territory that belonged to the people of Israel in a sweeping purgation of the debasing cults. In II Kings 23:4-20, we read how completely thorough was the cleansing of the nation; there is no doubt that Josiah did as complete a job as was humanly possible. Carrie Nation with her hatchet was a piker compared to this king.

From this negative, destructive approach Josiah next turned to positive action, as he reinstated the feast of the passover in Jerusalem.

A defeated soldier

JOSIAH, like some other national leaders down the corridors of history, excelled in peace but failed in war. Perhaps over-confident because of his success with internal reforms, he went forth with a small band to battle Pharaoh Neco of Egypt, whose mighty army was marching through the northern provinces to join battle with Assyria. At Megiddo Josiah was slain by Pharaoh Neco and was carried in a chariot to Jerusalem by his servants. There he was laid to rest in his own tomb.

Epitaph

ALTHOUGH he died tragically at the age of 39, Josiah in the 31



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years of his reign compiled a record of righteousness and reform unparalleled in the history of his nation. Fearless and forthright, active and humble, he was a man to whom the sacred historian could pay the highest possible tribute in II Kings 23:25: "Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him."

Attendance Report

Church	November 28, 1965		Ch. Adds.
	Sunday School	Training Union	
Alzheimer First	136	55	
Berryville Freeman Heights	166	63	
Blytheville			
First	565	143	10
Chapel	75	31	
Gosnell	264	73	
New Liberty	129	57	
Camden			
Cullendale First	408	146	
First	475	129	2
Crosssett First	560	155	
Dumas First	286	76	
El Dorado			
Ebenezer	173	110	2
First	774	523	1
Immanuel	463	161	
Trinity	208	97	
Greenwood First	268	131	
Gurdon Beech St.	189	75	1
Harrison Eagle Heights	270	91	
Hope First	463	111	
Huntsville, Calvary	42	33	
Jacksonville			
Bayou Meto	168	87	18
First	440	135	
Second	231	82	1
Jasper	57	21	
Jonesboro			
Central	505	213	2
Nettleton	299	129	3
Little Rock			
Forest Highlands	271	129	
Immanuel	1,193	339	2
Rosedale	263	116	
McGehee First	376	153	
Chapel	84	42	
Magnolia Central	630	266	2
Marked Tree			
First	163	59	
Neiswander	133	76	
North Little Rock			
Baring Cross	692	197	
South Side	48	25	
Bethany	193	121	3
Calvary	465	135	
Central	252	78	
Forty-Seventh St.	187	110	
Gravel Ridge First	173	78	
Runyan	84	54	
Park Hill	809	251	3
Sixteenth St.	49	36	2
Pine Bluff			
Centennial	217	100	
Second	208	82	1
South Side	736	221	5
Tucker	15	9	
Watson Chapel	173	85	
Siloam Springs First	303	157	1
Springdale First	443	140	
Star City First	262	114	
Sylvan Hills First	316	131	
Van Buren			
First	486	192	9
Second	69	31	
Vandervoort First	67	39	
Ward Cocklebur	48	58	
Warren			
First	416	111	
Southside	96	88	2
Immanuel	276	87	
Westside	89	41	
West Memphis			
Calvary	314	140	
Ingram Blvd.	280	135	1

A Smile or Two

And still more Texas

"Son," said a Texan to his offspring, "I just heard you asking that man what state he is from. Now, my boy, I want you always to remember this: If a man comes from Texas, he'll tell you; and if he isn't from Texas, there's no need to embarrass him."

AN argument in favor of TV from a 12-year-old: "Before TV, nobody even knew what a headache looked like."

Woman's viewpoint

"MY wife has been nursing a grouch all week."

"Do you feel better now?"

MOST women want a man with a will of his own—made out to them.

Legal aid

SON: "Daddy, why is a man only allowed one wife?"

Father: "Son, when you grow older you will understand that the law protects those who are unable to protect themselves."

TRIM figures: What women do when they tell their ages.

TO a preacher a mouth agap is a sign of concentrated interest and undivided attention. That is—if the eyes are open.—W. B. O'Neil

Translation

"WE must do something to alter the status quo."

"What is status quo?"

"That, brother, is Latin for the mess we're in."

IT'S easy to understand modern art: if an object hangs on a wall, it's a painting; if you can walk around it, it must be sculpture.

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OUR four-year-old boy was accustomed to saying a bedtime prayer. After attending church and hearing the Lord's Prayer, he began his prayer one night, "Our Father Who art in heaven, how'd ja know my name?"

KNOW how to identify a Texan? He's always the guy who doesn't know whose picture is on a one-dollar bill.

IN traffic tie-ups you meet a very cross section of humanity.

Religious News Digest

By Evangelical Press

In Indonesia

DJAKARTA (EP)—In an "atmosphere of national mourning" Christians filled to overflowing this city's Immanuel Church for a memorial service for the six army generals and others murdered in the recent attempted coup. The congregation included two ministers of state, members of Parliament, and other high-ranking government officials. Prayers were offered for the families of the victims, for the safety of the lives of President Sukarno and other government officials, and for guidance in leading the nation out of this "dark and difficult situation."

Expell canon's wife

JOHANNESBURG, So. Africa (EP) — A government expulsion order cut short the visit here of Mrs. Diana Collins, wife of Canon J. John Collins of St. Paul's Cathedral in London. The Anglican clergyman is an outspoken critic of the South African government's apartheid policy. No reason was given for the expulsion order which was delivered by two detectives who called on Mrs. Collins as she visited relatives here.

Revise wedding ceremony

TORONTO, Ont. (EP) — Civil marriage should be raised from its present uninspiring, assembly-line style to a ceremony filled with dignity and solemnity, a United Church of Canada minister said here. In a guest "opinion" column in the *Toronto Daily Star* the Rev. Donald A. Gillies suggested Canada adopt the Dutch system of civil marriages, with a church blessing available for those couples who wish it immediately thereafter.

Evangelical unity

CAMPINAS, Brazil (EP) — Formation of a provisional commission for evangelical unity in Latin America was launched here by continental ecumenical council leaders. The group called on all denominational bodies and autonomous national churches to join in activating the organization.

Constituent members of the new body are expected to be evangelical councils in Argentina, Brazil, Chile, Cuba, Puerto Rico and Uruguay; Methodist and Presbyterian Latin American groups and the interdenominational Latin American agencies for church and society, education and youth. National church councils in several countries, including Columbia, Ecuador, Peru and Costa Rica have also expressed interest in cooperating with the new body.

Public service camps?

WASHINGTON, D. C. (EP) — High-level discussions are currently underway here to consider activating Civilian Public Service Camps for conscientious objectors.

For the first time since World War II, the camps would open because (1) Despite draft-call cutbacks in occasional months, the long-term view is that the Vietnam war's manpower demands will continue heavy for years to come. Sincere objectors will not be ignored in their obligation to perform "alternate sacrificial service," as they were during the first two years of the Korean war, and (2) Selective Service is rapidly running out of places to put them on an individual basis—such as menial jobs in state mental hospitals for which there are no labor pool applicants.

There were 151 units in World War II with 11,950 men assigned to them. The current study is underway because protests to the Vietnam war from demonstrations to self-immolations tend to confuse certain basic questions such as, "Who are sincere? What types of objectors are recognized? How many are there? What is the history of conscientious objection?"

'Mild Christianity'

CINCINNATI (EP) — Hard times lie ahead for the churches, Quaker philosopher D. Elton Trueblood predicted at the biennial Methodist Conference on Christian Education here.

Days of "easy prosperity are clearly over," said Dr. Trueblood, professor of philosophy at Earlham College. "Get ready for hard and tough times," he warned. "We are in a harder fix than we have admitted. A greater part of our new life (in the church) will come from a frank admission of this."

Dr. Trueblood called "mild Christianity" one of the greatest hazards to the church. "Our heresy is not that we deny our Lord but that we make small what is intended to be large—a little attendance, a little money, a little prayer, and that's it."

Everett Swanson dies

CHICAGO (EP)—Rev. Everett F. Swanson, 51, founder and executive director of Compassion, Inc., reportedly the largest orphanage work in Korea, died here Nov. 15 after undergoing brain surgery at the Rochester, Minn., Mayo Clinic in July.

Dr. G. A. Hemwall, Chicago, has been named acting executive director working with Robert Swaney, the assistant executive director.

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