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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

NOVEMBER 25, 1965

Erwin L. McDonald

Not in Arkansas!

"WHY is it," I heard one layman ask another layman, "that it burns your preacher up to tell him you heard some *real* preaching when you were away on a trip and attended services at another church? That's not saying you don't hear good preaching in your home church every week!"

Since the man raising the question was a merchant, I wanted to tell him:

First, for you to brag to your preacher on what a wonderful sermon you heard somewhere else is like having your pastor come into your store and tell you what excellent suits another merchant has on sale at rock-bottom prices.

Secondly—since this is a ministerial reply—preachers are made of the same fiber—excuse me—clay—that merchants and farmers and lawyers and doctors and day laborers are made of. And apart from their religion, they are equally if not more prideful than the average run of laymen. In other words, as Paul reminds us: "We have this treasure [the light of the knowledge of the glory of God in the face of Jesus Christ, II Cor. 4:6] in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7).

Preachers and laymen alike are guilty of the sin of pride, layman-preacher Howard Butt Jr. made uncomfortably pointed at the youth rally in Barton Colliseum the other night at the closing session of the annual meeting of the Arkansas Baptist State Convention.

Declared Mr. Butt: "Pride is the king of all the sins. Any other sins besides pride are as peanuts. Pride is the sin that changed an archangel into the devil."

And then this visiting preacher-grocer from Texas really began to meddle:

"Are you frustrated while you wait for somebody else? When you are beat at golf or bowling, even though you know you played at your best? Does it burn you up for old Joe the show-off to be the life of the party—because, really, you want to be the life of the party yourself?"

Then he really stepped on a lot of toes as he asked us preachers: "Does it frustrate you and make you miserable to come into a religious service—where you are not preaching—and not be recognized, not be called on to lead in prayer? When you are the preacher, do you ever make mental notes as to who didn't come to hear you?"

Space fails us. Pride, said Howard, is a feeling of superiority because you think you have more of something than somebody else has, or that you are of better quality than someone else. The good church goer who, even in the presence of God, feels that he is good, or that he is better than another sinner, is full of sinful pride, he said.

IN THIS ISSUE:

THE big news of this issue, of course, is the Arkansas State Convention at First Church, Little Rock, Nov. 15-17. We're bringing you as much news of this event and connecting ones as we can crowd into our 24 pages and we'll be bringing you more next week. The Editor gives a full report of his views on the significant three days in his editorial, "Peaks and valleys." Our new president, Don Hook, Little Rock, has prepared a special message for you, which you will find on page 5. Dr. R. L. South's reelection as Executive Board president is also on page 5. Pages 8 through 10 highlight the new committees and boards, the cover story of the new president, and other Convention items of interest.

* * *

THE pastor is the news medium in the pulpit. Your state paper is the news medium outside the pulpit. So says J. I. Cossey, who uses his "Middle of the Road" column this week to bring you a suggested weekly budget for a church. You'll find in on page 15.

* * *

WHAT price pollution—not of the air we breath but of the minds of our boys and girls, our men and women? Robert J. Hastings sets a high figure in "Perspective," page 21.

* * *

TODAY'S high cost of living has brought about a situation where many wives and mothers are working to contribute to the family budget. Our Harriet Hall today is answering a letter from one such lady who asks, "Shall I work?" Page 14.

* * *

COVER story, page 8.

Arkansas Baptist — MEMBER: *newsmagazine*

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Evangelical Press Ass'n

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

Peaks and valleys

THE 112th annual session of the Arkansas Baptist State Convention was an interesting panorama of mountain peaks and deep valleys.

In the humble judgment of this employee of the Executive Board, we were at our best in the inspirational sectors of our program and in the hearing of and adoption of the report of the Executive Board on the budget for 1966.

The address of C. W. Caldwell on state missions, on the opening night of the convention, as he pointed up the primacy of the causes of missions and evangelism, was one of the highest peaks of the panorama. If the head of the missions department, soon to retire, had preached this sermon several years ago, it might have changed Arkansas Baptist history for the better across the intervening years. But the vision and the challenge of this message will surely be a part of the warp and woof of a new program of missions and evangelism for Arkansas.

State mission outlook

Closely related to this and in complete harmony with it was the outlook for state missions as spelled out by Executive Secretary S. A. Whitlow, as he and the Executive Board presented the 1966 proposed budget.

Dr. Whitlow sounded like Moses talking to the children of Israel about the Promised Land, as he envisioned a state mission program that would establish preaching stations and Sunday School missions everywhere they are needed and provide effective assistance for rural churches that have been left unable to maintain themselves, in many instances, by the accelerated migration in recent years to towns and cities. There were many amens to this part of the Whitlow message but not so many when he said, "But we won't be able to do this on the kind of stewardship we are demonstrating now."

One of the great handicaps to state missions in Arkansas is a trend toward designated giving as over against increased channeling of gifts through the Cooperation Program, Dr. Whitlow emphasized. Even though designated gifts go to missions, giving by designation undermines the life-line of the total mission program.

As a specific example of what he was talking about, Dr. Whitlow pointed out that whereas total giving for the Arkansas State Convention for the first six months of the current calendar year was 3 percent above the total for the corresponding period of last year, giving through the Cooperative Program was down 2 percent and designations up 13.17 percent, for the period.

Unless this trend is reversed, the secretary warned, we will come sooner or later to the same untenable situation that existed before there was a Cooperative Program, with Baptists trying to support all of their work with special offerings every year. He described the Cooperative Program as the best plan that has been devised.

Best methods sought

Referring briefly to the Pilot Project being conducted through the Religious Education division, Dr. Whitlow stressed the necessity for continuing experimentation in the interest of the best methods of making the gospel relevant to our day. "We cannot use the methods of 1896 in 1965," he concluded.

What could easily be one of the most significant actions of the Convention was its approval of a study committee, to be appointed by the Convention president, to make a systematic study of all departments, agencies and institutions of the Convention and bring back recommendations by the time of the 1967 meeting.

As adopted by the Convention, this committee will ask the Executive Board and trustees of the various boards to make careful studies of their work, on a 10-year projection, and report to the Convention committee. Dr. Whitlow envisioned a number of open hearings by the committee to inform the Baptists of the state and give opportunity to ask questions.

To those who wanted to alter the proposed budget to increase the allocation to the State Missions department immediately, Dr. Whitlow said that merely increasing the missions budget without first having the study of the total mission program might hurt rather than help.

Another aspect of the possible new state mission approach, as suggested by Dr. Whitlow, would be the enlistment of the Baptist ministerial students in the colleges of the state—state colleges as well as Baptist—and other ministers and laymen wishing to be more active in mission work. Today there are about 200 Baptist churches pastorless in the state, many of these with memberships of 50 or less, Dr. Whitlow reported. Under the new program, which might include some consolidation of weak churches on adjacent fields, the goal would be to provide regular preaching for all churches and to establish many new churches and missions.

There was some difference of opinion as to how a proposed increase of 10 percent in the giving of local churches to the Cooperative Program in 1966 could best be reflected in the budget, but when it was explained how the Executive Board had finally arrived at the proposed budget after weeks and months of effort, the budget was adopted unanimously.

While the main object that resulted in the request that every church increase its Cooperative Program gifts by 10 percent was the need of Ouachita University and Southern College for additional funds, it was felt in the best interest of the colleges and of all phases of the Convention program to channel this into the Cooperative Program rather than through special offerings.

Suspicion, distrust

The valleys of the Convention panorama were carved by a manifest spirit of suspicion and distrust among us, who had come together presumably as Christian brethren and Baptists. Surely the most heart-rending action, regardless of what one's feelings personally may

be about such things as "alien immersion" and "open communion," was the vote to exclude from the fellowship messengers from one of our churches—First Church, Russellville. The Russellville church had previously been voted out of the Dardanelle-Russellville Association on charges of practicing "alien immersion" and "open communion."

It was obvious again, in the Convention as it had been in the Dardanelle-Russellville Association meeting, that the majority of the messengers had come with their minds made up on this matter and that no amount of "reasoning" would make any difference. Some called for a definition of terms, but the Convention was in no mood for this, agreeing with spokesmen who declared we have had 1965 years to know what "alien immersion" and "open communion" are. The recommendation of the Credentials Committee that a special committee be named to study the Russellville situation and report back to the Convention was overwhelmingly voted down. And since there was obviously no desire of the Convention to hear what representatives of the Russellville church might say in their own defense, no one from the Russellville church spoke. So the Russellville church, still in good standing as a Southern Baptist Church—a church, incidentally, which recently sent a check to Arkansas Baptist headquarters for \$1,300 for the Cooperative Program—has been made independent, as far as its home association and the state convention are concerned.

Call for patience

When we experience things that, at least temporarily, seem to hurt our Christian fellowship and create separating gulfs among us that magnify our differences rather than the great things on which we all agree, perhaps the best course is one of prayerful patience and an effort to have some of the compassion of Christ. Right when we are most concerned about the attitude or conduct of others might be a good time to sit in front of our own mirrors for a while. When your side loses, you can always muse on the fact that not even our Baptist democracy is perfect. The majority is not always right nor the minority always wrong. Sometimes nothing but the passing of time will bring the proper focus.

One thing is sure. Regardless of how we feel about such things as "alien immersion," we all need the Lord's fellowship and the one big thing all people have in common who are born-again Christians is the assignment from Christ himself to "Go . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you . . ."

And all Christians who do this, regardless of denomination, we believe on the authority of Matthew 28:20b, can claim together the wonderful promise of our Lord Jesus Christ: ". . . and, lo, I am with you always, even unto the end of the world. Amen." (Read I John, Chapter 1.)

Worthy of mention as highlights of the program are the President's address, by President Walter L. Yeldell; the Annual Sermon, by Lehman Webb; educational addresses by Ralph A. Phelps Jr., of Ouachita, H. E. Williams, of Southern College, and Roy Honeycutt, of Mid-

western Seminary, Kansas City; a sermon by the outstanding Negro preacher Robert Dickerson Sr., pastor of St. Paul Baptist Church of Pine Bluff, on "The Need for Power in an Age of Power," and the sermon of Dr. R. G. Lee, noted Baptist pastor and leader of Memphis.

Layman-preacher Howard Butt Jr., of Corpus Christi, Tex., came well up to expectations as the featured speaker for the closing session, the Youth Service in Barton Coliseum which attracted an estimated attendance of more than 6,000, the largest attendance ever for a Convention session.

Our special kudos go to President Yeldell and his program committee for an excellent program and for his big, warm heart, and to Carl Overton, who will always have in his debt President Yeldell and the Convention for a stellar accomplishment as parliamentarian.

Hoyt Mulkey, our distinguished secretary of the Music department, along with the many excellent special choirs and soloists, provided a superb program of music that certainly constituted one of the great peaks. Especially outstanding was the Ouachita Brass Choir at the closing service and the more than 1,000 teen-age singers there from over the state.

Pastor Paul Roberts and First Church left nothing to be desired as hosts of the Convention. The beautiful and spacious First Church auditorium is an ideal setting for Convention sessions—and with the glass across the vestibule you can sit on the platform and see what is going on outside!

President Hook

In the election of Don Hook, pastor of Baptist Tabernacle, Little Rock, as president, the Convention has chosen a conservative Baptist pastor and leader who is a man of deep conviction and a good communicator. We predict that Don, who was a student at Ouachita with this writer and with many others active in church and denominational places of leadership in the state today, will prove to be a good presiding officer and outstanding leader. The fact that he took over the gavel in the presence of the largest attended Convention session in our history would seem to emphasize that he comes to this key position at a great and challenging time for Arkansas Baptists. We pledge to him our prayers and our full support.



President's message



DR. R. L. SOUTH

DR. Rheubin L. South, in his fourteenth year as pastor of Park Hill Church, North Little Rock, has been honored by the Executive Board of the Arkansas Baptist State Convention in his election for a third term as president of the Board.

A native of Criner, Okla., where he was born on Dec. 16, 1921, Dr. South grew up in New Mexico. He received the B.A. degree *cum laude* from Eastern New Mexico University and the B.D. degree from Southwestern Seminary, Ft. Worth, Tex. In 1962 Ouachita University conferred on him the honorary doctor of divinity degree.

A bombardier captain with the U. S. Airforce in World War II, Dr. South serves as chaplain in the Arkansas National Guard with the rank of lieutenant-colonel.

His denominational service has included: trustee, Ouachita University; member of Executive Committee of Southern Baptist Convention; chairman, Churches United Against Gambling; president, Southwestern Seminary Alumni Association.

Mrs. South is the former Miss Verna Lois Roberts, of Clovis, N. M. The Souths have a son, Gregory, 18, and two daughters, Sharon, 16, and Diedra, 11.

Beloved Arkansas Baptists:

FOR 35 years I have tried to serve in some place in the life of Arkansas Baptists. I cannot express in words my gratitude for my denomination. It provided most of my education for me. It has provided most of the preaching opportunities I have had. It has bestowed upon me many honors, for none of which have I been worthy, and none of which have been earned. This, I suppose, is the greatest honor you have given me.

I have tried sincerely and earnestly to make my denomination a good "hand" always, within the limits of my ability. This I pledge before God to try to do as your president.

I gratefully and humbly accept this honor with the understanding that my first loyalty is to Jesus who loved me and gave Himself for me; my second loyalty is to the Baptist Tabernacle who honors me with the office of pastor; and my third loyalty is to my denomination.

I also accept with the knowledge that all of our problems have not been solved and that I personally do not have the answer to all of them, or perhaps to any of them. I am not so naive as to be blind to the issues which still face us, some of which are controversial and divisive. But I have great confidence in Baptists. I believe that once any group of Baptists has all the available information, and interprets that information prayerfully, they will eventually do the right thing.

Many of these problems and issues now become peculiarly the property of our Executive Board, the trustees of our institutions, and the members of various committees and commissions. I beg of you in the name of our blessed Lord that you pray for these men and women as they wrestle with our problems.

May God help us to be perfectly honest and thorough in facing these problems. We should debate them thoroughly, but always issues, and not personalities should be debated.

Since the greatest responsibility our Convention places is upon Brother S. A. Whitlow, our beloved executive secretary, I especially pledge my own personal prayers and cooperation to him and urge each of you to do the same. The heads of our institutions and departments, not only because of their awesome responsibilities but also by reason of their offices which we created, deserve our most sincere prayers and cooperation.

I beg you to make an authoritative Bible the source of all which might come to symbolize Arkansas Baptists. May the mind of Christ be our first quest, the doing of His will be our most strenuous effort, and the praise of His glory be the dedicated "whole" of our lives.

Your servant,
Don Hook

Wives elect officers

MINISTERS' Wives Conference, meeting at Second Church, Little Rock, Nov. 15 elected Mrs. Curtis Mathis, Central Church, Jonesboro, president.

Other officers are: Mrs. Carl Kluck, Second Church, Arkadel-

phia, program vice president; Mrs. Harold Elmore, First Church, Mountain Home, devotional vice president; Mrs. Leslie Smith, Rosedale Church, Little Rock, social vice president; and Mrs. Thomas A. Hinson, First Church, West Memphis, secretary-treasurer.

Vital essentials for Arkansas Baptists

BY WALTER L. YELDELL
PASTOR, SECOND CHURCH,
HOT SPRINGS
(DIGEST OF ADDRESS GIVEN AT
ARKANSAS BAPTIST STATE
CONVENTION, NOV. 16)



IN 1939 Dr. L. R. Scarbrough, then president of Southwestern Seminary, brought the president's address to the Southern Baptist Convention, meeting that year in Oklahoma City, Okla. I am greatly indebted to this one for what I shall say to you today. For I feel that he said some things which need to be repeated and re-emphasized 25 years later.

Baptists have almost universally for 1900 years accepted, faithfully proclaimed, and courageously defended Christ's supernatural birth, His sinless, immaculate life; His substitutionary death and His bodily resurrection; His second coming; His eternal intercession.

Baptists have accepted the Bible as the inspired and infallible Word of God, His authority of His Church and churches, His placement of the ordinances. They have believed in New Testament individualism, the competency and adequacy of the soul under God, the freedom of the conscience, the separation of church and state, the lordship and saviourship of Christ, His command to His churches to evangelize and educate all the world.

Most of us gathered here today have seen our denomination grow to be the largest evangelical group in the world. From a small, rather insignificant group, some 25 or 30 years ago, Southern Baptists now number the largest of all evangelical groups in America.

Indeed, God has brought us far. The question we are now faced with is: will we falter, will we fail? Will we go forward, will we go backward or will we stand still? Will we live in and glory in the past triumphs or with resolute courage, far-seeing vision, Pentecostal unity and power and conquering faith, go forward and win other and larger victories for Christ?

With these introductory words I call to your attention what I feel is so very necessary if we are to continue to go forward, if we are to remain a great force for the cause of Christ in this world.

I.

First: We must have a Christlike, sacrificial spirit—and this in the face of a most selfish and sinful, worldwide indulgence.

Hear me! The heart of Christianity is summed up in the words "Sacrifice" or, "Sacrificial." Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me."

Most of us are living far too indulgent, self-pleasing and easy lives, satisfying our appetites, our passions, our worldly ambitions and hence losing the power of our witness to a lost world.

When we remember where most of our dollar goes and how little of it goes to religious causes, we can better understand how little of our money, or time, or energy, or effort, goes to Christ's program. Yes, many of us are orthodox in our profession but selfish and sinful in our lives.

How important it is that Baptists—Arkansas Baptists, Southern Baptists—come back to the more sacrificial in living and giving and witnessing in order that many of our Baptist programs might be more effective.

II.

Second: Another essential is a constructive conviction and unshakable loyalty to fundamental principles. This is a matter that needs our attention and our total co-operation. The question is whether we shall follow God or man across the lines of Biblical fundamentals.

Baptists have not made their doctrines. We claim that they were handed down by a divine Lord through an inspired Bible and that it is not our duty to remake them or change them, but our duty to know them, love them, live for them, proclaim them, and, if need be, die for them.

Wherever and whenever Baptists have compromised and sacrificed New Testament principles for any reason they reason they have lost. We must, indeed, show the courtesy of our convictions, but not sell our convictions for courtesy or fellowship. We must re-feed and re-nourish the roots of loyalty, stand with united front against the encroachments of compromise, and raise up another generation who are willing to pay the supreme sacrifice if necessary in order to perpetuate their beliefs.

We must re-teach and re-impress our doctrines and standards, and implant courageous convictions in the hearts of our young people, and establish the reason for our loyalties, if we are to maintain our aggressiveness and power to win men.

If the Bible is the inspired, infallible, Word of God,

If Salvation is by grace without works,

If the lordship of Christ is the only lordship in the New Testament,

If democracy in church government

is the only New Testament method,

If immersion of a believer in water is the only baptism,

If the plain truth in the New Testament is that ordinances are ordinances and not sacraments with meritorious power,

If we believe in a literal Hell for the lost

If we believe in an eternal Heaven for the saved

If we believe in a visible return of our Lord

Then, let us forever hold to these principles!

III.

Third: Still another important essential to the growth of our Baptist work is an enlarging knowledge of Christianity and civilization, for though we are Baptist in name first of all we are Christian. There is no doubt about it, Christianity—New Testament Christianity, that is—has come upon hard times. The world in which we live, the people with whom we work—many of these are listening to other voices instead of God's voice, instead of God's messenger. Many of these are marching to the music of another, not to the music of Zion.

I remind you, shall we forget that Christianity was born in hostility? At the very beginning it was looked upon as a subversive force: King Herod had this view and so did the Pharisees and Sadducees. So did the Roman Empire. Still others have looked upon Christianity as a preserver of Civilization. Certainly we know that more than any other religion Christianity has influenced civilization. If it had been Moslem, Hindu, would it have been different from what it is today? Our Constitution, would not it have been different? Would not the laws of our land have been different?

Yet we must remember that Christianity is independent of civilization. Civilizations die: Greece, Rome, Egypt. These rise and fall but Christianity abides—in the face of Romanism, feudalism, capitalism, Communism, atheistic science

Yes, we shall recognize our enemies but we shall win! And with this kind of courage we can face an antagonistic world and know that the Word of God truly is our one hope, our only hope.

IV.

Again: so very important to our Baptist life is the recognition of the efficiency of our local churches and the

democracy of our associated churches. Baptists believe that their New Testament churches and their voluntary association of churches into a larger organization, without ecclesiastical overlordship, fits the pattern of New Testament organization and is, on the basis of voluntariness of free, saved souls, the most effective of all organizations to accomplish the ends of Christ's command and kingdom. Our growth into the largest group of evangelical Christians in the world is adequate proof that this is so.

And yet, who is there among us who does not feel that there is something lacking, that something has gone amiss—that there is a weakness? Wherein lies our weakness? I do not believe we would say, or could say, that it was in our numbers, or our organizations, nor in the democracy of these organizations.

What, then? The following tragic figures must be changed. You know about them:

Five percent of our Baptists do not exist; 10 percent cannot be found; 30 percent never attend church; 50 percent never give; 80 percent never tithe; 90 percent never attend prayer meeting; 95 percent never win a soul.

In 1964 it took over thirty Arkansas Baptists to win one person to Christ. The average per capita gifts is even more humiliating in the face of what another denomination, much smaller than we, is doing per capita.

These shameful figures must be changed. We have the numbers, we have the organization, we have the leadership, we have the promised power of God—Christ, the Gospel, the Holy Spirit.

V.

The last important essential to our Baptist life I would mention is that of mastering the evangelistic in the evangelical. Who among us would deny that we are what we are today largely because of where we have placed the emphasis?

Yet, we all know that it is not

enough to be evangelical. We must come back again to place major emphasis on a constructive program of evangelism. This is where Christ placed the emphasis. Christ's first command to His disciples was, "Follow me and I will make you fishers of men." Also, this is the explanation of the missionary triumphs of Paul and the Apostolic groups. Paul said, "I am made all things to all men that by all means I might save some."

Christ and Paul were great teachers and trainers but they were above all else great lovers of the souls of lost men. They practiced evangelism: inside, outside, church evangelism, teaching evangelism. So must we!

And in close connection with our program of evangelism we must have a turning back to the great doctrine of the presence and the necessity of the presence of the supernatural power of the Holy Spirit in our evangelism and church work. We must re-learn that it was Christ's Church that the Spirit used as the center of that mighty movement on the Day of Pentecost.

CONCLUSIONS:

What are the vital essentials so important to our Baptist way of life? Are they not:

—A Christlike, sacrificial spirit and this in the face of a most selfish and sinful worldwide indulgence.

—A constructive conviction and unshakable loyalty to fundamental principles.

—An enlarged knowledge of Christianity and Civilization, and their meaning to each other.

—The efficiency of our local churches and the democracy of our associated churches.

—The mastering of the evangelistic in the evangelical.

Consider these, my brothers, and out of them may there come a new spirit of cooperativeness and togetherness as we move forward for the advancement of the cause of Christ in Arkansas and around the world.

Mail early for Christmas

ARKANSAS postmasters ask that everyone shop earlier this year and mail earlier, so that Christmas mail will arrive on time. Another record-breaking Christmas rush is being forecast with the Post Office Department expecting to handle about 7 billion pieces of mail during the month preceding Christmas.

All addresses should be legible and complete, including the zip code, if available, and the return address on both cards and packages.

Stock up early on postage stamps and packing materials for gifts to be mailed. Use the new Christmas stamps on greeting cards so that they will be forwarded if necessary or returned if undeliverable. Also, a written message may be enclosed when they are used.

Separate cards into two groups—local and out-of-town—and tie them in bundles using the labels furnished by the Post Office. Deposit them in the mail early in the day.

Pack gifts to be mailed carefully. Use plenty of packing material, wrap with heavy paper, tie securely with strong cord, and include a slip of paper inside the parcel showing the name and address of both sender and addressee and a list of the contents of the package.

Gift parcels should be mailed to distant points by Dec. 5, and to local and nearby areas by Dec. 14. Cards should be mailed by Dec. 10 and Dec. 15, respectively.

Facts of interest

... THE New York World's Fair, which closed Oct. 17, registered the largest attendance—topping 51 million persons—of any international exposition in history. However, the fair met neither its financial nor attendance goals, yet proved a boon to business in the city. The eight religious pavilions reported a combined attendance of some 43 million visitors. By 11:00 p.m., on the fair's next to last day, 442,533 people had paid their way into the fairgrounds or more people than the 405,220 population of neighboring city Newark, New Jersey.

... Arthritis costs the United States economy more than a billion dollars a year, and disables more people than any other chronic disease. The United States Public Health Service estimated that 13 million Americans are afflicted with arthritis, including 50,000 children of school age or younger.

... Even though travel is now a \$30 billion a year industry in the United States, many Americans stay at home. Last year more than 80 million persons did not go anywhere. Eight out of ten Americans have never been on an airplane. Six out of ten have never spent a night in a hotel or motel. Half the population has never been more than 200 miles away from home.—The Survey Bulletin

Revival news

FIRST Church, Gosnell, Blytheville, Nov. 1-7; Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; John Hull, singer; 19 by profession of faith; 9 by letter; Bill Crease, pastor.

BETHANY Church, North Little Rock, Nov. 1-7; Ed Walker, pastor, evangelist; Palmer Riggins, singer; 11 by letter; 11 by baptism; 1 for special service; 49 rededications.

Arkansas All Over

Resolutions, Arkansas State Convention

FOLLOWING are the resolutions passed by the Arkansas Baptist State Convention, the first, proposed by Don Hook, pastor of Baptist Tabernacle, Little Rock, at the opening session and adopted Tuesday morning after lengthy debate, and the others on submission Wednesday by the Resolutions Committee.

The Hook Resolution

WHEREAS, in the past, the most general interpretation of the New Testament, and the most general interpretation of the word "principles" as it is used in Article 3, Section 1 of our constitution, and the most prevalent practice of Baptist churches in Arkansas with reference to the church ordinances, has been what is commonly called "close baptism" and "close communion," and

Whereas, it is recorded on page 57 of the minutes of the Arkansas Baptist State Convention meeting in Ft. Smith in 1937 that the Convention officially objected to the teaching of alien immersion and open communion in one of our seminaries, thereby establishing a precedent for future Conventions, therefore

Be it resolved that the Arkansas Baptist State Convention, meeting in its 112th annual session, go on record as objecting to the reception of alien immersion and the practice of open communion, and

Be it further resolved that we urge churches everywhere to re-examine the New Testament teachings on baptism and the Lord's Supper, and

Be it also resolved that, in addition to becoming a part of the regular minutes, this resolution, if passed, be published in the *Arkansas Baptist Newsmagazine*.

Report of the committee

WHEREAS, the Arkansas Baptist State Convention meeting in its 112th annual session in the First Baptist Church of Little Rock, Arkansas, has enjoyed a

significant meeting.

Therefore, be it resolved that the Convention express our gratitude to God for its progress and prosperity, and its appreciation to the pastor and people of the First Baptist Church for the hospitality shown convention guests, and for the privilege of using the church sanctuary and other facilities.

Be it further resolved that the Convention express its appreciation to the Convention officers, the program committee and the personalities who have appeared on the program for a well planned and well presented and well ordered session.

Whereas, Arkansas Baptists have been faced with the issue of Federal aid to private institutions, and, whereas, many feel that the acceptance of such funds violates the cherished Baptist position of the separation of church and state, therefore be it resolved that the Arkansas Baptist State Convention go on record as reaffirming our traditional Baptist position on the separation of church and state, and that we urge all of our Baptist institutions and programs to respect this principle.

Whereas this is an issue of vital importance, be it resolved that the president of the Convention appoint a committee to make a careful study of this issue and bring a report to the 1966 session of the Convention setting out guidelines concerning this problem.

Be it further resolved that this Convention urge churches of Arkansas Baptist State Convention to respond to the needs of Christian education by larger support through the Cooperative Program.

Whereas the Christian Civic

Foundation Organizations of Calhoun, Ouachita, and Poinsett counties have been persistent in their legal battles in seeking to outlaw the manufacture and sale of alcoholic beverages in their respective counties, be it resolved

That this Convention commend and pray for these organizations in their efforts.

That Baptist leadership in other Arkansas counties which are legally wet give prayerful consideration to joining in similar local option liquor efforts.

Be it further resolved that our Baptist people encourage and urge our law enforcement officials to faithfully enforce our laws on gambling, alcoholic beverages, pornographic and other salacious literature, and other criminal laws.

Be it further resolved that we as Baptists shall, in the spirit of mutual understanding and growing Christian love, face the complex spiritual, moral, and ethical problems of our common life, prayerfully seeking to "maintain the unity of the Spirit in the bonds of peace."

—Respectfully submitted, W. E. Perry, John Basinger, Mason Bondurant, Henry Evans

The Cover



Heads Convention

THE Arkansas Baptist State Convention's new president, Pastor Don Hook of Baptist Taber-

nacle, Little Rock, is a native and life-long resident of Arkansas. Born at Pleasant Plains, Independence County, on Nov. 23, 1912, he moved with his family to Little Rock as a boy and received the most of his grammar school education and a year of high school here before moving back to his father's farm at Pleasant Plains.

Don has three brothers and a sister who are deaf mutes and it was to educate these the family had come to Little Rock. A fourth brother is sheriff of the eastern half of Craighead County.

The future Arkansas Baptist Convention president and the girl who was later to become his wife—Miss Ruby Wallace, a fourth cousin of his—were converted in the same service, at Pleasant Plains, and baptized in the same baptismal service. Miss Wallace became his wife while Don was serving as pastor of the Pleasant Plains Church on a quarter-time basis. The bride was treasurer of the church at the time.

The Hooks attended college together, first at Jonesboro College and later at Ouachita College. Don graduated from Ouachita in 1943.

Full-time pastorates have included: Lake City; Second Church, Conway; First Church, Charleston; Amity; First Church, Ozark; First Church, Paris; First Church, Malvern, where he led in a half-million-dollar building program; and he is in his sixth year as pastor at Baptist Tabernacle.

Active in denominational service, President Hook has served a total of 16 years on the Executive Board of the State Convention; has been Convention first vice president and pastor of the Pastors Conference. He served on the nominating committee, incidentally, which secured Dr. Whitlow as executive secretary. For many years he was on the Central College board, and he has served as moderator of Clear Creek, Caddo River and Central associations.

One who likes golf, fishing, hunting and police radio work, Don pleads guilty to being too busy with church duties to do much of this any more. He still

Convention to return to capital

THE 1966 Arkansas Baptist State Convention will be held Nov. 7-9 at Second Church, Little Rock, with the host pastor, Dr. Dale Cowling, delivering the annual sermon. Alternate will be Andrew Hall, pastor, First Church, Fayetteville.

Glynn McCalman, Little Rock, heads the convention program committee.

Executive Board members named in the final sessions Wednesday at First Church, Little Rock, are:

Terms expiring in 1966: James Draper, Warren; Delbert McAtee, Smackover; Jack Pollard, Trumann; O. Phillip May, Pochahontas.

Expiring in 1967: Wilson Deese, West Helena; Andrew Setliffe, Ft. Smith; Tal Bonham, Pine Bluff; Harold Hightower, Little Rock; Shaw Griffin, Sage; Glen Clayton, Fayetteville.

Expiring in 1968: Dean Newberry, Rogers; Leslie Rihard, Newport; Bob L. Wright, Harrison; Truman Spurgin, Waldron; Homer Speer, Mountain Pine; Jimmy Watson, Amity; Eugene Ryan, Lonoke; Sardis Bever, Green Forest; Carl Overton, Benton; Charles Chessier Jr., Alma; Eugene Moore, Ft. Smith; Merle A. Johnson Jr., Lake Village; W. T. Flynt, Conway; R. C. Johnson, Paragould; Phil Beach, Rison; John Holston, Batesville; John T. Daniel, Smackover; James B. Johnson, Blytheville; K. Alvin Pitt, North Little Rock; Austin Rogers, Mena; Dale Ward, Lit-

tle Rock; Charles Bernard, Earle; Andrew Hall, Fayetteville.

brags about catching two 11-pound catfish at different times in the past—one on a dried minnow bait in the lake near Bradford, when a boy, and one out of the Arkansas river—on a bamboo fly-rod—back when he was pastor of the Ozark First Church.

As a young man, he and John Whitlow, preacher brother of Dr. S. A. Whitlow, were teammates for some time on a semi-pro baseball team at Bradford.

The Hooks have a daughter, Ethelene, a graduate of Ouachita, who is a teacher on the faculty of Sylvan Hills Elementary School, North Little Rock.

Serving with President Hook as first and second vice president, respectively, will be Harold White, pastor of First Church, Paris, and

Tommy Hinson, pastor of First Church, West Memphis.

Board members, terms to expire in 1968, named are:

Arkansas Baptist Foundation: Melvin Thrash, Hope; Ross O. Ward, Ashdown; Richard Womack, Fayetteville.

Arkansas Baptist History Commission: George T. Blackmon, Arkadelphia, executive secretary; Bernes K. Selph, Benton, chairman at large; M. T. McGregor, Texarkana; James Newman, Hot Springs.

Arkansas Baptist Home for Children: Prince E. Claybrook, Paragould; Burton A. Miley, Springdale; Julius Miller, El Dorado; James E. Hill, Jr., Hot Springs; Frank Huffman, Blytheville; Ed Thrash, Hope.

Arkansas Baptist Hospital: Don E. Harbuck, El Dorado; R. A. Lile, Little Rock; Doyle Lumpkin, Lavaca; B. J. Daugherty and Floyd Chronister, Little Rock; Harold White, Paris.

Baptist Memorial Hospital: George Florida, Osceola; J. H. Speers, West Memphis; Neal Puryear, Jonesboro.

Ouachita Baptist University: Mrs. J. E. Berry, El Dorado; Dan Cameron, Ft. Smith; George Jordan, Camden; Mrs. Clarence Anthony, Murfreesboro; George Balentine, Hope; Marvin Green, Stephens; Lehman Webb, Hot Springs; Robert A. Parker, Camden.

Southern Baptist College Advisory Board: Prince E. Claybrook, Paragould; John Colbert, Lepanto; Eugene Webb, Jonesboro.

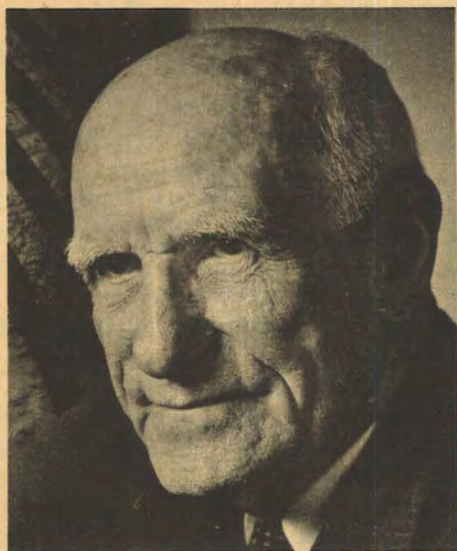
Christian Civic Foundation of Arkansas: Carl Bunch, Jonesboro; Dale Ward, Little Rock; Lee I. Dance, Mineral Springs; Henry Haynes, Hope; S. A. Whitlow, Little Rock.

Coming next week

NEXT week the *Arkansas Baptist Newsmagazine* will carry additional features on the Arkansas Baptist State Convention. Among these will be the newly adopted Convention budget for 1966, with a commentary on it by Dr. S. A. Whitlow, executive secretary of the Convention's Executive Board.

Included in the issue will be excerpts from some of the Convention addresses, including that of Dr. C. W. Caldwell on State Missions.—The Editor

Dr. Laubach to visit Arkansas



DR. FRANK C. LAUBACH

DR. Frank C. Laubach, internationally famous Christian missionary and "Apostle of Literacy," is coming to Arkansas for a series of engagements early in December, Dr. Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine* and state chairman of the Arkansas Laubach Literacy committee, has announced.

Dr. Laubach will come to Arkansas Dec. 2 following several days of conference in Washington, D.C., with President Johnson and Secretary of State Dean Rusk, Dr. McDonald said.

Dr. Laubach's first engagement will be a general meeting, open to the public, at Second Baptist Church, Little Rock, at 7 p.m., Dec. 2. His topic at this meeting will be "A Strategy for World Peace."

On Dec. 3, he and chairman McDonald will attend a private luncheon with literacy workers at Morrilton at noon, en route to Ft. Smith for a general meeting, open to the public, at the First Methodist Church, beginning at 7:30 p.m. Here Dr. Laubach's topic will again be "A Strategy for World Peace." Immediately prior to the Ft. Smith meeting, Dr. Laubach will be honor guest at a dinner at the Downtown Holiday Inn, Ft. Smith.

On the night of Dec. 4, Dr. Laubach is to be back in Little Rock for a speaking engagement at the annual state convention of

the Baptist Student Union, at the Calvary Baptist Church. He will speak on, "How Students Can Help Save Our World."

On Sunday, Dec. 5, he will be guest preacher in two different churches—at Park Hill Baptist Church, North Little Rock, at 10:45 a.m., and at First Baptist Church, Pine Bluff, at 7:30 p.m. His sermon topic will be, "The Church in the World Crisis," based on the parable of the Good Samaritan.

Monday afternoon, Dec. 6, Dr. Laubach will go to the Arkansas State Penitentiary, at Grady, to inspect a Laubach Literacy project which is being conducted there for Cummins Prison Farm inmates, a program directed by the Rev. James C. Buchanan, pastor of First Baptist Church, Grady. Scores of Cummins prisoners have been taught to read and write since the project was started there last spring by Mrs. Roy Snider, Camden, president of the Woman's Missionary Union of the Arkansas Baptist State Convention and a specially-trained Laubach Liter-

acy instructor, McDonald reports.

Tuesday, Dec. 7, Dr. Laubach will be the guest speaker at the weekly meeting of the North Little Rock Rotary Club, at the Holiday Inn Motel, in North Little Rock. He will speak on "Rotary's Part in World Peace."

Wednesday morning, Dec. 8, at 9:30, Dr. Laubach will speak at the weekly chapel of Baptist Building employees, at 401 West Capitol Ave., in Little Rock. At 11 a.m., he will speak on "Christ's Way to a Better World," at Philander Smith College, Little Rock.

Dr. Laubach, now in his 81st year, has been engaged for more than 30 years in a world program of literacy.

For the past 20 years the "Apostle to the Illiterates" has traveled six months out of the year. He has worked on literacy projects in 110 countries with missions, private agencies, foreign governments, the U. S. Government and UNESCO. In a total of 300 languages, Dr. Laubach and local committees have developed teaching primers, so that adults may learn to read their own languages.

Evangelism Leadership Clinic

BAPTIST BUILDING, LITTLE ROCK
NOVEMBER 30

10:00	a.m.	Singing, led by Hoyt Mulkey	
10:05	a.m.	Scripture and Prayer	James Griffin
10:10	a.m.	Get Acquainted	Jesse S. Reed
10:15	a.m.	"Association Evangelism Clinics"	Dr. Eual F. Lawson
10:35	a.m.	Film Strip, "Association Evangelism"	Lawson Hatfield and Jerry Don Abernathy
10:50	a.m.	Questions and Answers	
10:55	a.m.	Song	Hoyt Mulkey
11:00	a.m.	"Visitation Revival"	Carl Bunch
11:15	a.m.	"Associational Group Training Schools"	Wm. M. Burnett
11:30	a.m.	Special Music	Hoyt Mulkey
11:35	a.m.	Message	Dr. Eual F. Lawson
		Lunch—Sam Peck Hotel	
1:15	p.m.	Song	Hoyt Mulkey
1:20	p.m.	"A Week at Ridgecrest"	D. E. Bledsoe
1:35	p.m.	"Area-wide Revivals"	Dr. Eual F. Lawson
1:45	p.m.	"Our Baptist Book Store"	Robert Bauman
1:50	p.m.	"Future Plans"	Jesse S. Reed
2:05	p.m.	"Laymen's Evangelism Clinics"	Charles Stephan
2:25	p.m.	Questions	
2:30	p.m.	"Proclamation and Witness, 1966"	Dr. S. A. Whitlow
2:55	p.m.	Prayer Meeting	
3:05	p.m.	Adjourn	

Heads church drive

PRINCE E. Claybrook, pastor, First Church, Paragould, has been named chairman of the church drive in the Southern Baptist College Expansion and Endowment Program. Serving with him as co-chairmen are Roy R. Hilton, pastor, Emmanuel Church, El Dorado, and Walter L. Yeldell, pastor, Second Church, Hot Springs.

J. H. Spears, civic and church leader of West Memphis, has been named chairman of the big gift committee and of the finance committee.

Jerry Bassett, postmaster, Walnut Ridge, Joe R. Martin Jr., business, civic, and church leader of Pocahontas, have been chosen as co-chairmen of the community committee on Walnut Ridge, Hoxie and Pocahontas.

Independence

DESHA Church has completed the new pastorium.

FIRST Church, Batesville, presented a dramatization of the church's history Oct. 24, depicting the 118-year history.

PLEASANT Plains Church has completed the new pastor's home.

WEST Church has also completed its pastorium. It is now building a 70-car parking lot.

Jordan in Little Rock

LUTHER L. Jordan, pastor emeritus of First Church, Lake City, is now making his home in Little Rock at 4322 West 11th Street.

Born in Mississippi 85 years ago, Mr. Jordan has spent 51 years in the ministry in seven states. He was a missionary for two years in Missouri and pastored three churches in Mississippi and 17 in Arkansas.

He may have set a record in Arkansas following a revival at Bay when he baptized 147.

Liberty Association

BRUCE Murphy, Huttig pastor, has accepted the call of Stephens Church.

Ready for use this fall will be the new kitchen-dining hall at Beech Springs Camp.

Progress report on church building:

Camden Second, dedicated its new sanctuary Nov. 7. Seating capacity is 350. The building also houses several class rooms.

Camden First, foundation laid for a new educational building, scheduled for completion next year.

Parkview, voted to borrow funds for a new auditorium.

East Main, planning dedication of sanctuary, seating 600, about Dec. 1.

Galilee, completed redecorating

and renovating.

Harmony, completing \$6,500 addition to educational unit.

Junction City, completed four-bedroom parsonage at cost of \$18,500.

Union, planning colonial front brick parsonage.

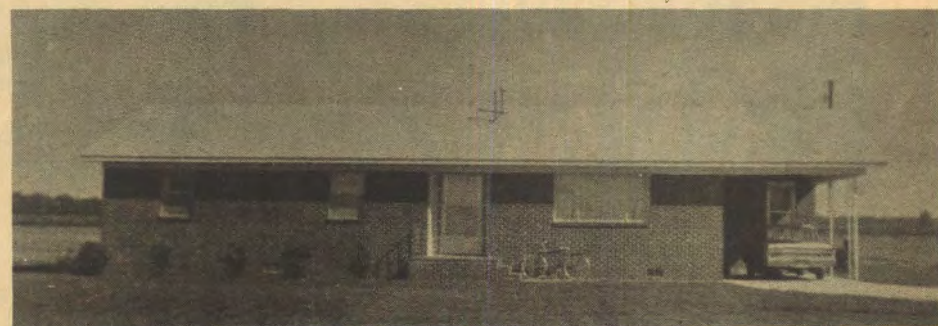
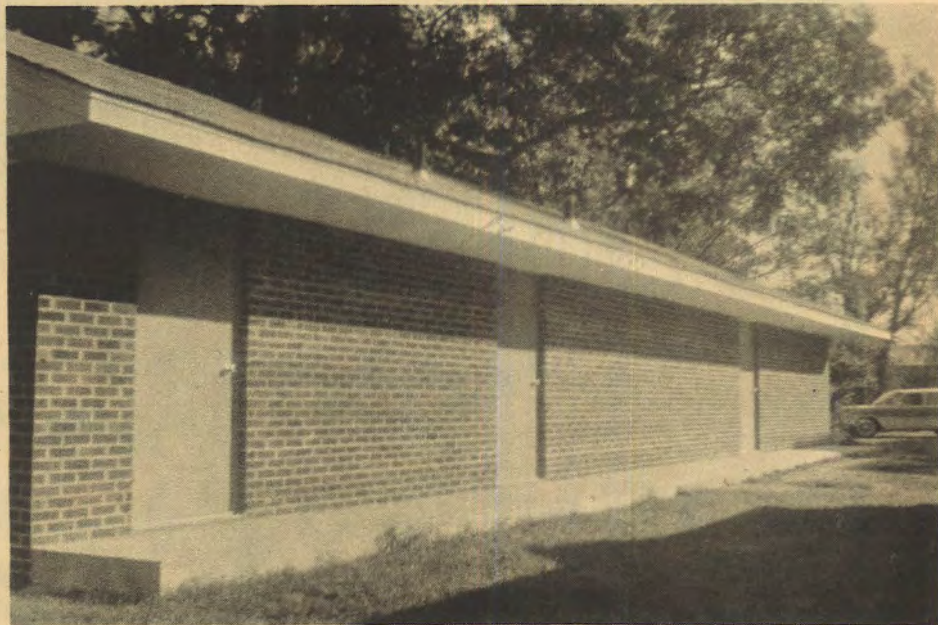
Norphlet, purchased lot and building for new parsonage.

Maple Avenue, enlarging parsonage.

Urbana, planning dedication Nov. 21 with Dr. S. A. Whitlow as speaker, for completion of building program. Note burning ceremony will be included.

El Dorado Second, purchased parking space area, planning extensive landscaping of church grounds.

Trinity, acquired house and lot adjacent to educational building for future expansion.



DEDICATION—First Church, Marvell, dedicated its new elementary building Nov. 7. The 28 x 60 brick and block building houses two nurseries, a beginner, and two primary departments. Lawson Hatfield, State Sunday School Department, delivered the dedicatory address. Melvin Hampton is the pastor of the church; Ike Van Meter is chairman of the building committee. Later open house was held at the new three-bedroom parsonage (below).

NOVEMBER IS CHILDREN

TODAY IS
NOVEMBER 25TH, AND

TIME IS



Th

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OUR REASON — So That We May Continue This Vital Phase of Our Mission Program.

G I V E G E N E R O U S L Y

HOME FOR CHILDREN

Feminine philosophy -- or intuition

BY HARRIET HALL

Shall I work?

RECENTLY there has been a great deal of controversy concerning the working mothers.

A recent letter reads in part as follows:

"I have not worked since my marriage, but we have recently had financial reverses." The writer indicates that her husband has had a health problem and that her desire is simply to work until the real breadwinner is back on his feet again.

She adds that at first her husband consented to the idea that she take a job. "Then as we discussed it with relatives and friends they seemed to think we were out of our minds." She concludes with,

"Please express yourself on this matter and feel free to correct me if you think I am wrong."

"Fulfilled or unfulfilled" has been a phrase to be thrown about by numerous writers.

Two books on this subject have received much attention. One is *The Feminine Mystique*, which would have all mothers park their children in a nursery and go out and "fulfill themselves." The other, *The Feminine Mistake*, suggests that mothers who are afraid to be den mothers are "Zen mothers from Nowheresville."

Perhaps there is a case for each side of the coin. There are many husbands who have received their college and/or graduate degrees because the wife was willing to work to help supplement a meager (or supply a non-existent) income.

Many mothers today are working at part-time or full time jobs and apparently have a happy home, but I believe all of them will agree that "it takes a bit of doing!"—and that may be the understatement of the year.

I worked for a short time when my husband and I first went to the seminary. I soon discovered

From the churches . . .

Bingen First

SPECIAL homecoming activities brought a registration of 131 Oct. 31. Robert Crockett, Arkadelphia, pastor, gave the welcoming address and Mac S. Gates, Malvern, former pastor, brought the response. The 11 a.m. message was brought by Cecil Gammill, Nashville native and now a Ft. Worth pastor. He once served as pastor of our church.

Following lunch at the school, the group returned to the church to hear messages of greetings and testimony from those present.

The observance marked the completion of improvements to the building, which included the addition of pews and carpeting. Former members and friends helped financially with the remodeling.

Wynne

PERFECT attendance records were set by 44 in Sunday School last year. Penny White has six years perfect attendance, and has not missed Sunday School since she was three weeks old. She is the daughter of Mr. and Mrs. J. C. White.

Phillip Moery, who plays on the first team of the Wynne Yellowjackets, has completed his ninth year. He is the son of Mrs. C. B. Moery.

Pastor is R. B. Crofts.

that a working girl needs more clothes, spends more money on time-saving foods, etc., and comes home more tired after a day she cannot call her own. However, I did work long enough to understand that there are many satisfactions in trying to see that a job is well done. I know many women who thoroughly enjoy working and honestly feel they would be bored if they did not.

There are many women who do not feel they need to work (outside the home, that is!) and have been happy and "fulfilled" to be a good wife and mother.

But I have not directly answered my letter-writer up to this point and she has asked me to "express myself," so here is my reply:

If you and your husband reach an agreement concerning your working, I think it is your affair. If relatives disagree, it is just

Pine Bluff South Side

THE Pastor's Guest Program for 1965 was initiated Nov. 14. In this emphasis, our pastor is a guest of a Sunday School Department during the Sunday School hour. During the morning worship service the department sits in a group as the pastor's guest. Departmental pictures are taken of each department on the front steps of the church during the Sunday School hour.

Magnolia Central

MRS. R. H. Arthur, a member of our church, was selected as Arkansas' Teacher of the Year at the annual meeting of the Arkansas Education Association. Mrs. Arthur is a faculty member at Magnolia High School.

Dardanelle First

UNDER the leadership of Pastor A. C. Uth, members have adopted the largest goal in the church's history for the Lottie Moon Christmas offering, a goal of \$1,000. Goals have been set for each department of the Sunday School. One department has already exceeded its goal.

possible they may know of some factor not revealed in your letter, such as your health, disposition, etc. I still think it is your decision. A willingness to work during a time of emergency is a very admirable trait.

A final reminder: the ages of your children and their attitude toward your working is important. If you feel that you must work to "make ends meet" I could hope that your job would not be so exacting as to make it doubly hard on all concerned.

If you were to ask any minister "Shall I work?" he would probably advise, "No"—unless, by chance, he happened to need a church secretary!

* * *

Questions, comments, or suggestions may be addressed to:

Mrs. Andrew Hall
Mount Sequoyah Drive
Fayetteville, Ark.

By the BAPTIST PRESS

Church suits questions integration legality

RICHMOND, Va.—A suit filed in Chancery Court here questions the legality of the action of First Baptist Church, Richmond, last January when it voted to admit two Nigerian students as church members.

Six church members, along with "other members of the church with similar opinions," filed the suit, asking Judge William A. Moncure Jr. to rule that the church's vote to admit the Nigerians was invalid.

They cited a church constitution dated in 1827, which stipulates that established policies of the church cannot be changed without the vote of two-thirds of the white male members.

They further charged that the vote required by Robert Rules of Order, under which the church was supposedly conducting its business, necessitated a two-thirds majority to change established policies.

During the business meeting on Jan. 20 when the action was taken, a total of 1,487 persons out of the 4,000 church members voted, and most of these voting were women. The vote was 724 to 554 in favor of admitting the Nigerians as members, a majority but not a two-thirds margin.

The petitioners charged that all actions of the church on Jan. 20 were invalid because: (1) the votes were cast by a mingled participation of men, women and children; (2) less than two-thirds of the white male members were present; and (3) less than two-thirds of the white members voting were in favor of accepting the two Negroes as members.

Theodore F. Adams, pastor of the church for the last 30 years, said that no one even knew the 1827 constitution existed at the time of the vote. He said that legal counsel had advised him that

the old constitution was invalid.

He explained that several of the church members were disgruntled over the admission of the Nigerians, and one had asked the church historian after the action if an old constitution existed. The historian, after much research, dug out the old records.

Adams, who said he deeply regrets the suit was ever filed, hopes the plaintiffs will drop the entire matter. He called the petition "a violation of Christian spirit."

A committee has been appointed by the deacons to ask the six petitioners to withdraw their suit, but Adams said the committee had not been able to contact the petitioners a week after the suit was filed.

The two Nigerian students, meanwhile, are faithfully attending church services, said Adams. "They're sorry all this trouble has come up, but they've got a wonderful spirit and attitude about it."

The Nigerians are Adedokun A. Oshoniyi and Gideon S. A. Adebile, both students at Virginia Union University, a Baptist school, and both sons of Nigerian Baptist ministers.

Both were accepted into full church membership as exceptions to a church policy dating back to 1840 which stated Negroes would be members of their own churches, not the First Baptist Church. African slaves asked in 1840 to leave the church to set up their own church. Until then, Negroes worshipped with whites at the church.

Significantly, many staff members of the Southern Baptist Foreign Mission Board in Richmond, which sent the missionaries to Nigeria who led the boys' fathers to Christianity, are members of the historic First Baptist Church of Richmond.

Suggested weekly budget for one church

BY J. I. COSSEY

The ARKANSAS BAPTIST NEWSMAGAZINE is the tonic of success in this budget.

Payments on church debt	\$ 19.00
Supplies	4.25
Church utilities	6.00

ARKANSAS BAPTIST NEWSMAGAZINE	
(Keeping up with Baptist news in our changing world)	
	3.00

Literature	3.00
Property repairs	5.00
Insurance on all church property	5.00
Church library	1.00
Custodian	5.00
Nursery worker	2.00
Pastor's salary	100.00
One half of Social security and (or) Annuity	3.58
Cooperative Program 13 percent; Association Missions 5 percent; Ravenden Springs Camp 2 percent	40.80

Total	\$204.13
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The Arkansas Baptist Newsmagazine should be in the budget of every Southern Baptist Church in Arkansas. When a Baptist church fails to get the State paper into each home in its membership, it has lost the last touch with that uninformed family.

The pastor is the news medium in the pulpit and the state paper is the news medium outside the pulpit.

Departments

Training Union

Learning about the alternate organization

1. UNDERSTAND that organization is but a tool of a union of the Training Union. The union should use its organization to help accomplish its goals for learning and for action.



MR. DAVIS

2. Distribute the appropriate alternate organization pamphlet to each union leader, department leader and general officer.

3. Place a copy of the July issue of *The Training Union Magazine* in the hands of each leader and officer. This issue contains arti-

cles explaining the three new alternate plans.

4. Ask for workers to make special preparation to lead in a discussion of the four alternate organizations.

5. Schedule a training session at which the four enlisted leaders will lead in the study of the four alternate organization plans. This training session would be for the adult workers with the four age groups, Junior through Adult. You may well find that this training session could be scheduled along with your regular monthly program planning meeting. If this is inconvenient, a separate time could be scheduled.

6. Encourage all workers to attend any state, regional, or associational Training Union meetings held near you this fall. It is likely that the alternate organization plans will be featured in these meetings.

7. Lead unions and department officers to involve union members (Intermediate through Adult) in

a study of the alternate plans. This study might be done in two or three successive department assembly periods.

8. Unions which decide to use the alternate plan of organization designed for their age group may well want to begin the new plan immediately following promotion.

9. In Junior unions, the choice of an organizational pattern is a leadership responsibility. For this reason, it would be best to alter the steps suggested above somewhat.

Many Training Union members have been asking for more flexibility, fewer officers, and more time for program study in their unions. You may well find that the new alternate organization plans will meet these and other needs your members have felt. If so, many of your unions may gain new vitality, new interest, and new growth through the use of the alternate organization plans.—Ralph W. Davis, Secretary

Evangelism

Steps in helping make faith real to others

IN the book *Sam Shoemaker at His Best* there are seven steps listed in helping people come to Christ. Here they are:

Prospect. This is the person you want to reach. Pray for him, learn all you can about him, and make him a real friend.

Problem. Let him talk about himself. Get on his side. He is the important one. He reveals himself to you when he trusts you.

Product. You must know your product and be sold on it. Women are not interested in all the me-

chanics of a dishwasher. They want it to wash dishes. Don't argue, but let the Word of God speak.

Proposition. Tell how faith can help people in their actual situations now. It begins with self-render and "let-go and let-God."

Promise. Tell him of the great promise of Christ: "Behold, I stand at the door and knock: if any man will open unto me, I will come in." Then, there is the other promise, our promise to give ourselves to Him in faith and dedication. That needs to be sealed by prayer and promise to God Himself.

Procedure. Give him something to go on with—help with daily prayers and scripture and with church attendance. Get him into the "Orientation of New Members" program.

Program. God needs people to build the Kingdom. Faith ought to make homes and businesses different.

When one is saved he is committed to live and work for God in living differently. We do not do

it. He does it. "Follow me, and I will make you to become fishers of men."

Observe Soul-winning Commitment Day in your church Jan. 9. —Jesse S. Reed, Director

1966

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DATE: DECEMBER 3 THROUGH 5, 1965

SPEAKERS: BILL LAWSON • FRANK LAUBACH

BAPTIST STUDENT CONVENTION



SPEAKERS: NELL MAGEE • HIROKO NAMURA
CALVARY BAPTIST CHURCH—LITTLE ROCK

GISNUM
HATHBREATH,
NHOF

The Bookshelf

Helping Youth Avoid Four Great Dangers: Smoking, Drinking, VD, Narcotics Addiction, by Hal and Jean Vermes, Association Press, 1965, \$3.95

This book is the work of two specialists in translating professional and technical language, about young people's growth problems into readily appreciated language for laymen. They report and comment on the findings of the Surgeon General about smoking. They present an analysis of American drinking habits in relationship to the teen-age drinker.

The problem of venereal disease is given full coverage as a world-wide youth problem.

They also deal realistically with drug addiction, which often costs up to \$30 a day for the addict to support the habit.

A Study in Survival, The Church in Russia 1927-1943, by William C. Fletcher, Macmillan, 1965, \$4.95

Of all the nations, Russia made the first attempt in modern history to separate an entire people from even minimal religious observance. The author here tells in some detail the government approach and gives the counter-moves of the religious authorities. Hero of the church's successful holdout against the government is Metropolitan Sergii, who carried most of the burden.

Out of the Depths, by Helmut Thielicke, Eerdmans, 1962, \$2.50

The messages contained here deal with fundamental human needs that remain with us when others—a part of normal times and a well ordered society—fall away in times of crises. Originating during the years 1942 to 1951, they come from the heart of a shepherd concerned about the physical and spiritual welfare of his scattered, wounded, and perplexed sheep.

Resurrection Messages, by John M. Gordon, Baker, 1964, \$2.50

"And if Christ be not risen, then is our preaching vain, and your faith is also vain," (I Cor. 15:14). This is the theme and keynote of these live and compelling messages on Christ's resurrection. Readers will find in this material illustrations and suggestions for numerous sermons or sermon series around the resurrection theme.

An Introduction to Communism, by Henlee H. Barnette, Baker, 1964, \$1.95

The author is a member of the faculty of Southern Seminary, Louisville, Ky. His purpose in this book is to present in non-technical terms an analysis of the communist-Christian encounter, and to suggest guidelines for Christian action in meeting communism's challenge. Dr. Barnette also gives his personal impressions received while visiting in the Soviet Union.

Beacon Lights of Baptist History

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

Isaac McCoy, Indian missionary

ISAAC McCoy grew up in a frontier Baptist minister's home and knew the religious needs of the American Indians first hand.

He was born near Uniontown, Pa., June 13, 1784, and moved to Kentucky with his parents when he was about six years old. He was baptized into Buck Creek Baptist Church, Shelby County, Ky., Mar. 6, 1801. In 1803 he married Christina Polk, and the next year they moved to Vincennes, Ia., and settled near Silver Creek church. This church licensed him to preach, July 11, 1807. In 1810 he was ordained and spent the next eight years traveling and preaching in Indiana and Illinois.

He was successful in his traveling ministry, constituting many churches in the new settlements. A part of this time he served under the Triennial Convention, which instructed him to give attention to the Indians in his territory. His interest in them grew and he resolved to make an effort to establish a mission among them and to give the remainder of his life in promoting their temporal and spiritual welfare.

In October, 1818, he moved with his wife and seven small children beyond the white settlements and established a school for Indian children. In the spring of 1820, he moved 180 miles farther into the Indian territory and established a mission, including a school, at Ft. Wayne.

After a year and half at Ft. Wayne the encroachments of the white settlers induced him to move again. He was encouraged in his work, because two half-breed women had been baptized.

His next mission move was to the St. Josephs River in Michigan, Oct. 13, 1821. He took part of the mission family with him to the new site to help him erect proper buildings, the remainder

followed in December. Five years later he established the Thomas Mission on Grand River, Mich.

Mr. McCoy became convinced that nothing permanent could be done for the red man until he had his own property on which to settle. For this purpose, he selected the Indian Territory, a huge section of land lying west of Arkansas and Missouri. He hoped this territory would prove a haven for the tribes scattered from Florida to Michigan.

In the winter of 1823-24 he visited Washington to lay his plan before the United States government. He was serving in the Foreign Mission Board of the Baptists which was located in that city. After discussion, the Foreign Mission Board approved the plan, and, after several conferences on the subject appointed Dr. William Staughton and Rev. Luther Rice to accompany him in presenting the plan to President Monroe and Secretary of War Calhoun. Mr. Calhoun expressed interest but the Board deferred action. However, Mr. McCoy never lost sight of his project and worked at it until it was passed into a law by the United States in 1829.

Mr. McCoy was given the responsibility of surveying the territory and partitioning it for the various tribes. He moved with his family to the West. Failing to enlist the Foreign Mission Board in the interest of his work he gave up, after several years, and withdrew from its employment.

He was made secretary of the Indian Mission Association organized in Cincinnati, O., Oct. 27, 1842, and served in this capacity until his death, June 21, 1846. His last words were, "Tell the brethren never to let the Indian Mission decline." For 28 years his time, talents, and devotion had been given to this cause.

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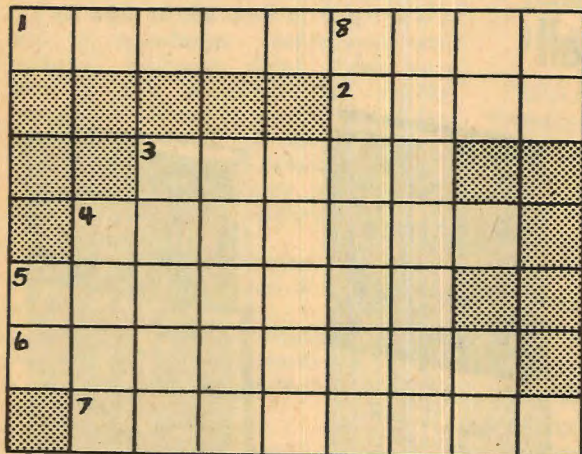
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THANKSGIVING WORDS

BY DOT WOMACK

A BABY was born aboard ship as the Pilgrims sailed to this country. Fill in the words across, and you will find the baby's name in the first complete row of spaces reading down.



1. Vessel the Pilgrims sailed on
2. First crop the Pilgrims planted
3. First name of the Pilgrim leader
4. People who became friends of the Pilgrims
5. Country the Pilgrims came from
6. Rock on which the Pilgrims landed
7. Day of the week set aside to celebrate Thanksgiving
8. Baby born on shipboard

Answers

1. Mayflower, 2. corn, 3. Miles, 4. Indians, 5. Eng-land, 6. Plymouth, 7. Thursday, 8. Oceanus

EACH month of the year claims something special. In November, it's Thanksgiving—a time of giving thanks for God's blessings.

Thanksgiving was special to the Pilgrim Fathers for many reasons. First, they were thankful to be alive. One hundred and two people had sailed across the ocean to the bright promise of a new life and freedom to worship God in their own way. Only about half of this number lived through the bitterly cold winter.

The Pilgrims were thankful for their homes, even though they were crude cabins with thatched roofs. The windows were covered with greased paper to let in the light.

They were thankful for their abundant crops of Indian corn or maize, wheat, peas, and barley. They were thankful for the rain that brought the rich harvest. How many times they must have remembered the words: "Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:2).

They were grateful, too, for the friendly Indians who joined in three days of thanksgiving festivities. All about them were groups of hostile Indians, who were waiting for something or someone to trigger a war party. Pioneer his-

NOVEMBER SPECIAL

BY THELMA C. CARTER

tory tells that these brave Pilgrim fathers always had their guns within easy reach whether in their homes, in church, or outdoors.

Above all, Pilgrim families were thankful for the freedom to worship God in their own way. The autumn and harvest season seemed the right time to show thanks to their friends to their families, and to God.

In November, 1621, Governor Bradford sent four men for game for the first Thanksgiving of the colonists. History tells that they came back with wild turkeys, wild geese, ducks, codfish, clams, and oysters. This was the beginning of the festive turkey dinner, oyster dressing, chowder, and pumpkin pie which make up our Thanksgiving menu.

From this first happy time of

thanksgiving, the custom spread to all parts of our country. Thus, we also celebrate Thanksgiving Day in our homes.

Morning prayer

BY LEONA C. LILLEY

Dear Father, let me speak today
some kind word along the way.
Let my smile be a little brighter
that someone's burden may seem lighter.

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PERSPECTIVE

by
Robert J. Hastings

Thinking and breathing

AS a boy I remember my father frequently saying, "I think I'll step outside for a breath of fresh air." And in our small town there was an abundance of clean, fresh air that gave vigor and pep to living. But with a bigger population, more cars spewing their exhausts into the air, and the growth of large cities, a breath of fresh air is not as easy to come by as it once was.

In fact, it is estimated that air pollution costs our nation about \$11 billion a year. These costs are due to absenteeism by employees made ill by air contaminants soiled clothing and household furnishings requiring more cleaning, smoke-blackened buildings requiring expensive sand-blasting and withered crops and timber destroyed by air-borne irritants.

Fortunately, steps are underway to clean up the air around our big cities. But while we are clearing the air, let's note another form of pollution affecting our nation, both rural and urban. And

that is the tainting of minds of boys and girls, men and women by some of the magazines they read, the movies they see, and the television programs they watch. We are not as sensitive to the blackening of a child's mind by ideas as we are to the smudging of his clothing by soot. But the pollution of a man's mind is far worse than the blackening of a man's lungs. Why? Because the way a man thinks governs his entire way of life. The breathing of dirt is bad enough. But to "think" dirt is far worse. The cost can not be measured in dollars—only in lives.

Attendance Report

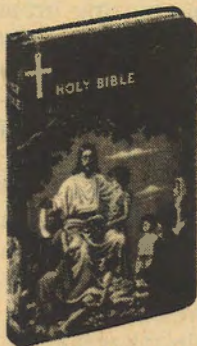
November 14, 1965

Church	Sunday School	Training Union	Ch. Adns.
Alzheimer, First	138	60	
Arkadelphia, Unity	63	23	
Berryville			
Freeman Heights	139	61	
Blytheville			
Gosnell	296	85	1
New Liberty	110	103	
Camden			
Cullendale, First	456	184	
First	544	156	
Crossett			
First	549	183	1
Mt. Olive	225	110	
Dumas, First	268	67	
El Dorado			
Caledonia	42	29	
East Main	305	134	
First	774	549	
Trinity	213	109	
Gardon, Beech St.	180	78	4
Harrison, Eagle Heights	299	88	
Hope, First	433	110	
Huntsville, Calvary	40	38	
Jacksonville			
First	483	146	2
Second	273	77	2
Jasper	57	41	
Jonesboro, Central	430	220	3
Little Rock			
Forest Highlands	254	132	
Immanuel	1,165	443	7
Rosedale	260	92	
McGehee First	424	158	
Chapel	84	57	
Magnolia, Central	670	250	1
Marked Tree, First	138	52	
Monticello, Second	245	158	
North Little Rock			
Baring Cross	677	189	1
Southside	47		2
Forty-Seventh St.	183	92	
Gravel Ridge, First	179	92	
Runyan	86	39	
Levy	538	195	2
Sixteenth St.	88	26	
Sylvan Hills, First	301	106	1
Pine Bluff			
Centennial	231	98	
Second	241	88	4
South Side	742	266	2
Tucker	19	7	
Watson Chapel	228	115	1
Siloam Springs, First	333	182	
Springdale, First	477	157	2
Star City, First	252	110	
Texarkana, Beech St.	492	158	
Community	51		
Van Buren			
First	507	186	1
Second	84	51	
Vandervoort, First	74	35	14
Ward, Cocklebur	88	86	12
Warren			
First	383	120	
Southside	96	94	
Immanuel	289	98	
Westside	70	43	
West Memphis			
Ingram Blvd.	256	207	1

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AMOS

BY DR. RALPH A. PHELPS JR.

TEXT: AMOS 1-9

NOVEMBER 28, 1965

SINCE prophets always look better when viewed from a distance, Amos, who lived some 2,700 years ago, is now regarded as one of the greatest of all times. In his lifetime, though, it was a different story. Not only was he never named "Prophet of the Year;" if he had been proclaiming for pay, he would have been fired before drawing his first check.

Amos had a problem: he spoke his mind without worrying about who liked or disliked what he said. Obviously he never had the 760 B.C. equivalent of a course in "How to Win Friends and Influence People," and he was pointedly and painfully honest in his remarks. He had absolutely no respect for the Establishment, and he punctured egos like a mischievous little boy bursting balloons at his sister's birthday party. He was the world's worst at public relations and never could have stayed on the temple staff, since he was constantly offending somebody socially prominent.

Why, then, is this man who inspired his contemporaries to want to throttle him remembered now as somebody great? A close examination of today's text should help answer this.

I. His background

AMOS, before his prophetic ministry began, was a layman with no special training for a religious office—a status which may have contributed to the opposition of the power structure of his time. He was a shepherd in the region of Tekoa, a small Judean town five miles south of Bethlehem and ten miles south of

Jerusalem. He also was a dresser of sycamore trees, the fruit of which had to be pinched so that it would ripen to an edible state.

Amos' words frequently reflect his rural background, as he refers to the sound of a lion roaring over its prey, a bird caught in a trap, a plague of locusts eating up the pastures, and the seven stars of Orion.

It is a serious mistake, though, to assume that Amos was a rustic country bumpkin without knowledge of anything except the boondocks. He shows an amazing grasp of what is going on in the cities, and his comprehension of international affairs is astounding. He may not have had much formal schooling, but he most certainly does not pride himself in ignorance. He may have been untrained, but he was not uninformed.

II. His message

THOSE who claim they are not preaching on social issues because they are sticking to the Bible must never have read Amos, the preacher of social righteousness. Facing a people who were reveling in prosperity and forgetting the ethical qualities of Jehovah's religion, he blazed in prophetic fury at the upper classes who were rich but decadent.

Paradoxically, there was widespread religious enthusiasm at this time of low morality. Festivals were popular, sanctuaries were filled, and rituals were kept. But the forms of worship were empty; and sacrifice, ritual, and prayer had become ends within themselves instead of means to an end. Forms of Baal-worship were popular, and the moral requirements of true religion were glossed over by the priests, who were so much a part of the system they could not lift a voice

*Dr. Phelps is president of Ouachita University.

against it. God was not openly scorned; like a storm cellar, he was kept on a standby basis in case he was needed.

Amos, who is the first of the writing prophets, started his message in such a manner that it should have drawn a hearty "Amen, brother, preach on!" from the audience. In quick succession, he lambasted Damascus, Gaza, Tyre, Edom, the Ammonites, and Moab for a variety of wrongs. "This boy has the makings of a truly great preacher!" somebody probably murmured.

Then, behold, he did the unforgiveable. He started preaching against the sins of Judah and Israel, the folks who lived close by; and that's when he started meddling. One can almost hear his countrymen mumbling, "Why can't he stay on the frailties of foreigners instead of worrying about the foibles of his nice neighbors? Is the country not enjoying unprecedented peace and prosperity? Why should this pest be so upset? Are not King Uzziah of Judah and King Jeroboam II of Israel building an Affluent Society?"

A close reading of Amos' message reveals that there were gross dishonesty in social and economic relationships, shameful and shameful religious practices, and personal immorality. "Justice" went to the highest bidder. The needy were sold into slavery for a debt necessary to buy a pair of shoes. The heads of the poor were being trampled into the dust of the earth, and those who were afflicted were brutally ignored. Incest was practiced, as a man and his son had sexual relations with the same woman. Garments taken as security for loans were supposed to be returned by nightfall, since these were used by the poor to cover themselves at night; but those making the loans not only did not return the garments but also would lie down beside altars on these garments. This showed the extreme flouting of rights of others and of the ethical requirements of their own religion. In the house of their God they drank



DR. PHELPS

the wine of those who had been fined—a further indication of their low spiritual level. Not only did they behave in these ways; they also bulldozed those who might criticize them, commanding the prophets, "You shall not prophesy." (2:12) They hated those who offered reproof, and they abhorred those who spoke the truth. While mistreating the poor, they built stone houses for themselves (5:12), slept in ivory beds, stretched out on comfortable couches, ate sumptuously and drank freely while listening and singing to harp music (6:4-6). The good people were afflicted, judges were bribed, and backs were turned to those in need (5:11-13).

Their gross wickedness was further compounded by the fact that the sinners were God's covenant people (3:2). They could not plead ignorance of divine demands as a defense of their misconduct, nor could they "buy God off" with meaningless forms of worship. Amos 5:21-24 contains one of the high marks of the Old Testament as it makes it crystal clear that worship is unacceptable to God unless it is backed up by correct living. Amos eloquently urged, "Let justice roll down like waters, and righteousness like an everflowing stream" (5:24). They were admonished, "Hate evil, and love good, and establish justice in the gate." (5:15).

Amos declared that God would not tolerate their conduct. "Because they have rejected the law of the Lord, and have not kept his statutes . . . so I will send a fire upon Judah, and it shall devour the strongholds of Jerusalem," God promises. In a series of visions which he interpreted, Amos foretold the destruction of these people who appeared successful but were under a sentence of death.

Little wonder that Amaziah, priest at Bethel, demanded that Amos cease prophesying and leave Israel. In modern language, Amaziah's advice in 7:12 would read, "Cool it, man, and cut out from Israel now!" Amos replied that he did not belong to any prophetic band, took his orders from Jeho-

vah only, and therefore was not about to shut up or take off. For good measure, he threw in a prediction for Amaziah also (7:14-17). Amos was a hard man to muzzle.

III. His hopefulness

Although Amos was incensed at man's inhumanity to man and his hypocritical game of religion and boomed out prophecies of God's judgment on such conduct, he did not preclude any possibility of escape. Indeed, he said hopefully that a small remnant would be saved. "Thus says the Lord, 'As the shepherd rescues from the mouth of the lion two legs, or a piece of an ear, so shall the people of Israel who dwell in Samaria be rescued, with the corner of a couch and a part of a bed.'" (3:12)

While all the sinners who say, "Evil shall not overtake or meet us" will die by the sword (9:10) and the sinful kingdom will be destroyed, still God will not utterly destroy the house of Jacob. (9:8)

Today, as in Amos' day, the hope for the future rests with God's remnant. The way to salvation is, "Seek the Lord and live." (5:6)

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For the first time, a Baptist book store erected an exhibit at the Central American Fair in Quezaltenango, Guatemala, last year where Baptists distributed over 20,000 pieces of Christian literature supplied by Cooperative Program dollars.

A Smile or Two

More research needed

"SO you're going to get married," said Perkins. "I hope you know how to handle women."

Replied Gherkins: "I'm not so sure. They tell me there are only two ways, and nobody knows either of them."

Squeeze play

A FARMER with a loaded wagon approached a covered bridge. After one look down the long, dark, wooden tunnel, he turned his team around, muttering, "I could get in all right, but I'd never make it through that little hole at the other end."

License

A YOUNG wife, just learning to drive the family car, had traffic hopelessly snarled as she tried to make a left turn. Excitedly, she turned to her husband and screamed, "What do I do now?"

"I don't know," he replied calmly. "But I'm sure if you'll just climb into the back seat, you can figure it out."

Wait a week

A WORLD traveler was seeking new excitement, so he entered a travel agency and asked to have passage booked to the moon. The ticket-seller went along with the gag and said, "I can't help you. All flights have been canceled."

"How come?" asked the astonished man. "Bad weather?"

"No," replied the agent, "it's just that the moon is full tonight."

THE next time you get the feeling that you'd like to be young again, think of Geometry II.

THE parrot is the only creature gifted with the power of speech that is content to repeat just what he hears without trying to add enough to make a good story.

Religious News Digest

By Evangelical Press

ENROLLMENT in the nine Assemblies of God Bible and liberal arts colleges has reached more than 4,000, an increase of 11.8 percent over 1964, according to reports compiled by the denomination's Education Department. Total enrollment is 4,038 or 415 higher than the 1964 figure. A 13.9 percent gain was realized last year. Individual colleges showed an enrollment increase ranging from 3.3 to 42.4 percent.

NEW Hampshire's sweepstakes—the only state-operated lottery in the United States—was a bit of a flop this year. Designed as a revenue-producing aid to local public schools, the 1965 sweepstakes trailed far behind the revenue resulting from the first lottery, held in 1964. In 1964, total revenue from the sale of \$3 tickets was \$5,700,000. After administration and operating costs, and deductions for prizes, the net in that year amounted to \$2,768,088 for school aid—breaking down to \$24.15 per public school pupil. In 1965, the selling season was longer but 600,000 fewer lottery tickets were sold. The gross dropped \$1,800,000 to \$3,900,000, and the aid to schools fund fell to \$2,487,365. Thus local schools got \$280,723 less than they did in the first year of operation.

OUT of the average "philanthropic dollar" given by Americans for all purposes in 1964, approximately 49 cents was earmarked for religious purposes.

According to the American Association of Fund-Raising Counsel, Inc., which annually tallies and estimates contribution totals, last year individual citizens, foundations, business firms and other charitable groups gave a total of \$10.6 billion.

In the world of religion

.... ACCORDING to the American Association of Fund-Raising Counsel, Inc., individual citizens, foundations, business firms, and other charitable groups gave a total of \$10.6 billion last year. Of this amount, approximately 49 cents of the philanthropic dollar was earmarked for religious purposes. Individuals gave \$8.5 billion; foundations \$819 million; business firms, \$610 million; and charitable bequests, \$617 million.

.... Education is one of the chief "industries" of Japan today, according to Ralph Sockman, chairman of the Men's Committee of the Japan International Christian University Foundation. Sockman, who recently visited Japan, said: "In an area the size of California, Japan has 260 colleges and universities and 305 junior colleges. Education is the big business of Japan today, and a dynamic, vibrant nation of young people are streaming into the schools."

.... Jewish Theological Seminary of America and Mount Sinai Hospital and Medical School in New York are the recipients of a \$6.5 million gift from Albert A. List, an industrialist and philanthropist. The seminary, which trains rabbis and other leaders for Conservative Judaism, received \$3.5 million; and the hospital-medical school, the remaining \$3 million. Mr. List is chairman of the seminary's finance committee for the school's \$35-million expansion drive and also a trustee of the Mount Sinai Hospital.—The Survey Bulletin

A BAPTIST clergyman in Raleigh, N. C., spoke out against what he called "a highly organized and well-financed campaign of smear and defamation of the National Council of Churches."

The Rev. W. W. Finlator, pastor of Pullen Memorial Baptist Church, said most recent attacks in North Carolina have been via "dial-a-hate" statements in pre-recorded telephone messages.

Critics of the National Council, he said, have ignored facts about it and a statement by FBI Director J. Edgar Hoover clearing it of "any taint of subversion or communism," dealing out instead "accusations, defamations, half-truths and outright lies."

BRITISH churches and churchmen faced their biggest cleavage for a long time when controversy developed over a statement by the Archbishop of Canterbury, Dr. Arthur Michael Ramsey, publicly supporting the use of force, if necessary, by the British government in Rhodesia. The Anglican primate told the British Council of Churches, meeting at Aberdeen, Scotland, in a rare political intervention:

"If the British government thought it practicable to use force for the protection of the rights of the majority of Rhodesian people, then I think as Christians we have to say it would be right to use force to that end."

CONTRIBUTIONS from members to 41 Protestant denominations totaled nearly \$3 billion in 1964, it was reported in New York by the National Council of Churches.

According to the annual "Statistics of Church Finance" report issued by the NCC's Commission on Stewardship and Benevolence, contributions for all purposes totaled \$2,973,285,264. The 1964 figure was a record high, topping the 1963 total by \$114,684,419.

In per-member giving among the reporting denominations, the 1964 average increased to \$71.80 from the \$69.87 shown for 1963. The average for 1964, it was reported, included \$58.44 for congregational expenses and \$13.36 for benevolences.

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