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December 2, 1965

Arkansas Baptist State Convention

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"M" NIGHT

Rev. A. S. Haney, Associational Training Union Director, has announced that he would like for all churches to promote "M" Night, December 6th, at Park Hill Baptist Church. We have a goal of 1046 and an outstanding speaker, Rev. Johnny Jackson of De Kalb, Texas.

ACTIONS OF THE BOARD

A called meeting of the Executive Board of North Pulaski Association was held Monday, November 8th, at Central Baptist Church, with the Moderator, Rev. J. C. Myers, presiding. Rev. Myers appointed a committee to investigate and determine the possibility of a Missionary or a Missionary Educational Director, as authorized in the Annual Associational Meeting October 12th, the committee being as follows: Rev. Jerre Hassell, chairman, Dr. Rheubin L. South, Rev. Gerald Taylor, Rev. George E. Pirtle, Jr., and Rev. R. D. Harrington, who will bring the report to the next Annual Association Meeting in October 1966.

Rev. Taylor was appointed to the Budget Committee, and Rev. Alfred Sparkman to the Time, Place and Preacher Committee.

The Committee elected Mrs. Betty Welch to serve as temporary clerk of the Association, to serve until the next Associational meeting, following the resignation of Rev. A. W. Upchurch, Jr.

An honorarium of \$50 was granted the clerk, Bro. Upchurch, for the printing of the annual Associational minutes.

The regular meeting of the Executive Board was held Monday night, November 22nd, at Grace Baptist Church, with the Moderator presiding. Two new Board members, Mrs. Vernon Cruse, Baring Cross, and Rev. Alfred Sparkman, Levy, were introduced.

Rev. Jerry Hassell has agreed to serve as Chairman of Evangelism for the Association and was appointed by acclamation.

Bro. Gerald Taylor read a resolution to the Board that names be submitted to the Nominating Committee of the

State Executive Board on or before July 1st for our choice of State Executive Board members from the North Pulaski Baptist Association. Bro. Dorris moved that it be the responsibility of the Nominating Committee to make recommendations to the State Nominating Committee whenever vacancies occur on the Executive Board from our Association, and motion carried.

Bro. B. H. Tucker brought up the question of whether it wouldn't be wise to put part of the money in the treasury in a savings account in order to draw interest. Bro. Dorris stated that he had several mission sites in mind to purchase, but moved that \$5,000 be put in a savings account until needed. Motion passed.

Bro. O'Neal was authorized to begin work on bringing the histories of the churches in the Association up to date.

Bro. Upchurch reported that the annual minutes are on schedule and will be mailed about December 5th.

Bro. Dorris was authorized to erect a sign on our Lakewood property similar to the one in Indian Hills, and moved that the Treasurer be instructed to pay for some new maps of the Association area.

It was moved that each church treasurer be given a supply of addressed envelopes for mailing in contributions to the Association each month.

Rev. Sparkman closed with prayer, and the group adjourned to attend the Brotherhood meeting which followed.

JUST MY MONEY

A pastor went to see a member of his church about his stewardship. Although a man of means, the member was not helping to support the church—either with his gifts or his presence.

After a few introductory remarks, the pastor told why he had come.

Before he could continue, the member began to pour out a long string of complaints about the church and its members. The pastor could not get in a word. Finally the man concluded, "All you want is my money."

Thinking he had settled things, the member was quite startled when his pastor slowly and seriously replied,

"Sir, that's about all you have that the Lord can use."

That ended the conversation.

TREASURER'S REPORT

November 22, 1965	
October 18th—Cash balance	\$ 5,706.70
Offerings October 18—November 22, 1965:	
Amboy Baptist	217.15
Baring Cross Baptist	280.86
Bayou Meto Baptist	33.52
Berea Baptist	17.00
Bethany Baptist	40.70
Calvary Baptist	108.17
Cedar Heights Baptist	45.00
Central Baptist	200.00
Crystal Valley Baptist	43.88
First Baptist, Jacksonville	130.18
First Baptist, North Little Rock	287.50
Forty-Seventh Street Baptist	25.00
Grace Baptist	28.93
Graves Memorial Baptist	70.00
Harmony Baptist	9.60
Highway Baptist	27.00
Hill Top Baptist	6.75
Levy Baptist	257.29
Park Hill Baptist	300.00
Pike Avenue Baptist	70.00
Remount Baptist	20.72
Runyan Baptist Chapel	33.61
Sherwood Baptist	62.41
Second Baptist, Jacksonville	46.84
Sixteenth Street Baptist	14.17
Stanfill Baptist	4.00
Sylvan Hills Baptist	45.56
Total Offerings	\$ 2,425.29
Total Funds Available	\$ 8,131.99
Disbursements:	
American National Bank, Lakewood	600.00
L.R. Baptist Student Union	83.33
Home Mission Board, Pastoral Aid in Michigan (November)	37.50
Runyan Baptist Chapel—Pastoral Aid (Nov.)	37.50
Arkansas Baptist Newsmagazine (Nov.)	17.50
Mrs. Dorothy Barnett, Sec. Work on Minutes	27.00
A. W. Upchurch—Asso. Sec. & Honorarium for preparing Minutes	100.00
Capital Typewriter Co. Rental on Typewriter—Minutes	8.24
Metropolitan Area Planning Commission—Maps for Missions Committee	9.00
Baptist Book Store—SS	9.37
Total Disbursements	929.44
November 22, 1965 Cash Balance	\$ 7,202.55
Balance on Lakewood Property	\$38,007.88
Mrs. T. A. Spencer, Treasurer	

REVIVALS THIS WEEK

Levy Baptist: Pastor Alfred Sparkman evangelist, Hoyt Mulkey leading music.

Sherwood First Baptist: Rev. J. T. Elliff, evangelist, with Rev. Dwight Clark, Eudora, Kansas, song leader.

NEWS ITEMS WANTED:

Please send all items of interest from your church that you would like to appear on this page to Mrs. Betty Welch, 206 Fairway, or call TE 5-3623, by the 25th of the month.

Help somebody today!

AS this was written, Mrs. McDonald and I were looking forward to having as a guest in our home one of the greatest and most widely beloved Christians of the 20th

Century—Dr. Frank C. Laubach. It will be a rich blessing to the people of Arkansas to have this great soul-winner-teacher among us during the week of Dec. 2-8. (For Dr. Laubach's Arkansas schedule, see last week's *Arkansas Baptist Newsmagazine*).



DR. LAUBACH

The heart of Dr. Laubach is revealed in something he wrote in the November 1965 *Laubach Literacy Newsletters*:

"Jesus asked the impossible in the year 30, but it is possible in the 1960's.

"His last words after His resurrection were: 'Go and make disciples of all nations . . . You shall be my witnesses to the end of the earth . . .' Under the stupendous intoxication of the Holy Spirit at Pentecost, they went out and tried—how they tried! Philip, Paul, Silas, Peter, Mark, Barnabas, Timothy, Prisca, Aquila, Silvanus, John, and Apollos, and thousands upon thousands of others tried and died trying. They took sailing boats westward on the Mediterranean; they followed the Roman roads westward into all Europe. In two centuries they captured the Roman Empire!

"But they could not go southward because the Sahara desert had no roads, only limitless, deadly sand. So Africa below the Sahara did not hear of Christ. They could not cross the Arabic desert to the East, and the other deserts, and the impassable Himalayas. Not enough Christians penetrated into Asia to win it to Christ. So China and Southeast Asia never heard the Gospel of Christ. Thomas, the tradition says, did reach the tip of India where the Thomasite Church still exists. Jesus had asked the physically impossible. His disciples could go to all the Roman Empire, but they could not go to "all the world."

"A combination of circumstances make this the FIRST period since Jesus gave His command when we could really carry it out."

Illiteracy, Dr. Laubach tells us, blights the lives of a billion people in the world today—one out of every three. But not all of the blight is in Africa, Asia, or in some other far-away places. One out of every seven Arkansans above the age of 16 are "functional illiterates"—not able to read well enough to read the newspapers or the gospel of Christ! In this area, as in many others, the Christians of Arkansas have opportunity to do what a well known hymn implores:

"Look all around you, find someone in need.
Help somebody today!"

Erwin L. McDonald

IN THIS ISSUE:

CHANGING the name of the Southern Baptist Convention has been brought to the news again, this time by the Michigan Baptists in their annual meeting. The Editor suggests, page 3, that perhaps a determination of who we are and what we are like is even more important. You'll want to give some time and thought to his quotations from a recent address on this subject by Dr. Albert McClellan.

* * *

Another editorial draws your attention to the Statement of Faith of First Church, Russellville. Beginning on page 6 is the statement of the church, signed by its pastor, Charles B. Thompson. This is the church whose messengers were excluded from the recent Convention on charges of practicing "alien immersion" and "open communion."

* * *

THE pros and cons of the Russellville situation have brought us quite a few most interesting letters. Some of them are printed for you on page 4.

* * *

'CHARISMATIC' expressions—"exercises where participants claim visions, speaking in tongues, healing"—and Baptist action or reaction are examined by our columnist who brings to vivid life Baptist history in Arkansas and in the nation, Dr. B. K. Selph. Today you'll find "Beacon Lights" on page 12.

* * *

THE newly adopted Convention budget for 1966 and Dr. S. A. Whitlow's comments on it will be of interest to those who were able to attend the 1965 Convention in Little Rock and for those who were not. Please see page 8.

* * *

COVER story, page 4.

Arkansas Baptist MEMBER: newsmagazine

December 2, 1965

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Opinions expressed in editorials and signed

articles are those of the writer.

Abbreviations used in crediting news items: BP Baptist Press; CB Church

Bulletin; DP Daily Press; EP Evangelical Press;

AB Associational Bulletin

Who are we?

MICHIGAN Baptists, in their annual meeting recently, adopted a resolution requesting "the proper channel of the Southern Baptist Convention to seek ways to accelerate a decision to change the name of our denomination in keeping with our national character."

Perhaps something even more important than what we call ourselves is: Who are we and what are we like?

Let us call on Dr. Albert McClellan, program director for the Executive Committee of the Southern Baptist Convention, for some light on the question. In a recent address on "My Denomination," Dr. McClellan discussed some significant changes that have been taking place in our denomination. Said Dr. McClellan:

"The Southern Baptist Convention is a highly pluralistic group. Not too many years ago, we could claim a common background, largely Anglo-Saxon, largely Southern, predominantly rural and middle-class. But as time has passed, we have spread across the whole ethnic, social, cultural and economic horizon.

"In 30 years our membership has doubled. This means we have added many people, bringing varying and sometimes counter insights into our Baptist fellowship. It is not uncommon even to find ministers who have come from other churches and other seminaries.

"A Swedish Baptist raised in Canada served as a Virginia Baptist pastor, was for years editor of *The Commission*, then president of the Ruschlicon seminary, and is now secretary of the Baptist World Alliance.

"An Australian teaches counseling in one of our seminaries.

"Another Australian serves as dean of students in another seminary.

"An English Baptist is one of our most trusted editors.

"We elected another English Baptist as president of our Convention.

"The director of one of our largest hospitals was once an Episcopalian.

"For years a Canadian Baptist headed our book store operation.

"One of our truly great pastors was reared a Presbyterian.

"One of our most successful college presidents was raised a Methodist.

"Two weeks ago, a pastor told me that within the last year, he had baptized three Catholics, two Mormons, an Indian and a Chinese.

"One preacher I know speaks a rough German accent, another often lapses into the regional mountain dialect in which he was reared.

"These people—and thousands more like them—are all loyal Southern Baptists, but they do bring to the denomination customs, attitudes, practices, and even beliefs that differ from those we have held so long.

"There is also a tremendous range of different educa-

tional backgrounds, ranging from the frontier preacher wearing a loud sport shirt and lampooning tithing to the highly trained college professor who will not enter a pulpit without his robe. We have every kind of political point of view except communist. We have moderns and liberals, conservatives and nothing. They are all loyal and influential.

"We cannot escape the vast catalogue of differences that comprise our fellowship. These differences are not really new, but now we know more about these differences and their influence. And because of our rapid growth we have more of these differences.

"What is my responsibility in the face of this pluralism? I can deny it, I can ignore it, I can discount it or I can forget it. Perhaps the best thing for me to do is to recognize it and to understand it. Surely God meant for us to have all these people, else he would not have given them to us. Instead of trying to remold the whole denomination into my personal point of view, I can help find the common point of view on which we stand. I can then major on these common agreements. I think we ought to recognize that this pluralism brings to us a richness of fellowship and reservoir of talent we could not get anywhere else."

Russellville's case

THE editor has received a letter from Dr. Charles B. Thompson, pastor of Russellville's First Church, requesting space in the *Arkansas Baptist Newsmagazine* for the publication of the church's statement of faith as related to the church ordinances. We believe the publication of this statement is in harmony with the expressed wish of the recent Arkansas Baptist State Convention to keep in communication with the Russellville church in the interest of early reconciliation. It is hoped that our readers will study carefully the Russellville statement—elsewhere in this issue—in the Christian spirit in which it is offered.

If It Were Only Handled Rightly



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.

Commend pastor

AT the meeting of the Executive Board of Long Run Association of Baptists on November 8, 1965 the Board took action requesting the Secretary to write a letter of commendation to the Levy Baptist Church, North Little Rock, Arkansas, in behalf of L. Alfred Sparkman who has recently been called to the church as pastor and to give the information to the Arkansas Baptist News-magazine. We regret to lose him from our Association but we realize what he will mean to you and therefore we commend him to you. May the Lord bless you in your relationships.—Leo T. Crismon, Secretary, Executive Board, Long Run Association of Baptists, Louisville, Ky.

Russellville church

I HAVE only one thing to say about the attitude being taken toward the First Church of Russellville—it is disgusting to the point of being nauseating. Nothing else need be said.

Carry on, First Church.—Paula Cole Jaques, First Church, Farmington.

Baptist baptistery

FOR some time now I have searched the Scriptures to convince myself whether or not scriptural immersion is limited to a Baptist baptistery. I can't find that it is. In the Bible, when one was converted he was simply baptized (and I believe it to be immersion). No where do I find mention of a Baptist baptistery.

But regardless of whether my argument as I have stated is valid or not, what does it profit us to oust sister churches when one of the functional purposes of the Convention is mutual care and concern? Does kicking the "problem" out of the Church benefit either the Church or the problem? In my reasoning it creates a double problem for both.

I do not believe that what was done at the Convention regarding the withdrawing of fellowship was right and in the will of God. But we can learn from mistakes.—Jerry D. Blaylock, Student, The School of Medicine, University of Arkansas, Little Rock, Ark.

An apology

FOR myself, and for a great host of Arkansas Baptist Pastors, I wish to apologize for the untimely joke told by one of our pastors at the Pastors' Conference Monday immediately following the great message by Dr. M. W. Williams.

This joke was untimely and untactful. It insulted Dr. Williams and a great host of Pastors in the audience. Dr. Williams' message thrilled and challenged the audience. The untactful story told was like throwing "ice water" in the face of the audience.

May God help us to "think" before trying to get attention, or a "laugh", at the expense of another Brother in Christ.—Rick Ingle, Oak Cliff Church, Ft. Smith.

Black days

HOW did God feel when he looked down on Arkansas Nov. 15, 16 and 17th?

I cried. Its now November 19th, 12:30 in the morning at my house and my heart is troubled. I can't sleep. I still cry every time I pray. I feel like there has been a death in my family. Why do I cry? I cry because I am ashamed and scared. I was born into a Southern Baptist home. My father was a Southern Baptist preacher until the time of his death. I have been a Christian since I was seven. I am now a wife, mother and Grannie. I am a member of the First Baptist Church of Russellville. I love my church, I love my pastor and his family and I love God.

I don't cry for my church or my pastor. I cry because I feel sorry for God. I cry because I am ashamed of the action of the Baptist State Convention. I feel that Baptists have hit an all time low when they set themselves up as dictators.

What has happened to truth, brotherly love, Christ-like kindness? What has happened to prayer and the seeking for guidance from the Holy Spirit? Where is our vision?

How bad God must have felt when he looked down on our Baptist State Convention. After he has loved us so much and sent Jesus to die for us and his "fields are white unto harvest" what has happened to the laborers?

God has not called us to bicker among ourselves, he has called us to follow him.

I am happy for the stand my church has taken. I believe it is scriptural. I don't cry for my church or my pastor. I



Distributed by Baptist Press for SBC Historical Commission. Erwin M. Hearne, Jr., Artist

HANOVER County, Va., Dec. 15, 1763—Young Patrick Henry (standing) won a moral victory in a court case here which may well have been the turning point in the affairs of the clergy of the established church in the state of Virginia. When the jury awarded the clergyman only a penny—hardly a token amount—in their claims for a substantial sum of money, it was one step in the clergy's loss of control of public affairs. Denominations other than the established church profited indirectly from the moral victory won by Henry, who denounced the "hired clergy."

cry because I think Baptists fail God when they refuse to worship together in brotherly love. I cry for preachers and laymen who will not speak out or stand up and be counted. I cry for a lost world.

For the first time in my life I am ashamed I am a Southern Baptist and I am also scared. I am scared because I am afraid we as Southern Baptists—(or maybe I should say, you as Southern Baptists—since you have refused fellowship with me and my church) have lost the vision of what God wants Southern Baptists to do, without vision the people perish. Pride goes before destruction and a haughty spirit before a fall.

How did God feel about Southern Baptists in Arkansas on Nov. 15, 16 and 17th? I think he would say, "Paint those days Black!"—Mrs. I. N. Shinn, 405 East 10th, Russellville, Ark.

(Continued on page 7)

What the other state Conventions did

BY THE BAPTIST PRESS

District of Columbia

THE District of Columbia Baptist Convention, in annual session, approved a program of reorganization and adopted a resolution calling upon its pastors and church members to become actively involved in meeting human need.

Three new churches were received into membership in the convention, including one Negro congregation. The Upper Room Baptist Church, with a membership of 1,000, is the second Negro congregation to become a member of the District of Columbia Baptist Convention.

Under the new program of reorganization the convention will operate on the basis of 12 programs of work rather than on a departmental basis, and the executive secretary will be given enlarged authority and responsibility. The executive committee will be enlarged, with more representation from more churches, and it will have a more significant role in convention affairs. The executive board will be reduced in size.

The convention adopted a total budget of \$504,000, with \$172,000 going to national and international interests. A total of \$96,800 will go through the Cooperative Program of the Southern Baptist Convention.

Georgia

THE Georgia Baptist Convention rejected federal grants for its institutions and in a surprise move slapped down Mercer University's request for a \$500,000 federal loan.

Rejection of grants followed a recommendation of the education commission after four public hearings that "it is not wise in view of prevailing public opinion to approve acceptance of grants." The report was adopted without discussion.

The slap at Mercer came unexpectedly in the convention's execu-

tive committee report which recommended the \$500,000 loan for a science building. Objection was made on the claim such loans at 3 percent interest involve an adjusted interest rate which requires a federal subsidy.

The Cooperative Program budget for next year totals \$4,015,000, an increase of \$132,992.

North Carolina

THE "perverted use of the Christian cross" by the Klu Klux Klan was deplored in a resolution passed unanimously by the Baptist State Convention of North Carolina in its 135th annual session, in Charlotte.

The convention also praised editorials in its official publication, the **Biblical Recorder**, and Editor J. Marse Grant, for "courageous journalism in the area of human relations." Just before the convention, the **Recorder** had carried editorials against the Klan's desecration of the cross.

In other major actions, the convention deleted two sections from a "report" of its public affairs committee which looked with favor on accepting federal aid to higher education, and commended the Vatican Council II.

A \$5.4 million budget, largest in convention history, was adopted.

Virginia

STRONGLY-worded statements on race relations, capital punishment, extremism, and federal aid to church causes were adopted by the Baptist General Association of Virginia during their 142nd session at Richmond.

Adopting unanimously a recommendation from its Christian Life Committee, the Virginia association urged church members to face honestly problems of race relations in Christian love through joint discussion meetings with Negro leaders. It instructed the convention's General Board to set up a conference on Christian race relations within 18 months,

bringing together Baptist ministers and laymen of both races from across the state.

Another resolution flatly opposed the federal government's making any financial assistance available to any church and denominational causes.

A third resolution urged the state of Virginia to allocate funds to establish a hospital for alcoholics, and expressed opposition to proposed legislation legalizing liquor by the drink and any change in the state's current liquor control act.

The convention-adopted Cooperative Program budget of \$4.24 million allocates 37.5 percent to Southern Baptist Convention causes, and 62.5 percent for Virginia Baptist state work.

Illinois

THE 59th annual convention of Southern Baptists in Illinois approved changes in its constitution, adopted a budget of nearly one million dollars, and debated routine convention business matters long and hard during sessions at the First Church here.

Messengers voted to increase the percentage of the convention's contributions to Southern Baptist mission causes by five percent, by one percent each year. In five years, the division will be on a ratio of 60-40 percent, compared to the current 65-35 percent.

Ohio

SOUTHERN Baptists in Ohio voted unanimously to join other religious groups in filing a court suit to test the constitutionality of a recently passed state law which gives free school bus service to parochial school students. The State Convention of Baptists in Ohio became the first religious group to vote to enter the litigation against the state law which goes into effect on Jan. 1.

Russellville First Statement of Faith

BY the ordinances, we mean those outward symbols which the Lord Jesus Christ has appointed to be administered in His church as symbols of the saving truth of the gospel. They are symbols in that they clearly express this truth and confirm it to the believer. The ordinances prescribed in the New Testament are Baptism and the Lord's Supper.

An ordinance is a symbol which sets forth the central truths of the Christian faith, and which is of universal and perpetual obligation. Baptism and the Lord's Supper are symbols which have become ordinances by the specific command of the Lord Jesus Christ.

I. Baptism

CHRISTIAN baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour. It is an outward indication of the believer's previous regeneration through faith in the Lord Jesus Christ.

1. The mode of baptism

We believe that the Mode of baptism is immersion and immersion only.

2. The symbolism of baptism

We believe that baptism symbolizes the death, burial, and resurrection of the Lord Jesus Christ for the atonement of sinners. It symbolizes the accomplishment of regeneration in the person baptized. It symbolizes the union of all believers in the Lord Jesus Christ. It symbolizes the resurrection of the dead in the Lord Jesus Christ.

3. The subjects of baptism

We believe that a proper subject of baptism is one who has given a credible testimony that he or she has been regenerated by the Lord Jesus Christ.

4. The authority to baptize

We believe that the ultimate authority to baptize is derived from the Lord Jesus Christ and Him only. We believe that a local congregation of the body of Christ has executive responsibility for administering the ordinance. The local congregation must act according to the principles of the Lord Jesus Christ as given in the New Testament.

We believe that the validity of baptism is established objectively by the conditions of the command of the Lord Jesus Christ and the principles set forth in the New Testament. The validity of baptism is determined subjectively when the person baptized understands and complies with these principles. Therefore, as a symbol of a spiritual regeneration already accomplished, baptism is primarily the act, not of the administrator, but of the person bap-

tized. When the person who has been regenerated gives evidence of his regeneration to a church, then the church becomes responsible to see that he has opportunity to follow the Lord Jesus Christ in baptism.

II. The Lord's Supper

THE Lord's Supper is a symbolic act of members of the church, in obedience to the command of the Lord Jesus Christ, in which the participants partake of bread and the fruit of the vine as an outward indication of the participant's faith in the death, burial, and resurrection of the Lord Jesus Christ through which the life begun in regeneration is sustained and continued in sanctification.

1. The mode of administering the Lord's Supper

We believe that the elements are bread and the fruit of the vine. The participants are to partake of both the bread and the fruit of the vine. It is to be celebrated in keeping with the command of the Lord Jesus Christ and the principles set forth in the New Testament.

2. The symbolism of the Lord's Supper

We believe that the Lord's Supper symbolizes the death, burial, and resurrection of the Lord Jesus Christ in the specific sense that we are to remember that Christ is alive as the sustaining power of the believer's life.

3. The prerequisites of the Lord's Supper

We believe that the prerequisites to participation in the Lord's Supper are regeneration, baptism, church membership, and self-examination.

4. The authority for the Lord's Supper

We believe that the Lord's Supper is an ordinance of the Lord Jesus Christ. A local congregation of the body of Christ has executive responsibility to administer the Lord's Supper in keeping with the command of the Lord Jesus Christ and the principles set forth in the New Testament.

We believe that the validity of the Lord's Supper is established objectively by the conditions of the command of the Lord Jesus Christ and the principles set forth in the New Testament. The validity of the Lord's Supper is determined subjectively when the person participating understands and complies with these principles. Therefore, as a symbol of a spiritual reality, the Lord's Supper is primarily the act, not of the administrator, but of the person participating. When the person who has satisfied his own conscience that he has complied with these conditions gives evidence that he wishes to participate in the Lord's Supper, then the church becomes responsible only to see that he has opportunity to obey the command of the Lord Jesus Christ.

III. The policy of our church on receiving applicants into our fellowship.

1. From other churches

We will receive members into our fellowship who give credible testimony that they have complied or are willing to comply with the principles set forth in I. and II. Baptism will not be required in those instances where it is determined that the applicant has been properly baptized.

2. On profession of faith for baptism

We will receive into our fellowship those who give credible testimony that they have been converted and desire to be baptized in obedience to the command of the Lord Jesus Christ.

3. On statement

We will receive into our fellowship those who give credible evidence that they once complied with the principles set forth in I. and II. but for some good reason are not presently enrolled or cannot produce any record of previous membership.

IV. The policy of our church regarding the Lord's Supper

1. Administrative duty

We regard our church as having the executive

responsibility to comply with the command of the Lord Jesus Christ. We have no legislative authority in the matter. That is to say, we cannot determine what is to be done by the participant. The Lord Jesus Christ commands, the church executes His commands.

2. Restrictions

We seek to impose no external restrictions of our own. We urge upon all participants to comply with the commands of the Lord Jesus Christ. Therefore, we bar no one from the Lord's Supper who believes that he is in compliance with the command and the conditions of the Lord Jesus Christ. We do not limit its observance to members of our church. We will not violate the principle of self-examination. "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1st Cor. 11:28).

V. We do not regard this statement of faith as being legally binding in a creedal sense. We do regard it as an illuminating statement by which we may find harmony of like minds.

—Submitted by Dr. Charles B. Thompson, Pastor First Baptist Church, Russellville

Letters

(Continued from page 4)

Studying the matter

"THE recent expulsion of 1st Church, Russellville from the Association in their area ought to cause us all to study the matter a little bit." (from article by O. Phillip May in the November 11, 1965 issue of the Arkansas Baptist)

It is about time we did study the matter a little bit. We Baptists are too complacent! It is our fault, each and every one of us, that this situation arose. We are too 'wishywashy' and above all too lax about teaching our new converts the meaning of church membership and the difference between the Spiritual Church of our Lord Jesus Christ and OUR earthly church. Yes, we had better study this matter a little bit and find out what it means to be a "Southern Baptist." We must be strong and united in our faith if we ever hope to carry on the kind of witness for our Lord that our Forefathers did.

P.S. I was a member of the First Church of Russellville until I reached the decision with the help of the Lord that the doctrinal changes were a direct departure from the precepts of God's Word I placed my faith in. This made me stop and study and pray and finally to take a firm stand for what I believed to be right. I am only seventeen years old and some people say that children should be seen and not heard, but the Lord has layed this burden on my heart and I had to write this letter. I trust the Lord and truly believe that

He will guide us along the right path to reunification.

—Gary L. Dennis
612 So. Knoxville
Russellville

Scrabtoad's view

I REGRET that I cannot disclose the means by which the following piece of correspondence fell into my hands. I shall be accused of being on rather too intimate terms with the Powers of Darkness. Be that as it may, I send it to you with the hope that you may refute the lies contained therein. The Devil—he is an incurable liar.—George Amos, Conway

MY dear Wedgeworm:

On behalf of our Father Below, let me commend you highly on a fine job this week in your territory. You had us worried for a while after your most serious blunder in that matter of the government money. You really must make sure that such squabbles come to the fore. But you made an amazing recovery. The way you transferred the heresy-hunting drives of that segment of the Enemy camp to the matter of their little outward forms was a masterpiece of mass psychology!

You are developing well. Keep hammering away at these three things. Keep them thinking that these two rituals are very important (even important enough to split your entire territory into two camps by continuing to exclude those who disagree with

them), that their tradition is sacred even when they have no proof of it in their Book, and that (as they themselves have argued) their exclusiveness, their "closed" forms, are what make them distinctive and really effective in transforming the world as opposed to their northern brothers and other more distant relatives who are concerned with social evils and the like. Never, never let them know how much their exclusiveness actually cuts them off from the world. And make sure that they see other heresies cropping up. Some of the camps of The Enemy do not use the Official Six and Eight Point Standard Scoring Cards. Call their attention to such irregularities.

And when you prod them into "taking a stand" about these matters, make sure they express themselves very passionately and "with much zeal," so that it will be difficult for them ever to change their minds, much less admit any such change. In fact, it is almost impossible for them to back down for being so outspokenly dogmatic.

One other thing. Develop their fear of education. As long as they fear it and any ideas that come with it, they will slight not only the ideas themselves but education itself and men they think may have it, especially those who have been "doctored" as they put it. In fact, they will not stop at disagreement and attack. They will throw their opponent out on his ears, as you so delightfully brought about this week.

We commend you, and look forward to future "heretical" skirmishes.—Scrabtoad

IN this issue of the *Arkansas Baptist Newsmagazine* appears the five recommendations adopted by the Convention upon the recommendation of the Executive board.

I. In the matter of the proposed budget for 1966 there are two basic differences in this budget as over against that of 1965. In keeping with the budget formula (See 1964 Annual, page 48) adopted by the Executive Board all but one item (Christian Education-Special) is less for 1966 than for the previous year. The item of \$67,500 for Christian Education-Special which was added by the action of the Convention raises the 1966 budget to an approximate increase of \$20,000 for 1966.

II. SUPPLEMENTARY RECOMMENDATIONS

1. A 10% increase through the Cooperative Program by the churches would work on this wise. If your church gave \$1,000 through the Cooperative Program in 1965 it would increase to \$1,100 for 1966. The \$67,500 item for Christian Education-Special is the only amount reflected in the 1966 budget against the 10% increase. However, if the total budget of \$2,171,653.79 is exceeded then the Executive Board is empowered to add to the Christian Education allocation if it deems it best at that time. Some of this increase, if experienced, might well be allocated to the proposed expansion in state mission effort. We hope and pray our churches will immediately take what action is necessary to make this 10% increase in Cooperative Program contributions for 1966.

2. The Executive Secretary will make monthly progress reports to the associations on the giving of the churches. This should serve to encourage the churches in the matter of their increased giving.

3. A Cooperative Program Week—June 12-18, 1966, is for a three-fold purpose. First, we shall supply additional information about where the Cooperative Program dollar is going. Our people will be encouraged to make the causes a matter of specific prayer based upon this added information. Then Sunday, Oct. 16, 1966, has been designated as "Catch-Up-Sunday" for those churches which are in arrears in their mission giving through the Cooperative Program. Churches which have not increased their giving would be urged to make a special offering on this date through the Cooperative Program.

The study committee authorized by the Convention is of great importance. This will be a committee appointed by the president of the Convention and will report back to the Convention. The Executive Board and the Trustees of the various Convention institutions will be asked to make a careful study of their respective areas of responsibilities and report to the Convention Committee. This committee will then make a careful study of the entire Convention program and make appropriate recommendations to the Convention. We shall encourage this

Budget for 1966

I.	
I. STATE CAUSES	
1. ADMINISTRATION	\$ 34,675.00
2. DIVISION—MISSIONS	
(1) Missions-Evangelism	80,750.00
(2) Race Relations	10,770.00
(3) B. S. U.	70,000.00
	<hr/>
	\$ 161,520.00
3. DIVISION—RELIGIOUS EDUCATION	
(1) General (and Pilot Project)	26,600.00
(2) Brotherhood	27,550.00
(3) Church Music	18,950.00
(4) Sunday School	33,250.00
(5) Training Union	30,400.00
	<hr/>
	\$ 136,750.00
4. DIVISION—SERVICES	
(1) General	24,700.00
(2) Camps-Assembly	12,600.00
	<hr/>
	\$ 37,300.00
5. ARKANSAS BAPTIST NEWSMAGAZINE	15,000.00
6. WOMAN'S MISSIONARY UNION	43,440.00
7. SPECIAL SERVICES	
(1) Promotion	21,470.00
(2) Convention	12,000.00
(3) Foundation	13,540.00
(4) Annuity-Operating	8,300.00
(5) Retirement Dues	110,000.00
(6) New Baptist Building	11,000.00
(7) Reserve	4,500.00
(8) Ministerial Aid	3,250.00
(9) Miscellaneous	8,034.00
(10) BSU Building (HSTC)	20,000.00
(11) Camp Indebtedness	20,000.00
	<hr/>
	\$ 242,094.00
	<hr/>
	\$ 670,779.00
8. CHRISTIAN EDUCATION	
(1) Ouachita Baptist University	323,735.92
(2) Southern Baptist College	44,145.81
	<hr/>
	\$ 367,881.73
9. BENEVOLENCE	
(1) Arkansas Baptist Hospital	73,050.00
(2) Baptist Memorial Hospital, Mfs.	9,740.00
(3) Ark. Baptist Home for Children	80,686.16
	<hr/>
	\$ 163,476.16
	<hr/>
	\$1,202,136.89
II. SOUTHERN BAPTIST CONVENTION	706,016.90

committee to have public hearings for our Baptist people so that everyone who has a suggestion concerning any program of work might be heard.

III. The additional loan of \$100,000 by Ouachita University will enable the school to expand the present cafeteria to care for their needs.

IV. A 30-minute film dealing with our Baptist work in Arkansas will be made. This film will likely be made available to the associations and churches for use without charge.

V. The fifth recommendation empowers the Ex-

Mission prospects in Arkansas

III. CHRISTIAN EDUCATION—SPECIAL	
(1) Ouachita Baptist University	50,625.00
(2) Southern Baptist College	16,875.00
	\$ 67,500.00
IV. CAPITAL NEEDS	
1. CHRISTIAN EDUCATION	
(1) Ouachita Baptist University	62,720.00
(2) Southern Baptist College	15,680.00
	\$ 78,400.00
2. OTHER	
(1) B. S. U.	9,800.00
(2) Arkansas Baptist Hospital	34,300.00
(3) New Mission Sites	24,500.00
(4) Baptist Memorial Hospital, Memphis	4,900.00
(5) Camp Indebtedness	19,600.00
(6) New Baptist Building	24,500.00
	\$ 117,600.00
	\$ 196,000.00
	\$2,171,653.79
V. ADVANCE	
1. Southern Baptist Convention—½	
2. Executive Board—½	

II

SUPPLEMENTARY RECOMMENDATIONS

1. A ten percent (10%) increase through the Cooperative Program in 1966 over that of 1965 by the churches.
2. Report monthly through the associations to the churches concerning the 1966 giving.
3. A Cooperative Program Week of Prayer—June 12-18, 1966
 - (1) Information—Prayer
 - (2) Catch-Up Sunday—October 16, 1966
(Offering by churches which have not increased giving)
4. A STUDY COMMITTEE
 - (1) Appointed by the Convention—to report back in 1967
 - (2) Ask the Executive Board and Trustees to make study of their work on a ten-year projection and report to Convention Committee. Alternate plans for the educational institutions.

III

That Ouachita Baptist University be permitted to borrow an additional \$100,000 to expand the facilities of their cafeteria.

IV

That a film on Arkansas Baptist work be produced in conjunction with the institutions of the Convention.

V

That the Convention empower the Executive Board with the authority to act in the matter of the sale of present property and arrange for the financing and construction of a new Baptist Building.

Executive Board to proceed with the erection of a badly needed building to house our Convention offices. We need additional office space. Our present records are now exposed to fire hazards because of inadequate facilities. Extensive repairs to the present property would have to be made before long if we should stay at the present location. In all likelihood we would not be able to recover this cost in disposing of this property at a later date. More information will be given our people as this matter proceeds.—S. A. Whitlow, Executive Secretary

IN his last appearance before the Arkansas Baptist State Convention ahead of his retirement, next February, Dr. C. W. Caldwell, superintendent of missions and evangelism, reported, Nov. 15, on the highlights of his 19 years' service and visualized mission prospects for Arkansas for the future.

"The years of missionary sowing, cultivating and reaping have brought to us a great harvest," said Dr. Caldwell. "The hundreds of churches where supplementary aid was given have returned to the Cooperative Program far more than we gave them in time of need.

"During the 19 years I have served, there have been 316 churches constituted. This does not include the large number in Michigan which were once affiliated with our Convention. Directly or indirectly we had a part in the constituting of a majority of these."

A survey of the new Arkansas churches constituted, Dr. Caldwell reported, reveals that a total of 700 of their members have entered the ministry or announced their intentions of doing so. An even larger number are already in full-time service as associational missionaries and pastors throughout the state and nation.

From the new churches have gone 375 mission volunteers, many of them now on foreign mission fields, and 780 others have volunteered for such church-related vocations as music, education, etc. Out of these churches alone more than 1,000 young people have gone to Ouachita University, another 350 to Southern College, and about 100 to Arkansas Baptist Hospital for nurse's training.

"It thrills me to know that the little church of Lone Rock, far back in the mountains of North Arkansas, which was organized in 1962 by one of our missionaries, has baptized 77 people and from it seven young people have gone to Southern College," Dr. Caldwell said. "This church is in an area where only Mennonite missionaries had worked. It will never be a strong church, but who can estimate the value of those seven mountain boys and girls, as well as others who cannot go to college?"

In another small church, the Pyatt Church, organized in 1962, are many talented young people, all of whom have been saved since the church was organized, Dr. Caldwell said.

As some discouraging trends, Dr. Caldwell pointed out that the State Convention was giving 11.85 percent of its total budget to missions at the time he became superintendent of the missions department, but that this has decreased to 5.64 percent in 1965, including not only missions but also evangelism, race relations, and funds for new mission sites.

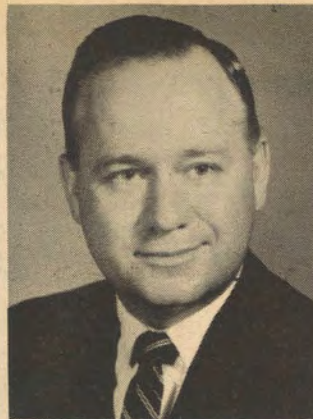
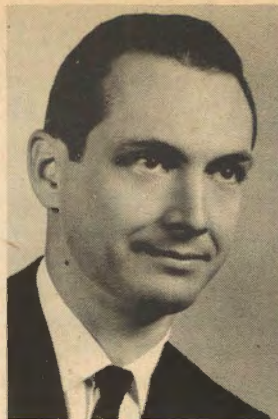
Continued Dr. Caldwell:

(Continued on page 19)

Attendance Report

November 21, 1965

Church	Sunday School	Training Union	Ch. Adns.
Arkadelphia Unity	58	41	
Beirne First	78	38	
Berryville Ereeman Heights	158	76	
Blytheville			
First	526	134	
Chapel	51	24	
Gosnell	292	92	4
New Liberty	103	41	
Camden			
Cullendale First	437	149	
First	517	149	
Crossett			
First	548	187	3
Mt. Olive	225	94	
Dumas First	315	67	
El Dorado			
Caledonia	41	26	
Ebenezer	182	82	
First	855	605	
Trinity	213	100	
Greenwood			
First	290	139	2
Jenny Lind	168	124	4
Hope First	440	119	
Huntsville Calvary	42	30	
Jacksonville			
Bayou Meto	160	105	1
First	488	122	2
Second	270	78	3
Jasper	83	42	
Jonesboro			
Central	575	223	7
Nettleton	272	108	2
Lavaca First	235	138	2
Little Rock			
Immanuel	1,181	445	1
Rosedale	337	109	
McGehee First	409	154	
Chapel	97	45	
Magnolia Central	723	267	
Marked Tree			
First	164	52	
Neiswander	117	70	
Monticello Second	260	156	2
Napflet First	275	110	2
North Little Rock			
Baring Cross	684	193	2
Southside	42	21	1
Calvary	475	113	
Central	281	90	
Forty-Seventh St.	255	122	1
Gravel Ridge First	198	89	
Runyan Chapel	87	49	
Park Hill	268	915	3
Sixteenth St.	35	22	1
Sylvan Hills First	320	108	1
Pine Bluff			
Centennial	237	101	
Second	227	96	
South Side	730	264	1
Tucker	18	8	
Watson Chapel	180	76	2
Sherwood First	185	85	
Springdale First	451	158	
Star City First	237	109	1
Texarkana Beech St.	485	147	5
Community	56		
Van Buren			
First	510	213	5
Second	82	49	
Ward Cocklebur	58	53	
Warren			
First	385	119	
Southside	98	88	1
Immanuel	305	101	
Westside	105	39	
West Memphis			
Calvary	347	146	3
Ingram Blvd.	259	135	



NEW officers of the Arkansas Baptist Pastors Conference are, left to right: W. Leslie Smith, pastor of Rosedale Church, Little Rock, president; Eddie McCord, pastor of Watson Chapel, Pine Bluff, vice president; and Floyd Pannell, pastor of Coy Church, secretary.

DEATHS

Rev. Pat Murphy, 72, Ardmore, Okla., Baptist minister in Arkansas and Oklahoma for many years, graduate of Ouachita University, Nov. 26.

Richard Wesley Stone, 53, deacon of First Church, Booneville, and owner of Booneville Furniture and Appliance Store, Nov. 28, in fall from horse.

Dr. Leon Macon, 57, editor of The Alabama Baptist, Birmingham, and former president of

Southern Baptist Press Association, Nov. 15, following a brief illness during which he suffered several strokes.

Dr. Turner E. Buffington, 86, Benton, well known physician and active member of First Church, Benton, former mayor of Benton, Nov. 26.

Dr. C. Oscar Johnson, 79, retired pastor of Third Church, St. Louis, former president of Baptist World Alliance, Nov. 26, in Oakland, Cal., of leukemia.

New Arkansas Baptist Subscribers

Church	Pastor	Association
New budget after free trial:		
Felsenthal	Dale Shirley	Liberty
Oak Grove, Springdale		Washington-Madison

From the churches . . .

Gravel Ridge

SPECIAL services were conducted Nov. 28 with Ralph Rudell, Blytheville Air Force Base, as guest preacher. Mr. Rudell, formerly a member of this church, surrendered to the ministry here three years ago, and was licensed to preach by the church. At that time he was stationed at Little Rock Air Force Base.

Since that time he has served a year in South Vietnam.

Waldron First

SPECIAL recognition was given Nov. 4 to two men with outstanding attendance records in Sunday School.

Millard Hullender, former Sunday

School superintendent, presented Harmon Adams with a five-year attendance pin and Otto Brown with a ten-year pin. Price Jones is currently serving as Sunday School superintendent.

Mountain Home East Side

PASTOR Oba I. Ford observed the sixth year of his ministry November 7. During that time 327 have come into the fellowship of the church, with 125 for baptism. Receipts for 1965 totalled \$11,200. Fifteen percent was given to missions. A mission is sponsored at Big-flat. During this time an auditorium and educational building were built. The newest addition is a nursery building.

OUACHITA University will present George Frederick Handel's "Messiah" on the Arkadelphia campus at 8 p.m., Dec. 13 in Mitchell Auditorium. The choir is composed of 150 singers from all areas of study at Ouachita. Charles W. Wright, assistant professor of music and choral director, will be in charge. The performance is open to the public.

Upchurch at Malvern

A. W. UPCHURCH Jr., pastor of Marshall Road Church, Jacksonville, for four years, has resigned to accept the pastorate of Glen Eford Memorial Church, Malvern.



MR. UPCHURCH

A native of Pine Bluff, he is a graduate of Ouachita University and Southwestern Seminary.

During his pastorate at Jacksonville, 334 members were received into the church. In April, 1961, Mr. Upchurch participated in the Scotland Evangelistic Crusade.

Glen Eford Memorial Church was organized in August with 53 charter members. It is the outgrowth of a mission sponsored by First Church, Malvern. A new building is planned.

Greene County

PASTORAL changes:

Lannie Doucett to New Friendship.

Junior Jernigan to New Liberty.

James Swafford, Walcott Church, to First Church, Imboden.

A. W. Psalmonds resigned Unity Church.

Bill Thomas to Rock Hill Church.

Billy Jones, Southern Baptist College student, is the new director of music of First Church, Marmaduke.

BENTON County GA's installed their first officers Nov. 21: Donna Wierick, Immanuel Church, Rogers, president; Rhonda Kaufman, Gentry, vice president; Sally Tippins, Gentry, secretary-treasurer; Pam Lemke, Rogers, song leader; Debbie Adams, pianist; Darlene Holland, prayer chairman. Mrs. Melvin Smith, Siloam Springs, is director.

Mt. Zion elects

THE 113th annual session of Mt. Zion Association met Oct. 19-20, and elected James Sanders, pastor, First Church, Monette, moderator.

Harold Ray, pastor, Nettleton, was elected vice-moderator. Carl White, pastor, Cash, was elected clerk, and L. D. Walker, Jonesboro, was re-elected treasurer.

Total gifts to missions were \$108,996 with \$70,417 given through the Cooperative program. The churches reported 336 baptisms and 495 other additions.

AN article written by Dr. William L. Horton, chairman of the Department of Church Music at Ouachita University, has been accepted for publication in "The Church Musician" magazine, official publication of the Southern Baptist Convention. The article, to appear in two installments, is entitled "Preparing for a College Education in Church Music." It will appear in the July and August, 1966, issues.

Tiger Day queen

CAROL Jo Wheeler, Mountain Home, was named Tiger Day queen at Ouachita University.

Runners-up in order were Frances Bass, Malvern; Lana Strother, North Little Rock; and Peggie Butler, Fordyce.

McCommas ordained

JAMES McCommas was ordained to the ministry Sept. 19 by Pine Ridge Church, Caddo River Association.

Jimmy Watson served as moderator. Dr. Tom Gambell, dean of student affairs, Ouachita University, preached the ordination sermon. Others participating in the service were Lamar Brown, First Church, Oden, Arthur Breshears, Little Hope, and Don Travis, Mt. Ida.

Mr. McCommas is a senior student and assistant to Dr. Gambell at the University. He is also full time pastor of Pine Ridge Church.

The Bookshelf

Public Speaking and Discussion for Religious Leaders, by Harold A. Brack and Kenneth G. Hance, Prentice-Hall, Inc., 1961, \$7.95

Although it has been out now for several years, this is a most helpful book for public speakers. It carries a comprehensive presentation of the various work methods and standards to be applied in preparation for speaking in public. It aims not only at helping the speaker improve the quality of his presentation but also it has for its purpose helping him to save time.

Although primarily a book for church workers, it is not oriented to any one church or denomination. The principles and methods it presents have universal application.

With Love to Mother, edited by Donald T. Kauffman, Fleming H. Revell Co., 1964, \$1.29

Here are 64 pages of selected poetry and prose about mother and motherhood. Included with the book is a mailing envelope designed to make it easier for one to mail this to his mother.

From Adversity to Zeal, from Abd-El-Kader to Samuel Zwemer—this is a completely new, completely different kind of encyclopedia.

If any church or individual has been wondering what they should give their pastor on an anniversary or some other occasion, let us suggest this book. It can be ordered for you by the Baptist Book Store, Little Rock.

Memoir of John Mason Peck, edited by Rufus Babcock, Southern Illinois University Press, 1965, \$10

Mr. Peck (1789-1857) was a pioneer Baptist missionary to the Illinois territory and one of the most active as well as influential men on the Illinois frontier. He left 53 volumes of journals and diaries with the request that Rufus Babcock edit and publish them. Babcock completed this task in 1864, and deposited the journals in the Mercantile Library in St. Louis, where they were misplaced and irretrievably lost during the Civil War.

Preacher Peck's influence in Illinois has been credited with permanently altering the life of the nation. Along with Governor Coles he was instrumental in frustrating the effort of the powerful pro-slavery forces to effect a constitutional change that would have caused Illinois to become a slave state.

A founder of numerous educational and religious organizations, Peck believed that they would provide the foundation for the new civilization and would provide the basis for the fulfillment of American destiny in the world. The book provides fascinating reports on the development of institutions in a period of unprecedented social change.

Baptists and charismatic expressions

HOW have Baptists acted or reacted toward so-called charismatic expressions in religion that seem to be so prominent in some churches today? A summary statement might be: They have been little affected by them.

Their view of the Bible, beliefs about the workings of the Holy Spirit, attitude toward the ordinances, willingness to investigate, and statements of doctrine have been stabilizing ingredients in their life.

This does not mean that they have not faced extremism, nor that some inroads have not been made in their ranks by extremism. But, in the main, Baptists have sought to move on about the work, during high periods and low periods of religious interests.

Charismatic exercises, that is, exercises where participants claim visions, speaking in tongues, healing, etc., are not new in religious circles. And not necessarily limited to the Christian religion. History records the rise and fall of this interest.

One of the outstanding illustrations of these phenomena is the revival among the Presbyterians and Methodists in the 1800's.

The revival began among the Presbyterians in 1796, but did not hit its full stride until 1800. In July of that year James McGready, pastor of three Presbyterian churches suggested a camp meeting. Some families had camped on the grounds at Red River Church during a revival he had conducted, which gave him the idea. Forty-five people made professions of faith in Christ, and the idea of camp meetings immediately became popular. The idea spread like wildfire.

Imagine a scene of hundreds, sometimes thousands of people, singing, praising, preaching. Due

to the size of the crowds it was not unusual for several preachers to be exhorting to different groups at the same time. No doubt many, many were genuinely converted.

But all sorts of peculiarities developed during services. Under the heart-searching preaching listeners fell, as if struck down, some shrieking, and lying as if dead. Others developed jerking exercises which subsided only in exhaustion. This was described as a terrible experience. Rolling exercises were another form experienced.

Listeners would start running. Some were caught up in what was described as a "holy dance." Some broke out in the "holy laugh," exercised among the young people primarily. Visions and trances of various characters were experienced and described. Some took place in dreams, others were daytime ecstasies. The vision might be a prediction of who would preach, or the outcome of a service. These were often encouraged by ministers and leaders.

Many who observed these things thought such conduct diverted popular attention from the Bible. Since Baptists considered the Word of God the sole authority and standard for Christian truth, to turn one's attention from it was to increase fondness for mysticism, superstition, and novelties. Man's experience and opinions became the criteria for religion. So speculation and delusion increased until the meetings ran their course about 1803.

Did the Baptists join in these meetings? Some. They probably would have cooperated more, but they were joint meetings where "sacraments" were eaten together. Baptists did not believe in "joint sacramental meetings."

But Baptists grew at this time. They capitalized on the religious awakening, held their own revival periods, and won great numbers to salvation. The repercussion from "excesses in religion" did not disturb their work afterwards as among some of the other denominations.

Ft. Smith pastor



L. B. STALLINGS

L. B. STALLINGS, formerly of First Church, Hinton, Okla., has assumed duties as minister of Immanuel Church, Ft. Smith.

Mr. Stallings attended Texas Christian University, Ft. Worth, and is a graduate of Southwestern Seminary.

Mr. and Mrs. Stallings have three children, Vickie, Larry Jr. and Timothy Paul.

Mr. Stallings succeeds Dr. Earl R. Humble who is now on the faculty of Southern Baptist College, Walnut Ridge.

Van Horn at Gillett

FIRST Church, Gillett, has called Allen Van Horn as pastor.

The church has constructed a new building, which it now occupies. Pews were purchased. The church cooperates with the Centennial Association and contributes to the Cooperative Program, the last sum being \$32.53.

SOUTHERN College's freshman class officers for the 1965-66 school year are: Jerry Clark, Valley Springs, president; Beth Burrow, Forrest City, vice president; Paula Seal, Piggott, secretary; Sharon Pelts, Kennett, Mo., reporter; Beth Hedspeth, Williamsville, Mo., student government representative. Class sponsor is Dean Woodrow Behannon.

SBC News and Notes

By the BAPTIST PRESS

Baptists donate for ABS 150 anniversary

THREE Southern Baptist Convention agencies have approved contributions to the American Bible Society totaling \$150,000 next year during the organization's 150th anniversary.

The announcement was made during a meeting of the American Bible Society's Advisory Council meeting in New York City.

Plans for the 150th anniversary during 1966—called "the year of the Bible"—were outlined during the meeting at the Commodore Hotel.

Porter Routh, executive secretary of the Southern Baptist Convention's executive committee, announced the anniversary gift in a telegram to American Bible Society leaders.

The gift includes \$100,000 from the SBC Foreign Mission Board; \$25,000 from the SBC Sunday School Board; and \$25,000 from the SBC Home Mission Board.

Routh said that the funds were given "in keeping with the programs of translation and distribution of the Word of God, and in appreciation for the significant contribution the American Bible Society has made toward these objectives in its 150 year history."

"We hope this additional \$150,000 in your anniversary year will do much to speed the translation into many languages not now covered and to make possible the distribution of the Word of God to some of the many millions who have never received even a portion of the scripture," Routh said in the telegram.

During a presentation on plans for the 150th anniversary, a Bible Society official called for churches from throughout the nation to place Bibles in public libraries and public schools as part of "the year of the Bible."

Bible by mail

THE Radio-Television Commission and the Seminary Extension Department of the Southern Baptist Convention are cooperating on a plan whereby Bible correspondence courses are available for seminary credit. A Seminary Extension Department certificate is awarded upon completion of a series. Any person, regardless of educational background, is eligible to enroll in the home study courses.

Courses begin the day the application is received; textbooks will be mailed immediately.

Full information is available through the Educational Services Office of the Radio-Television Commission. Address inquiries to Theodore F. Lott, Box 12157, Ft. Worth, Tex., 76116.

AN eight-day workshop on associational missions will meet Jan. 18-26 on the campus of Southern Seminary, Louisville. Special attention will be given to the leadership tasks of the associational missionary or superintendent of missions, including the development of programs and recruitment and training of capable personnel. Group dynamics, the problems of social change, and new frontiers in service ministries will be studied.

faith
for a
new
age

HOLY BIBLE

WORLDWIDE BIBLE READING AMERICAN BIBLE SOCIETY

Executive Board

Financing Baptist work

THE lack of finances limits the effectiveness of any program. In our day of a money economy, Christian programs must be financed or they never will get off the ground.

Much time was spent by Baptist leaders, before the Arkansas Baptist Convention meeting, discussing the possibilities of using government money to bail us out of an educational dilemma. Much time was spent on the Convention program discussing the need for more money for schools, missions, and evangelism.

There are many reasons for this lack of finances. The most glaring one is that church members have not seen the need for giving money to Christian causes.

The average church does not have a problem of financing the local programs. When the church members see the local need, they are willing to give money to meet the need. But, the vast majority of church members do not know of the needs beyond their church field. Yes, they have heard about denominational workers wanting them to give more money, but they are not sure that a need really exists.

But, the time has come for Baptists to make known the needs and clarify the ways or channels by which God's people can meet the needs.

The best way ever devised by man revealed by God is "we are laborers together with God." This working together has been called the Cooperative Program by Baptists. Therefore our plan of doing business for God, the Cooperative Program, must be explained to every Baptist.

The only way that this can be done is for each church to teach each church member. There is a way to do it. Teach the book, *Our Cooperative Program*, to every age group in every Baptist church and keep on teaching it until Baptists

Associational carol sing

THE associational carol sing provides a splendid opportunity for churches in the association to join in a cooperative effort at Christmas time to proclaim the glorious message of Christ's birth. With proper publicity, support, and enthusiasm from the church-leaders, the carol sing can be one of the highlights of the association.

Our office can provide you with a "Carol Sing" poster and suggested orders of service if you desire. The recommended conventionwide date for 1965 is Dec. 12, but if this date is not satisfactory in your association, we hope that you have set aside some time in your calendar. For many churches this will be the only Christmas music program in which they have opportunity to participate.

We would also appreciate a report from you if your association has a carol sing. A report form can be provided.

Thank you, youth

At the State Youth Night service in Barton Coliseum, Little Rock, we are proud to report that we had a youth choir of approximately 900 singers from over the state. They certainly "proclaimed" Christ through song and "witnessed" of their love for Him. For the good music and the extra time and money involved in getting so many participants, we especially thank each minister of music at the churches represented and the instrumental and choral groups from three of our colleges. —Hoyt Mulkey

understand how it works. Then, and not until then, will Baptists be able to do the things that God expects us to do.

Order the book, *Our Cooperative Program*, from the Baptist Book Store, 408 Spring, Little Rock. Then see that it is taught to the membership of the church. —Ralph Douglas, Associate Executive Secretary



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Jonesboro—Dick Bumpass, Box XX, WE 2-7241.

Russellville—Glyn Finley, 1404 N. Arkansas, WO 7-3217.

Arkadelphia—Mrs. Ruth Johnson, Box 440, OBU, CH 6-4531 Miss Nancy Phillely, 713 N. 21st St., CH 6-6592.

Fayetteville—Jamie Jones, 944 West Maple, HI 2-8161.

Monticello—Winston Hardman, Box 265, EM 7-5381.

Magnolia—James Smalley, Box 1275, SSC, CE 4-2434.

Conway—Paul Larsen, Box 575, ASTC, FA 9-5763.

Little Rock—Miss Cathy Layman, 5515 W. 32nd St., MO 6-9915; Tom J. Logue, 401 West Capitol, FR 6-2391.

Walnut Ridge—J. T. Midkiff, Southern Baptist College, TU 4-4212.

Pine Bluff: Lacy K. Solomon, Arkansas AM&N College.

"Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.

Select a Unit Plan

THIS plan involves the non-Training Union members in study. The Select a Unit Plan gives additional training opportunities for church members not in Training Union and leads them in a study of Systematic Theology, Christian Ethics, Christian History and Church Organization and Polity.

Example: January-February-March 1966 Quarter

Unit 1—*The Deacon Today*. What are some concepts that will help deacons and other church members better understand the role of deacon in today's church? We will study the Biblical basis, qualifications, work, helping other church officers and the deacon in other denominations. This will be a five Sunday night emphasis on church polity.

Unit 2—*Who Jesus Is?* Who is Jesus? What is His position in the Christian faith? This is a unit on Systematic Theology. We will study Jesus as Creator, God Became Man, Teacher, Redeemer, Living Lord, High Priest and Judge.

Unit 3—*How the Holy Spirit Does His Work*. What is the work of the Holy Spirit? We will study who is the Holy Spirit, His work in regeneration, Christian growth, teacher, comforter, Bible and prayer.

Unit 4—*The Work of a Pastor*.

Paul, the bilingual preacher

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

"CANST thou speak Greek?... he spake unto them in the Hebrew tongue" (Acts 21:37, 40).

IT was not uncommon for a man in Paul's day to speak at least two languages, his native tongue and Greek. For following the conquests of Alexander the Great Greek culture spread throughout the ancient world. In all likelihood Jesus spoke both Aramaic (a current form of Hebrew) and Greek. Paul had grown up in Tarsus, a city of Asia Minor, where the Greek language was widespread. And as a Hebrew he knew his native tongue.

The point of interest for the

What is the work of a pastor? How can church members help him fulfill his role? We will study the pastor as shepherd, preacher, teacher, administrator and a person.—James A. Griffin, Associate, Training Union Department

(Continued next week)

moment, is not that Paul spoke these two languages, but to note how he used them to advantage. In Jerusalem he was rescued from a Jewish mob by Roman soldiers. He asked their chief captain, "May I speak unto thee?" (Acts 21:37). The officer replied, "Canst thou speak Greek?" (v. 37). Evidently he asked it with surprise and respect. He had supposed Paul to be an Egyptian who had attempted to lead four thousand "murderers" (Assassins, *sikarion*) in rebellion (v. 38). The Assassins were a highly militant group opposing Rome. Note that Paul spoke to the Roman officer in Greek, the somewhat universal language of the time. He assumed, probably rightly, that he did not speak Aramaic, the Jewish tongue.

But when permitted to speak to the Jewish mob, Paul "spake unto them in the Hebrew [Aramaic] tongue" (v. 40). He was accused of taking some Greeks into the temple. Had he spoken to the Jews in Greek it would have served only to enrage them the more. But when they heard him speak in their own native tongue, they gave him a hearing.

Truly, in language as in other matters, Paul became all things to all men that he might win some.

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In-service training has great possibilities

THE "in-service" training of the ministerial students at Ouachita University, under the direction of Hugh Cantrell, has great possibilities. He may be the contact man when a church is in need of a student pastor or a youth worker in one of the larger churches. Having had many years' experience in the pastorate, he can offer sound advice to those taking their first pastorate or church work and facing their many problems. A young pastor need not learn by "trial and error," but by following methods which have proven successful.

Every ministerial student ought to have an opportunity to preach. Those who have pastorates could lend encouragement to those who don't by inviting one to go with him over the week end and preach in one of the services. Perhaps associational missionaries could arrange for preaching services in a number of mission points. A pastor of a large church could invite several to visit his church and give devotional messages in some of the departments. A pastor may even let a young man be an "under-study" in his church to learn more about pastoral work. Mission volunteers will need places to do some practical mission work.

Wouldn't it be wonderful for a station wagon or two to be given

to Ouachita University and Southern College to be used in carrying a group of preachers and mission volunteers out to some association where they would then scatter to a number of pastorless churches and mission points. What a thrilling report they would probably give in their next ministerial meeting!—C. W. Caldwell

Sunday School

Filmstrip released

THE Sunday School Board's Broadman Films Department has announced that the filmstrip *Visiting the Unsaved* will be available Jan. 15 from Baptist book stores or through the Church Audio-Visual Education Plan.

Evangelism

Full-time evangelists

IN the Oct. 20 issue of this magazine, there was a letter to the editor by John R. Bisagno, First Southern Baptist Church, Dell City, Okla., concerning "unused men." He suggested that our churches could be blessed by using our evangelistic preachers in the lean months. In December, January and June it is difficult to have revivals because of Christmas and bad weather in the heart of the winter, and June is Vacation Bible School time.

Our full-time evangelists are dedicated to preaching the gospel and personal witnessing. They are usually outstanding in these things. Churches could prosper spiritually, numerically and financially by calling these men and paying them a regular salary or letting them come on a love-offering basis to visit and do personal work.

In 1954, Second Church, El Dorado, where I was pastor, called "Uncle Purl" Stockton for three months. We presented him with almost 1,000 prospect cards. In the three months period, he led the church to have 9,990 visits.

The Jan. 15 release date makes it possible for churches to use the filmstrip as a training tool in the alternate Sunday School unit, "Bearing Our Witness for Christ."

The filmstrip is in color, has 52 frames, and recorded narration. It is a visualization of the principles of visitation to help Christians learn how to witness to lost persons. One example of "what to say" is given in detail, using questions and references from the Gospel of John.

Visiting the Unsaved centers on help and encouragement for learning to witness for Christ.

By Apr. 15, four other filmstrips on visitation will be available to complete the series. They are: *Principles of Visitation*, *Outreach Visitation*, *Visiting the Unaffiliated*, and *Visiting the Sick and Sorrowful*.—Lawson Hatfield

The Sunday School attendance climbed from an average of 479 to 539. There were 79 added to the Sunday School roll, 66 to the Training Union roll, and 54 additions to the church with 27 for baptism. The offerings increased more than enough to take care of his salary.

There are many fine, full-time evangelists in our state. I can give you names and addresses of many of them. One who has recently surrendered is Theo Cook, former pastor, Crystal Valley Church, North Little Rock. He is a good preacher and an outstanding soul-winner.

Herbert "Red" Johnson, Mountain Home, is a full-time evangelistic singer and has had two revivals cancelled in December. Perhaps you will want to use him.

"By all means win some."—Jesse S. Reed, Director

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



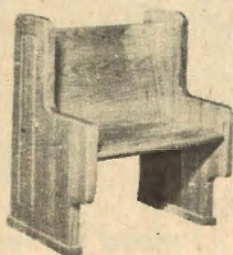
THEO COOK
Evangelist

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North Little Rock, Arkansas

"I have known Brother Theo Cook personally for ten years. We have been together in evangelistic efforts where his ability was tested. I can gladly recommend him and his service to any church who needs a man who will pray, preach the word and work for revival."

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BOONEVILLE, ARKANSAS

Campus guest

MRS. Donald Orr, Southern Baptist missionary in Colombia, is in the state this week sharing in the observance of the Week of Prayer for Foreign Missions on five college campuses. Students have been told of the need of the world for Christ and heard the call to ". . .



MRS. ORR

offer your very selves to Him: a living sacrifice, dedicated and fit for His acceptance."

Mrs. Orr serves with her husband in Cali, Colombia, where Mr. Orr, a native of Hot Springs, is head of the departments of Music and Religious Education at the International Baptist Theological Seminary. High on the list of her responsibilities—just after caring for her four children and husband—is teaching courses in voice, piano, drama, etc., in the seminary. Mrs. Orr is also executive

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secretary of Woman's Missionary Union of Colombia.

Last Christmas the Orrs directed *The Messiah*, which was presented twice, first in the Cali municipal auditorium and second at the First Baptist Church. In this type presentation, Mrs. Orr sees ". . . a wonderful opportunity to testify through music." From this experience has developed the Community Chorale of Cali.

Miss Mary Hutson, state YWA director, accompanied Mrs. Orr on the tour of campuses which include: Ouachita University, Henderson State Teachers' College, University of Arkansas, Arkansas State College, Southern Baptist College, School of Nursing at Arkansas Baptist Medical Center.—Mary Hutson, YWA Director.

Revival news

EDITOR Erwin L. McDonald of the Arkansas Baptist Newsmagazine will be guest evangelist for a revival Dec. 5-12 at Forest Tower Mission, 21 miles south of Little Rock on the Sheridan highway. Rev. Cecil Webb is pastor of the mission. Services will be held at the usual worship hours on Sundays and at 7:30 p.m. each week-day night.

JENNY Lind Church, Greenwood, Nov. 8-14; Dale Barnett, pastor, evangelist; "Red" Johnson, singer; 14 by baptism; 12 by letter.

OAK Grove Church, Ashdown, Nov. 8-14; Herb Shreves, Kern Heights Church, De Queen, evangelist; James Gunter, song leader; 6 professions of faith; Curtis Zachry, pastor.

Trio honored

CERTIFICATES of Award were given to three Little Rock residents Nov. 18 by the Auxiliary to the Girls Training School: Mrs. A. Hall Allen, Miss Carol Burns, and Dr. Erwin L. McDonald. Mrs. Allen is executive secretary of the Pulaski County Mental Health organization; Miss Burns, formerly superintendent of the Girls Training School, now teacher at Little Rock University; and Dr. McDonald is editor of the *Arkansas Baptist Newsmagazine*.

The three have been designated honorary members of the Auxiliary to Girls Training School, of which Mrs. T. D. Hendrickson is president.

DR. William J. Reynolds, director of editorial services of the Department of Church Music of the Baptist Sunday School Board, Nashville, Tenn., spent a day on the campus of Ouachita University recently.

Dr. Reynolds visited classes in the department of music and addressed the church music majors.

Brotherhood

ANNOUNCING . . .

THE December Religious Education News will carry a detailed announcement of a campaign to be sponsored by the Brotherhood Department for the purpose of assisting churches and associations all over the state to enhance their Brotherhood and Royal Ambassador work on all levels. The campaign begins on Dec. 1, and will continue through Apr. 1, 1966, which is the 20th anniversary of the opening of the Arkansas State Convention.

We are using the number 20 to set certain goals within vital areas of Brotherhood and Royal Ambassador work, such as: 20 new Brotherhoods by Apr. 1, in churches which have never had a Brotherhood; 20 new RA chapters; 20 men volunteering for a Pioneer Mission Crusade in Ar-

kansas, in 1966; 20 overnight campouts involving men and boys; certain training objectives, certain soul-winning objectives; etc.

In the near future the Brotherhood Department will mail an activities form to every pastor and Brotherhood president of record, asking that every church (whether it has a Brotherhood or not, whether it has an RA chapter or not), to participate in this campaign. On the activities form each church will be asked to check the activity (one or more) which it elects to carry through and to complete before Apr. 1, 1966.

Pray with us that the Lord shall smile upon this campaign, and, through the activities of His men and boys, build up the work of our churches in some of their most vital areas of endeavor.

Plan to join with the Brotherhood Department in making preparations for the Department's 20th anniversary.—Nelson Tull

PATCHWORK

By J. I. COSSEY

WORK is an effort in doing or making something which may be physical, mental or spiritual. In the church, patchwork is something made of unrelated scraps, fragments or diversified activities. One may work himself to a tired, worn-out piece of human flesh on some one of the fragments of church work. Some other worker may use up his strength on another scrapped up job. Still other faithfuls are working just as hard at another segment of scrapped-up pieces of work.

All these scrapped-up jobs are worthy, but each one looking at his own designed direction. If any one of the jobs is perfectly completed and beautifully rounded up at all edges, it makes the over-all church program look lopsided.

In our opinion, no church can do a well-rounded job of church growth by making one department outstanding in its development and neglecting the other areas of the work. A patchwork type of program can never have an over-all success because one department will show up high and the other will show up low.

Church leaders should have regular meetings to keep the church calendar evenly balanced in order that each phase of the work will have an equal growth. Many churches use a church-council type of organization to keep all departmental growth evenly matched.

Reaching people for salvation and a better life is the objective of all departments of church activity. When a decided growth is enjoyed in the church, all departments should be given equal credit. No individual or department should be singled out and pushed up to sponsorship in any project, because if the project succeeds it appears that all the other groups suffer in the esteem of the sponsoring group. It makes the over-all church program appear as a

suit of clothes with a bright noticeable looking patch right in the center.

In the Lord's work every one should guard against the very appearance of big I's and little U's. A church is not designed to promote leaders and groups, but to promote the big causes of Christ. Every church should be organized to reach all non-attending church members, half-enlisted church members and stimulating

all church members to become actively engaged in promoting all that a church is designed to do.



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BOOKS OF THE BIBLE GAME. Here is an easy and enjoyable way to learn the books of the Bible quickly. Players have small playing boards which resemble bookshelves. Other players add small squares representing books of the Bible in their proper order. \$1.25

BIBLE TURN-UPS. Two to four players test their skill at making complete Bible verses by arranging small squares. This is also a good way to learn new verses. \$1.00

BIBLE MATCH-A-VERSE GAMES. This is an interesting, challenging way to learn Bible verses. Two to eight players participate in matching words printed on a card to parts of verses printed on each player's board. Six games are available. Please specify: Matthew, Mark, Luke, John, Psalms, or Proverbs. \$1.95

BIBLE CARAVAN. Two to six players make exciting journeys through ancient Bible lands. An excellent game to improve knowledge of Bible geography. Choose either Old or New Testament. \$1.35

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Mission prospects for Arkansas

(Continued from page 9)

"In looking at this trend from the standpoint of dollars instead of percentages, we may understand it better. In 1954, for instance, our state budget allocated \$100,000 for missions and evangelism. The proposed 1966 budget (since adopted) has \$91,520 for these same causes, which is \$8,480 less than was budgeted in 1954. If we added the \$24,500 for new mission sites, which is in the capital needs section of the budget, the 1966 allocation for missions, evangelism, race relations and missions sites would be \$116,020. This is only an increase of \$16,020 while the total budget has increased more than \$1,000,000.

"In following this trend, we are made conscious that while missions gets less and less of the total receipts, other causes get more and more.

"We are now disbursing more money in giving an educational polish to the human diamonds than we are in mining the precious stones.

"We are spending more to minister to the sick bodies than in reaching out after sin-sick souls.

"We are spending more working with church organization than in planning new churches and in making new converts.

"We are spending more to make it possible for preachers to retire than we are to make it possible for missions and churches to have preachers. Where are we headed?

Looks at history

REVIEWING the history of the Arkansas Baptist State Convention from its beginning, in 1848, Dr. Caldwell pointed out that when missions and evangelism were given preeminence in the program and budget that all of the Convention work prospered. But when something else was featured above missions and evangelism, all the work suffered, he said.

"The Convention was organized for the purpose of missions," he said. "Other causes are means in helping the Convention accomplish its purpose. When we begin to give minor emphasis to the purpose for which our Convention was organized and give major emphasis to the means of the Convention, we reverse the divine order and head for trouble. When we grind up the seed corn, we will have very little harvest."

Dr. Caldwell said that as long as missions had first place in the state budget, the number of baptisms increased year by year to reach a maximum of 16,367 for one year. But when missions took second place in the budget, he said, the record of baptisms immediately began to decrease. And "when missions took third place in the budget, the record went lower. Now that we have taken fifth place, our record of baptisms has dropped to the lowest number in 20 years."

Not only do we show a decline in baptisms, Dr. Caldwell said, but in one year's time—1963-64—Training Union enrollment decreased 1,367; Wom-

an's Missionary Union enrollment decreased 1,120, and the Brotherhood enrollment decreased 469. He said the Sunday School "barely stayed on the plus side." The number of ministerial students in our colleges is much lower than a number of years ago, he continued.

"And to top it all off," said the veteran missions leader, "in this time of our greatest prosperity we are falling behind in budget receipts so that in 1966 missions-evangelism will be cut back nearly \$5,000 under 1965."

Turning to some "encouraging signs," Dr. Caldwell said that many denominational leaders are giving emphasis to the need of getting back "on the main missionary track."

He quoted Dr. Wayne Dehoney, president of the Southern Baptist Convention, in a call for Southern Baptists to "get on with the main task of proclamation and witnessing to launch the greatest missionary and evangelistic thrust the world has ever seen."

Another encouraging sign, Dr. Caldwell said, is "the aroused interest manifested in missions by our laymen." He pointed to the fact that "a great host of Arkansas laymen have gone, at their own expense, into the pioneer areas of our nation—Cuba and the Hawaiian Islands—to bear their witness for Christ in small churches that have tremendous possibilities."

'Pleasant dreams'

IN his concluding remarks, Dr. Caldwell shared "some pleasant dreams" for the future of the state mission program. He envisioned the Convention leadership and pastors giving evangelism "its rightful place and making it a distinct department with a full-time office secretary and perhaps an associate to work with rural churches."

He envisioned a surveying of the state of Arkansas to provide missions and churches wherever they are needed, with provision of full-time pastors.

For the towns and cities, he envisioned active mission committees reserving sites for future churches. Other aspects of the "dream" included an enlarged ministry to the deaf; to the state prisons and correctional institutions; and to industry; the sponsorship of pioneer mission work in states such as Idaho and Nebraska.

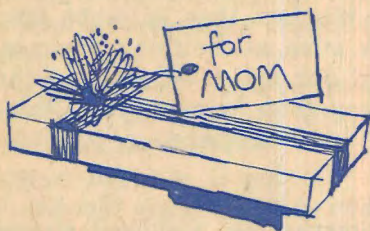
He closed his "dream" with a vision of Arkansas Baptists "no longer complaining, fussing, bickering, but happy in a united Convention."



MAKE



A VASE



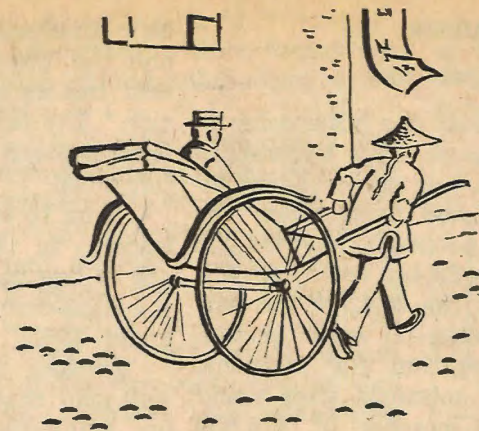
BY GAIL E. JOHNSON

AN ordinary jar which has contained jam can become a pretty vase.

First, prepare some "play-putty" from this recipe: $\frac{1}{2}$ cup cornstarch, 1 cup salt, $\frac{3}{4}$ cup water. Mix these ingredients in a small saucepan. Boil and stir the mixture until it forms a firm ball. This takes about five minutes. Be careful to remove the pan from the heat as soon as the putty is ready. For color, add several drops of food coloring.

When the putty is cool enough to handle, shape and smooth it over the jar. Then use a toothpick to make designs on the surface, or press pretty buttons into it to form a pattern. After the putty dries overnight, you will have a pretty vase which can be shel-lacked if desired.

This putty also is good for making other items. It will stay soft as long as it is protected in a jar or a plastic bag.



Jonathan Goble and the jinrikisha

BY MAGGIE MARTINDALE

YOU have heard of Commodore Perry. You know how he sailed his big battleships into a Japanese harbor and persuaded the rulers to open their ports to American shipping.

Have you heard of Jonathan Goble, who went with Commodore Perry? Jonathan was then a United States marine, one of many who sailed with Perry. His difference from the others was in what he did afterward.

When Perry had made a treaty with the Japanese, the marines were allowed to go ashore and look around. Jonathan was so impressed with the conditions of the people that he could not forget them. He was determined to do something to help.

Our country was going through a grave crisis at that time. The year was 1853. Just eight years later we were in the midst of the War between the States.

Three years after the close of the war young Jonathan was ready to carry out his dream. He was an ordained minister and was married. In 1868 he returned to Japan as a Baptist missionary, one of the first three Protestant missionaries in Japan. The islands had been closed to all Christians for many years before that.

When Mr. Goble and his family went to Japan, they established the first Baptist mission on the islands. At that time the only means of travel in the country was to walk or go by kago or palanquin. These were chairlike conveyances carried by two or more coolies.

Because Mrs. Goble's health was poor, she was unable to walk far. Jonathan wished to give her some gentle outdoor exercise. He showed a Japanese carpenter a picture of a baby carriage in an American magazine. From it Jonathan suggested the plan and the form of the jinrikisha.

The first jinrikisha was made in 1870. The conveyance quickly became popular. By 1890 someone estimated there were at least ten thousand in Tokyo alone. From there it quickly spread to the mainland. Fairly recently it has still been used in China.

Of course we do not remember Mr. Goble because he designed the first jinrikisha. We remember him because he had compassion on the people of Japan and wanted to help them. He lived to see his mission grow. In 1878, just ten years after his arrival, nine American Protestant missions with seventy-seven missionaries were in Japan. In addition, three theological schools and many schools for children had been established.

(Sunday School Board Syndicate, all rights reserved)

Feminine philosophy -- or intuition

BY HARRIET HALL

A lost art?

TWO recent letters call my attention to the lost art of letter-writing.

The first writer says, "I met a lifetime of future happiness through a courtship-by-mail." Someone had introduced this young woman to a fine Christian man and their romance blossomed with the help of a steady exchange of letters.

Romance by mail may not sound like the most desirable arrangement, but never underestimate the power of letters, whether written in beautiful feminine script or a barely-legible masculine scrawl.

Most of us have known a person who seemed to have a shy personality—almost the quiet shrinking violet type—who surprisingly revealed a sparkle on the handwritten page that was not readily apparent when talking "person-to-person."

Few are gifted Browning poets, able to give such lines as,

"How do I love thee?

Let me count the ways;"

but many a clever person has turned "amateur poet" long enough to put a few well-chosen, well-timed lines of verse on paper to please the heart of a loved one.

I remember one coed who talked to me of her courtship problems: "You see, Mrs. Hall, there's just one problem in my romance. I like him and he likes me, I think, but then there's this other girl—we'll call her 'Miss X'."

While I was thinking about what advice to give her, she thought up her own solution. She purchased a book which she knew would please the young man in her life. On the flyleaf she wrote a very clever poem which summed up their romance and more or less said, "The rest is up to you." The next thing I knew about this cou-

ple was that "Miss X" was out of the picture, and my husband had been approached about a date for the wedding. I think I have never seen a happier couple.

The other letter which I received recently concerning letter-writing asked this question:

"Is it proper for an unmarried woman to write to a man whom she has never met, (and invite him to visit her?)"

I believe that etiquette would decree that whether in person or by mail, a courtship should not be a "man-chasing" affair. If a courtship is to be on the proper footing the man should be the aggressor.

If there has been quite a bit of correspondence between the two and the man has asked permission to come for a visit, this might throw a different light on the subject. You mention that there is an age difference. This might cause some concern, although it should not be the primary consideration. I have known couples who seemed perfectly suited to one an-

other despite an age difference of quite a few years.

More important than age would be compatibility in such areas as religion, education, shared interests, etc.

Ideally, boy meets girl in a romantic setting and friendship becomes love.

Unfortunately some courtship-by-mail romances, as well as some blind dates don't work out this way.

Instead, boy meets girl and almost instantly each realizes that the chemistry necessary to ignite true love just isn't there.

Before leaving the subject of letters, I would like to thank all those who have written or seen me in person to pass on a suggestion or a word of comment.

Many people find it difficult to write letters but everyone likes to receive them.

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall
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ISAIAH

BY DR. RALPH A. PHELPS JR.

TEXT: AMOS 1-9

NOVEMBER 28, 1965

A MAN who walked and talked with kings but always spoke for God was Isaiah, generally considered the greatest of Old Testament prophets. George L. Robinson in the *International Standard Bible Encyclopaedia* says that "of all Israel's celebrated prophets, Isaiah is the



DR. PHELPS

king. The writings which bear his name are among the profoundest in all literature. . . . Isaiah is the Paul of the Old Testament." Certainly he has no superior in forthrightness of expression and faithfulness to divine principle, and he deserves the designation of prophet-statesman.

Son of Amoz (not Amos, the prophet from Tekoa), Isaiah was a city dweller who knew Jerusalem intimately. His entire ministry, stretching over a period of at least forty years, seems to have been spent in this capital of the southern kingdom of Judah. Even his name, which means "Jehovah is salvation," is prophetic. He refers to his wife as a prophetess (8:3), and he gave his two children symbolical names signifying coming events.

Isaiah's times

BECAUSE of his lengthy ministry, Isaiah spanned reigns of Uzziah, Jotham, Ahaz and Hezekiah. During the first three kings' rulership, there was much oppression, wickedness and idolatry. The eighth century B.C. was marked by national and international problems as well as by moral decay which had developed during an era of easy prosperity and spiritual neglect.

Instead of speaking sharply to the evils of the day, established religion glossed over these by stressing meaningless worship forms. Temple revenues increased, but religion and life were too

frequently divorced. Justice was corrupt, and both Judah and Israel were surrounded by powerful neighbors who were eventually to destroy them. During the reign of Jotham (740-736 B.C.), a new power, Assyria, began to loom large on the eastern horizon. This nation, lustful for tribute and territory, turned its attention westward and in 738 clobbered Arpad, Calno, Carchemish, Hamath and Damascus. When Ahaz refused to join an alliance to resist further encroachments of Assyria, an effort was made to depose him, and the Syro-Ephraimitic War ensued in 734 B.C. Ahaz sent in panic to Tiglath-pileser for help, and that Assyrian warrior responded by conquering a large area and carrying Galilee and Gilead into captivity. Judah paid dearly for Ahaz's alliance and was brought to an extremely low estate. To please his Assyrian cohort, Ahaz had a pagan altar set up in the temple at Jerusalem to replace the brazen altar of Solomon. What price appeasement!

Hezekiah, who ruled from 729 to 699 B.C., succeeded Ahaz and instituted long-overdue, far-reaching reforms; but he was plagued by the proximity of the ever-avaricious Assyrians. His position was weakened even more in 722 B.C. when Israel, the northern kingdom, fell to Shalmaneser IV, who deported 27,292 of Israel's choicest people to Assyria and settled a large number of Babylonian colonists in the cities of Samaria. The only way Judah escaped was by promising to pay heavy tribute.

This was by no means the last crisis of Isaiah's era, however. Hezekiah, childless and without an heir to continue the Davidic dynasty, fell desperately ill in 714 B.C. He prayed for help, and God graciously extended his life for fifteen years. The most desperate national problem was yet to come, however.

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Judah, groaning under her heavy burden and encouraged by Egypt and Philistia to quit knuckling under to Assyria, announced that she would no longer pay tribute to Assyria. This triggered a prompt invasion in 701 B.C. by Sennacherib, who marched westward with a vast army and swept everything before him. In panic Hezekiah came running with tribute, having stripped even the temple and the palace to get as much loot together as was possible. Sennacherib was not pacified, though, and overran Judah, sending his field commander to blockade Jerusalem. As he put it, "I shut up Hezekiah in Jerusalem like a bird in a cage." Encouraged by Isaiah, Hezekiah held out, and Sennacherib's great host was mysteriously smitten by a plague or something else, causing him to withdraw to Nineveh.

Withstanding Sennacherib was the high point of Isaiah's prophetic statesmanship, for without his counsel Hezekiah would undoubtedly have capitulated.

SINCE he served as court chaplain to kings, Isaiah was in the middle of political events as well as religious matters. Regardless of the government situation, however, he always served as God's herald of truth and kept foremost in his own thinking the fact that Judah was God's people and was answerable to Him. He preached of responsibility while others talked of security. He called for courage while others demanded comfort. He insisted on relying on divine resources while others proclaimed political alliances or maneuvers as the nation's hope. While others approached their task with expediency as the primary criterion of conduct, he insisted that divine demands were of supreme importance. He never tried to justify any immoral or cowardly course on the grounds, "This is the best we can do under the circumstances."

Undoubtedly one of the continuing forces in the life of Isaiah was his vision and call, recorded so vividly in Isaiah 6:1-13. A

realization of God's glory and perfection, his own uncleanness, and his identity with a sinful people were all preludes to his voluntary submission to God's leadership. "Here am I, Lord; send me" was his lifelong response, not just his original answer to God's call to service.

The Book of Isaiah is too long to be analyzed in this short lesson, but it should be noted that the prophet makes significant theological contributions in his discussions of (1) God—whose sovereignty and holiness are especially emphasized; (2) human sin—a reality which will come under God's ultimate judgment; (3) theocracy—God's people owe allegiance to Him only and should avoid entangling foreign alliances which show lack of dependence on God (Martin Buber calls this "theo-politics"); (4) the remnant—God's purpose in history will be realized through the few who remain faithful to him; (5) the Messiah—an ideal king from David's line will come to save his people and to establish everything for which they yearn.

Isaiah, quoted more in the New Testament than is any other Old Testament character, is a remarkable example of how God can use a keen mind and dedicated personality devoted to doing God's will. Isaiah's ultimate greatness lies in the fact that he was God's man.

A Smile or Two

Campaign issue

TWO political candidates were having a hot debate. Finally one of them jumped up and yelled at the other: "What about the powerful interests that control you?" And the other guy screamed back, "You leave my wife out of this."

NEVER trust the man who says he's the boss in his home. He'll lie about other things, too.

Manners

NINE-YEAR-OLD David hurried off to school one morning before his mother inspected his wash job. So when he sat down in the classroom, breakfast was still visible on his face.

The teacher frowned and said reprovingly: "David, you didn't wash your face. What would you say if I came to school with egg and jam around my mouth?"

He retorted smugly, "Nothing at all. I'd be too polite."

Whither thou

ONE businessman to another: "I wanted my son to share in the business but the government beat him to it."

THE worst reducing pill is the one who keeps telling you how she did it.

Prescription

"WHAT do you think of Medicare?" someone asked a little old lady.

"Oh, it's just wonderful," she answered, "I've had one bottle and I'm feeling better already."

Marriage market

SALLY: "You are going to marry that insignificant little fellow? You used to say you would never marry a man less than six feet tall."

Betty: "I know, but I decided to knock off 25 percent for cash!"

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Duffer

GOLFER: "I'm anxious to make this shot. That's my mother-in-law up there on the clubhouse porch."

Friend: "Don't be silly. You can't hit her from here. It's over two hundred yards."

THE only exercise some people get is jumping to conclusions, running down friends, sidestepping responsibility and pushing their luck.

Zoology

"JAMES," the teacher asked, "tell the class where the rhinoceros is, found."

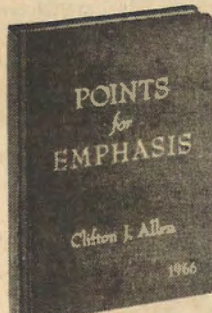
The boy thought a moment and replied: "The rhinoceros is such a big animal that it is never lost."

IN the old days the man who saved money was a miser; now he's a wonder!

Halo?

"WHY do you call me an angel, dear?" said the wife.

"Because," he answered, "you are always up in the air, you are continually harping on something, and you never have a thing to wear."



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Religious News Digest

By Evangelical Press

"ALL Asia One in Christ" was the theme of the Oriental Evangelical Fellowship Crusade and Conference Nov. 6-14.

Described by Vice Chairman Kenny Joseph as "the poor man's Christian Afro-Asian Conference," O.E.F. was expected to bring to Tokyo for the first time in post-war days up to 100 delegates from 10 Asian countries. Their purpose was "to plan, pray and propose how to evangelize one billion Asians in the shadow of reviving national religions, rising nationalism and crusading communism."

THE Conference of Methodist Churches in the States of Victoria and Tasmania, Australia, has decided to support conscientious objectors to military service. It endorsed a motion that conscientious objectors be the responsibility of the Department of Christian Citizenship.

The Rev. W. J. Johnson, director of the Department of Adult Care, declared that this right of personal freedom should be supported, and the Rev. L. G. Phillips of Burwood said that every effort should be made to help young members of the Church who are genuine conscientious objectors.

AN African woman in a place called Milo, about 150 miles from Nairobi, Kenya, nailed her husband to a cross—at his urging—and then dropped dead herself of a heart attack, Nairobi Radio reported.

It said the husband, Daniel Waswa, was a member of Dini Ya Hsamova (Creed of the Cross) sect and died two weeks later from an infection caused by the nail wounds in his hands, feet and head. The station said that before he died, Waswa told police he was

dying "for the sins of all Kenyans."

The man reportedly built the cross himself and then told his wife that Jesus Christ had called him to Heaven and she must drive in the nails.

THE stand of the Sudan Interior Mission against liberalism and ecumenism has come under fire in a Nigerian newspaper article discussing the creation of the United Church of Nigeria. The merger of Anglicans, Presbyterians, and Methodists—long favored by the World Council of Churches—is to be completed in December.

"It is regrettable that not all Protestant churches are participating in this divine mission," the article stated. The paper singled out the Evangelical Churches of West Africa (ECWA) and the SIM for encouraging it "to discountenance the proposed church merger."

NEW YORK—Stressing the relevancy of the Bible to modern-day business and education, 13 nationally-known businessmen and educators have accepted appointments to the committee planning the 150th anniversary of the American Bible Society next year.

Commemorating the occasion, President Johnson, who is honorary chairman of the ABS anniversary committee, and the governors of 26 states, including Hawaii, already have proclaimed 1966 "The Year of the Bible." Honorary co-chairmen of the anniversary committee are former Presidents Eisenhower and Truman.

Bible Society anniversary plans include dedication in the spring of the new Bible House currently under construction near the Lincoln Center for the Performing Arts. The ABS annual meeting is planned for May 12 at Philharmonic Hall with Dr. Billy Graham speaking.

A commemorative service is set for May 11 at City Hall, where the Society was founded in 1816, and an anniversary dinner is scheduled for May 13 at the Waldorf-Astoria Hotel with the Most Rev-

erend F. Donald Coggan, Archbishop of York and president of the United Bible Societies, speaking.

A nonprofit organization devoted to translating, publishing, distributing and encouraging reading the Bible here and abroad, the ABS expects to set a new record during "The Year of the Bible" by distributing 75 million copies of Scripture in 1966.

WORLD peace will not be attained unless first priority is given to solving global problems of poverty and hunger, delegates to the Sixth World Order Study Conference of the National Council of Churches were told in St. Louis.

Dr. Emilio E. Castro, Montevideo, Uruguay, secretary of the Provisional Committee for Evangelical Unity in Latin America, stressed to 600 clergy and law experts in international affairs the danger of widening gaps between rich and poor nations.

TRUSTEES of Davidson College, a Southern Presbyterian school, have eliminated a faculty oath that had restricted full faculty tenure to Protestants. They voted to abolish an oath required of such faculty members and substituted a policy in which college officials assure themselves only that a full professor is a Christian before they hire him. The change could open full professorships to Roman Catholics.

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